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TÍTULO: Recursos valiosos para proporcionar la salud psicológica a los estudiantes.

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RESUMEN: El propósito de este artículo es presentar el rango de valores para garantizar la salud psicológica de los jóvenes estudiantes. El trabajo se basa en la metodología de determinación sociocultural del desarrollo psicológico. Se aplicó el método de reconstrucción conceptual de la dimensión de valor de la educación juvenil saludable. El estudio ofrece una estructura holística de salud psicológica compuesta por tres componentes: psicosomático, funcional-psicológico y espiritual. Se muestra la importancia de la escuela superior en la formación del último componente. Se presentó la construcción de recursos de fortalezas de valor para el desarrollo psicológico saludable de la juventud que incluye estratos conjugados de experiencia sociocultural: de sociocéntrico a gnoseocéntrico. Juntos, estos estratos forman un espacio civilizatorio completo para criar jóvenes saludables.

PALABRAS CLAVES: salud psicológica, educación superior, valores, sociedad de consumo, capas de valor del desarrollo saludable.

TITLE: Valuable resources to ensure the psychological health of student youth.

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ABSTRACT: The purpose of this article is to present the value range of ensuring student youth psychological health. The work is based on the methodology of socio-cultural determination of psychological development. The conceptual reconstruction method of the value dimension of healthy youth education was applied. The study delivers a holistic structure of psychological health comprised of three components: psychosomatic, functional-psychological and spiritual. The importance of higher school in the formation of last component is shown. There was presented the resource construct of value strongholds for healthy psychological development of youth that includes conjugated strata of socio-cultural experience: from sociocentric to gnoseocentric. Together, these strata form a full-fledged civilizational space for raising healthy youth.

KEY WORDS: psychological health, higher school, values, consumer society, value strata of healthy development.

INTRODUCTION.

The psychological health of young people is a key pillar of a stable and viable society. Meanwhile, modern student youth develops in the conditions of growing pressure of mass culture of consumer society with its user-wasteful psychology and moral-ethical devaluation (Baudrillard, 1998; Miles, 1998; Bauman, 1998). This process goes on the background of noticeable deformation of leading pedagogical institutions, decrease of intellectual level of education system and devaluation of traditional values. The ongoing socio-cultural transformations mostly negatively affect the young generation which is painfully looking for its way of identity and “corridor of normality” for self-fulfillment in crisis conditions of mental sphere transformation (Ilyin, 2007).

The problem of psychological health is among the leading areas of psychological science and it is in the sphere of efforts application of related scientific branches. Thereat, for quite a time much of research was confined to the *mental health* problem which interpretation was dominated by biological or psycho-physiological schemes. Further progress of research in the said area is associated with overcoming of the medical-psychiatric dominant and transition person-focused definition within the notion “psychological health” (Dubrovina, 2015).

New researches proceed from the fundamental proposition that a person, being quite mentally healthy (possesses good memory and developed thinking, sets complex goals, very active, guided by conscious motives, achieves success, avoids failures, etc.) at the same time may be personally defective, imperfect and unwell (does not coordinate and does not direct his life to the achievement of human destination, disconnected from it, satisfied with surrogates, etc.) (Bratus', 1997).

In the humanitarian sphere the problem of psychological health is treated as one of the priorities and represents an independent branch – “Health psychology” (Ogden, 2004). Alongside, in this branch there was also observed a continuing psychiatric bias (Bradburn, 1969). In many studies, efforts are being made to fill in the existing gap, to identify not-considered details and dimensions of health

linked to fundamental aspects of human existence (Shuvalov, 2004). For example, in line with *humanistic psychology* the health phenomenon is regarded as an attribute of a fully functioning personality freely realizing its *Self* (Rogers, 1963). Representatives of this approach hold that authenticity of personality, maturity, self-actualization, self-acceptance and so on are basic in psychological health (Maslow, 2017; Maddi & Costa, 1972). Likewise, the representatives of *eudaemonistic psychology* great importance in maintenance of psychological well-being give to productive self-actualization and self-determination of personality (Deci & Ryan, 2008; Ryan & Deci, 2000; Ryff & Singer, 1998; Waterman, 2008).

