

Socio-psychological factors influencing the occurrence of professional illusions

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ABSTRACT

The purpose of the present article is to identify main factors influencing the occurrence of professional illusions, whose evolution and formation mechanisms are still not clear and fully disclosed. Search for social regulators of human behavior in the sphere of his subjective personal relations to the