Many authors note the significant deformation of psychosphere in the present period. Modern world and culture increasingly immerse in the abyss of designed absurdity, postmodernist chaos and global disintegration of the traditional socio-cultural soil of the civilization (Bell & Inozemtsev, 2007). The world has shrunk to narrow-utilitarian, pragmatic things of short-term use. People have stopped to think everlasting categories, preferring instead different conventions and arrangements to long-term obligations and responsibilities (Bauman, 2001).

If to consider the development of modern youth in the socio-cultural dimension, it is easy to see that in the first place, values fall under the attack of various pseudo-humanitarian invasions and above all the traditional values of Family, Marriage, Homeland, God, Love, Kindness, Truth, Justice and so forth.

For values transferring process, the education system and, in particular, higher education is of pivotal importance. Education forms worldview, thinking, skills, habits, values and life standards, a man is guided with to a large extent in his independent life. By structuring basic thinking and behavioral patterns, education plays an important role in providing psychological health. And this is no coincidence, since psychological health as a phenomenon represents the cumulative effect and

result of productive socialization, the formation of an adequate view of the world, positive self-awareness and constructive life patterns (Shutenko, 2018).

DEVELOPMENT.

Methodology and method.

This study is based on the *methodology of socio-cultural determination* of psychological development (Rubinstein, 2003; Vygotsky, 1997). The key provisions of this methodology point to the leading role of cultural factors and social development situation in formation of higher psychological functions and basic personal structures.

The study applied the *method of conceptual reconstruction* of the value space of psychological health, which comprised distinguishing and subsequent integration of the value strata of socio-cultural experience where the leading meaning loci of the civilizational matrix are historically concentrated in (Shutenko et al., 2018).

Results and discussion.

The structure of youth psychological health and its deformation in a consumer society.

In revealing of structural characteristics of such complicated phenomenon as psychological health various researchers commonly distinguish the biological, psychological, sociocultural aspects (Bradburn, 1969; Kernberg, 1984).

Proceeding from existing approaches and studies, we deem it to be rightly to distinguish in general terms three primary components of psychological health – *psychosomatic, functional-psychological* and *spiritual*. Being closely related and interdependent these components form a structure, which is schematically presented in table 1.

Table 1. The structure of youth psychological health in the logic of personal development.

No	Grades of existential development	Basic components of youth psychological vitality	The systems of life activity
I.	Organism	Psycho-somatic component	Bodily-physiological organization
II.	Individual	Functional-psychosocial component	Regulatory-behavioral system
III.	Personality	Spiritual component	Value-sense organization

If the psychosomatic component is responsible to a greater extent for bodily physiological health and functional-psychological component is responsible for regulatory-behavioral status (ensuring stable and coordinated work of psychical functions both lower and superior); then, the spiritual component foost value-sense or moral foundation of health. Relevant to the sphere of consciousness and self-consciousness, the spiritual component comprises personal formations of psychological health (values, meanings, ideas, ideals, beliefs, principles, moral standards etc.) (see Table 1.).

On the base of the first two components a number of processes comprising the foundation of *mental health* is outlined, but upon introduction of the third spiritual component yet a higher metaphysical layer is being formed which ensures integrity of personality and its adequate life activity. Combined together the said components form an integral set of patterns and features defining the status of *psychological health*.

Need to say that at present this spiritual component of psychological health of Russian youth undergoes serious negative transformation under the influence of consumer-user mainstream both in mass culture and educational-information domain (Sitarov, 2018).

By the end of the last century at the macro-social level, scientists have concluded a systematic shift of the social structure in the logic of transition from the model of "Welfare state" with a strong middle class of producers to the model of "Consumer society" based on the mass consumer-user (Baudrillard, 1998). In humanistic dimension such transition is accompanied by changes of inner

psychological structure wherein sphere of needs expands excessively by minimizing value-sense formations.

A person becomes dependent on consumption of various “benefits” in a smartly fabricated supply and demand market. An individual in a consumer society feels his importance and self-sufficiency, his worthiness if he carries out specific consumer behaviour rather than knowledge, skills, personal qualities and values (Baudrillard, 1981).

The literature indicates an important outcome of the consumer society related to deformation of the main activity when the concept of “work” and “creativity” is superseded by the concept of “services”. Productive labour comes to naught. Life achievements of a man are determined not by how much he made or produced, but by how much he consumed (Baudrillard, 1998).

It is known that full motivation of human life is associated with motivating effect of both needs and values. Thereat, if the first ones reflect a naturally individual and largely spontaneous plan of motivation, the second ones express more robust and stable socio-cultural regulators and activators of motivation. If a person gets loaded with needs, then he lives by his values. Values constitute a vertex layer of mental organization, needs mainly relate to underlying (animal) layers (Leontiev, 1996). Such important personal constructs as ideals, meanings, beliefs, principles and so on are formed on the ground of values internalized and perceived in the culture. These constructs comprise the inner spiritual backbone of personality.

A man without values becomes an “invertebrate creature” enforced every time to adapt and mutate oneself under pressure of various needs skillfully “refueled” by consumer society. Consciousness plunges into an endless desire satisfaction cycle with no way out because the “window of values” in such a society is closed by the “showcase of offers” of various goods and services at a certain price. However, *values are priceless* (Frankl, 1984).

For young people transition from the vital motivation needs to values is an important stage of growing up. Childhood psychologically exists under influence of different needs; adulthood is the world of values. As they get older people are increasingly guided by values. An adult as a mature subject implies a status where a person is not only motivated by values but also acts as their active carrier, translator. In this capacity he starts influencing others thus becoming a socially meaningful figure and comes into the world already as a person of integrity (Leontiev, 1996). Therefore, access to values is an important milestone in the life path of a man, when he either makes a step towards adulthood or remains in infantile dependent position.

In this regard, the task of society is to help young people to make this step, discover the world of values and meanings. However, in consumer society this “type of service” is not provided, and new generations have to independently find the ways to be past the maturity threshold, trying at their own risk to reach out values through the thickness of consumer mentality (Bauman, 2001). That aside, for many young people today such a move is undesirable for it is associated with a mass of problems and risk of responsibility, while in consumer society one can live without worries, not doing work. As a result, majority of today’s young people cannot (and not willing) to cross the Rubicon of adulthood, staying in the infantile state. Society is filled with growing number of silver-haired boys and girls who know neither duty nor responsibility but pay a high price for it by immaturity of their personalities. This way here and now a personal beginning in culture is gradually erased; the social base of values renewal disappears (Frankl, 2004).

Altogether, it must be borne in mind that for a man to live solely his needs, means to destine himself to the animal existence. It is known that animals have no values, they live by different instincts and needs, and they have no consciousness. There from, the consumer life construct excluding value-aspired plan of existence, is a way down the ladder of evolution.

The information society as a risk zone for youth psychological health.

For reproduction of *needs* in consumer society there is no necessity in services of the educational institutions since more effective tools of influence are available, first and foremost Mass-media and latest Internet technology (Bauman, 2001). Today it is these technologies educate and shape in fact the mentality of modern youth, exploiting one of the main human needs – his cognizance need, expressed in curiosity. Modern Media and Internet employing full power of the latest information-communication technologies have exploit this reflex actively. Having chained curiosity and inquisitiveness of young people to themselves, they take young unsophisticated minds in a world of endless informational flows, ready-made answers and solutions to all problems (Zelinsky, 2008).

Taking possession of the sensory-perceptual apparatus of psychic activity, modern media and Internet have become a part of human perception. By giving the appearance of unbiased reflection of reality, they have overshadowed the real world and created their own with other laws in force, where millions of connected users, and especially young people slump in today (Fedorov, 2001).

What are the main functions of mass media and Internet in the modern world of consumption and global information war? Scientists say that today we have to deal with unprecedented media advertising, des-information, manipulation and “brainwashing” (Kara-Murza, 2007). Psychologists, physiologists, doctors ascertain a detrimental effect on information technologies on the mental evolution of modern youth (Fedorov, 2001; Shutenko, 2018).

Nowadays, numerous cases of informational addiction, intoxication and infomania are noted. Uncontrolled, unlimited Internet causes mass mental illness, a person cannot exist without permanent info-injections, his ability of independent thinking, cognition, decision-making is disrupted (Zelinsky, 2008). The logic of information consumption requires swelling of informational impressions that constantly bombards the brain, this eventually leads to degradation of consciousness whereby only reception and perception functions are used actively, while other

higher mental functions of memory, thinking, imagination undergo atrophy or do not have time to get activated.

Therefore, information technology world in the consumer society is a world of mass addiction, manipulation and degradation. However, it is in this environment that the upbringing of the younger generations takes place at present time.

What are the values modern media and Internet convey to young people?

Adepts of uncontrolled informatization insist that Internet shapes the value of freedom among young people, that a young person can freely define oneself in culture on the background of different implications.

To our opinion, what actually happens in consumerist society is that Internet and mass media form the *value of the forbidden* among the youth. Aiming to expand their audiences, media and Internet promoters often resort to taboo topics and techniques to attract as many users of their services as possible. Herewith lies, deception, vulgarity, manipulation of facts and other dirty technologies become commonplace. Young minds are instilled with the idea of limitless possibilities of information technologies for self-realization, especially in social networks and various Internet portals. If the real world imposes various restrictions, obligations, norms, etc., then the world of virtual reality removes these restrictions. Everything that is forbidden in the real world is allowed in the virtual world. The forbidden fruit mechanism runs without failure, attracting most of young people (Zelinsky, 2008). And the main thing is that no one is responsible for this because real, live interpersonal communication is replaced by communications in which users are distant and depersonalized (Castells, 1998).

Thus, today mass-media and Internet form experience of going beyond the limits of tradition into the sphere of forbidden. The danger is that, by connecting with modern information technologies, the “zone of the forbidden” falls out of social control and covers the whole society. Society and

people learn to live in pathology, to be abnormal, and largely because of influence of the new mass-media.

Higher education as a value space for healthy youth development.

At all times higher school (represented by universities) was a culture-generating project directed to the future (Gusakovsky, 2004). The sphere of tertiary education has always served as a special structure and a unique mechanism of propagation of values corresponding to a certain type of socio-cultural system (Ogurtsov, 2001).

Meanwhile, according to many prominent thinkers, at the turn of the century in higher school there was a clear shift towards to *de-gnoseologization* of education. Universal knowledge is gradually move out of the bosom of education into shadow structures of neo- priestly format, meantime, the education itself has faced tendencies towards de-rationalization, empiricism, technologization and pragmatization of learning (Readings, 1996; Bauman, 2001; Ilinskiy, 2010).

At the humanitarian-pedagogical level, process of value transformation of education is on the rise. Although this process affects the content of education and is purely didactic, it has a deep psychological and humanitarian meaning which is in immediate connection with psychological health of young people. As noted by V.A. Sitarov and other didactic scholars, "... We are talking about transition from the knowledge paradigm of learning to the competency paradigm that took place at the turn of the last century in Western education and since the beginning of the present century has been actively carried out in our country" (Sitarov, 2018: 52). In our opinion, this is the most serious and drastic deformation of education, as it is aimed at dismantling the educational system from within and replacing it with the system of loaded consciousness and programmed behavior.

In axiological dimension, the essence of the question is that *knowledge* as a target element and the main result of training has a high value rank of universal order, while coming in its replacement *competences* do not possess such value but strictly instrumental-functional meaning of individual order (Shutenko et al., 2018).

With context of formation of psychological health of youth, we need to note, that knowledge provides the basis of its spiritual component (Romanova, 2016). Undoubtedly, a psychologically healthy young man has an adequate picture of the world and understanding of his place in it. What can provide such a picture? It can be provided by knowledge, theoretical knowledge of fundamental type, knowledge of Essence reflecting the universal plan of existence and world arrangement. Such knowledge formed and accepted by the person becomes his intrinsic value, enters a sense spectrum of life of every capable person.

Today we are witnessing an absurd and dangerous tendency - *liberation of education from Knowledge* or *de-gnoseologization of learning*. Knowledges are replaced by new educational constructs in the form of *Competences* which mean mastering the holistic procedures of activity (Khutorskoy, 2013). That is “procedure” instead of "knowledge".

At all times, the society strived to transfer knowledges to new generations in various volumes, representation forms and learning methods. Teaching knowledge means learning to think independently, understand reality, and make decisions. A pathway to knowledge lies through a series of not easy self-changes of the trainee, who masters generalized methods of cognitive actions in the situation of learning cooperation (Shutenko A. & Shutenko E., 2006). Herein is the essence of learning activity – the pupil masters the methodology of *knowledge* as a valuable experience of personal growth.

To train competencies means to develop necessary set of skills and relevant type of behavior in the actual situation. This way the activity procedures can be followed and mastered, however the inner spiritual transformation of consciousness may not happen.

Thus, in case of literal pursuance and implantation of the competency model in educational practice may occur a departure from knowledge paradigm in the content of education, which is fraught with shrinking of mental and cognitive structures of consciousness and cogitation, draining of the spiritual basis of psychological health.

Value strata for youth vitality formation.

Modern Russian society, culture and educational system need *value reconstruction of the social-cultural environment* of educational practices scheme and development of youth viability. It is of necessity to overcome values vacuum corroding culture, blurring out the time perspective and sense structure of society. For modern youth the existence of a value scale is a guarantee of its social-cultural and psychological identity (Sitarov et al., 2008) and for the society and country – it is a guarantee of future.

For a thoroughgoing reconstruction of value bases of educational practices, it is necessary to proceed from *multidimensionality of social-cultural experience* of their loci (Carrier, 1996). In search of value reference-points for the youth we deem it to be essential to refer to the social-cultural strata which the leading sense loci of civilized matrix typical for any society are concentrated in (Shutenko, 2013). In general aspect the following seven strata can be differentiated: sociocentric, Theocentric, anthropocentric, ethnocentric, nature-centric, culture-centric, gnoseocentric. Let us consider in brief each of them.

Sociocentric stratum reflects values of the *Socium* as a principal and basic form of human life arrangement. Historically this stratum is formed around a primordial value of Kinship, tribe, community and is represented today by most important values of public duty, selfless service to society, public recognition, friendship, solicitude, mutual help, respect for elders etc. The recent time in culture is marked by fading of traditional social values entailing atomization and disintegration of society, degradation of its institutional pillars. The said set of values has an important meaning for the rising generation because in its aggregate it mentors a young person entering the world to place public interests and public benefits above personal ones; it teaches to be a part of the society and to live by its laws.

Theocentric stratum is wholly related to religious experience that is centered around absolute and supreme valuableness of *God*. This is one the most important archetypical world-view stratum underlying the bedrock of modern civilizations and determining the mentality of any nation. Religious values are the core of spiritual-and-ethical arrangement of society, the source of its cultural identity, sense community and mental maturity. Examples of this kind of values enter the minds at the subconscious level. Thus, the ten well-known commandments can be seen as a model of universal human values regulating community life of people. The present is marked with dangerous tendency of dechristianization of culture in the West, radicalization of Islam in the East and so on. Under these circumstances the following constituents of the religious value cluster become of high importance: moral values, values of kindness, spiritual development, love to fellow beings (“agape”), family values, mercy, devotion, compassion etc.

Anthropocentric stratum represents a block of values related to greatness and dignity of *Man* as the supreme creation capable of labor and transformation of the world. The starting point of the said value experience was laid in antiquity by famous quote of Protagoras “Man is the measure to all things”. This experience flamboyantly revealed itself during the Renaissance; in Modern Age I.

Kant gave to it an imperative basis by affirming the concept of a man as a purpose and not as a means. This experience has come to nowadays in the form of rich humanistic tradition in culture of different countries and people. The persona-centered constituent of the stratum in question has particular importance for it declares valuableness of the individual, his rights, freedom and dignity. For today's youth, this stratum reveals such values as: the values of work, creativity, the value of the inner world, humanism, harmonious development et al.

Ethnocentric stratum reflects the values accumulated in the life experience and history of Native People, in its unique way of life, daily routine, beliefs, customs, traditions and so on. These values are at the very core of national identity of a man, his indigenous social attachments, in the sense of relationship, affinity, commitment to traditions, strength of kinship bonds etc. (Gumilev, 1978). This stratum significance is determined by its role in fostering the patriotic values, love for your people, and national culture in the youth. Instilment of the said values serves as a lasting antidote to spreading of nationalism, chauvinism, racism among young people. Every nation has its own distinct values. As the one for Russian people the scientists recognize the *value of social justice* that does not allow the majority of people to come to terms with social inequality and stratification of society.

Nature-centric stratum of the socio-cultural experience accumulates values of Nature, Life, environment, Earth (land), Space. The said stratum is deeply archetypically rooted in the mind and the subconscious of man reflecting his self-awareness plan as a biological creature belonging to the natural world. At present development of technogenic sphere and information technologies leads to increasing detachment of people and especially youngsters from the world of nature, destruction of the natural environment goes on. Consequently, the risk of mass genetic, mental, oncological and other diseases is growing. Devastating consumptive way of life and activities does not leave a chance to nature and biological envelope. In this connection, we need to find a way to a new

noospheric level of unity between Man and Nature based on the biofriendly values stimulating love to all living things. For the purposes of the modern youth upbringing it is vitally important to cultivate values of the native nature, pristine environment, healthy lifestyle, nature protection, ecological relations and so forth.

Culture-centric stratum is built upon the above-mentioned strata integrating their valuable quintessence into overall value of *Culture* as a composite combination of worldview and behavioral patterns, historically developed models, constructs and institutions of the civilization development. Culture can be compared with a long-term memory of the whole mankind which as a unique depository contains and supports all practical and intellectual fruits of human activity all through the history. The “blackouts” of this memory form up voids in the mind of modern human making his life scanty. Nowadays numerous attempts to erase the cultural code of the mankind are noted. Under camouflage of postmodern and pseudo humanistic projects there are cast slogans to “demolish the out-of-date system”, “reload cultural matrix” and all that. Hence, there is a danger of reversal of man in to the state of modern wildness and neo-barbarism in the technological-informational jungles of today’s world.

Value of Language as a universal carrier of all values has an extraordinary importance in the present stratum. It is thanks to the language all the strata of socio-cultural experience exist and keep developing. As noted by G. Hegel, the language comprises “a thousand million times repeated content of self-consciousness” (cit. on Bykova, 1992: 200). In the meanwhile, under the conditions of hyper informatization and live communication winding-down the process of language extinction takes place that distorts the very principle of relation between man and the world, his reflection of the reality.

Culture-centric stratum has a critical influence on psychological health of the modern youth inasmuch as it introduces values of maintaining cultural heritage, moral and ethical worthiness, merits of civilized relations, broad systemic worldview, cultural betterment, education and teaching etc.

Gnoseocentric stratum occupies meta-local position in the presented value space penetrating through other strata and as if piercing them with the lead value of Knowledge. This is about the value of rational cognizance, science and scientific-research experience (Habermas & Blazek, 1987). We emphasize the said stratum for reasons of its paramount importance in upbringing healthy youth in the era of fight for the minds. Nowadays, they are marked with processes of derationalization of consciousness, decognitivation of education, primitivization of thinking.

Mass media and Internet are spreading a fashion among young people for irrational, mystique forms of cognizance. Human mind and rational beginning suffer unprecedented discreditation by mass culture. Mystique actively professes itself as and attacks the realm of Knowledge, scientific-and-research activity is substituted by magic, various sorcery and trans practices intercept upbringing functions. Man is taught to rely on influence of mysterious supernatural powers rather than on his mind, to live in ignorance and obey a new system of invisible hidden hierarchy.

For purposes of reconstruction of value standards for the youth the gnoseocentric stratum appears to be a pillar of restoration and maintenance of intrinsic *nature of man* as *Homo sapience* specie, i.e. a sentient, thinking, knowing subject. From this perspective, cultivation of *Knowledge* values (and in the first instance, theoretical generalized knowledge of essence things) is of crucial importance for development of superior mental functions and intellectual capacity of modern student youth in due course of university studies.

CONCLUSIONS.

World of values creates the system of life coordinates in which a young person can find oneself, obtain connectedness with others, identify one's own unique place and confidently proceed through the life. Presence in the society of distinct, lasting, concordant values procures spiritual and socio-cultural immunity to the young generation. Everlasting values appear to be guardians of culture. The society losing its values inevitably sinks into spiritual and moral coma and descends from the stage of History.

The values assign regulatory-and-imperative landscape for development of psychologically healthy youth. Knowing and internalizing this landscape young people are equipped with clear understanding and idea of what society expects from them, how to live, how to be and what to strive for.

Presented in this article, the attempt to design a value space structure of psychological health of young people defines an orientational baseline for the search of so necessary today sources of values, proffering a "value card" for elaboration of educational priorities. The described strata of values as autonomous domain are rather conditional as they do not apparently exist in isolation but imply one another, quasi overlay and transit into each other. In point of fact, it appears to be difficult to separate, for example, ethnocentric strata from sociocentric, as well as the latter from the theocentric one and etc. That being said, each above-presented range of cultural experience contains its own intrinsic value clusters, which knowledge and consideration of can considerably expand and enrich our understanding of the diverse and ambiguous palette of value orientations the nowadays young people need so much.

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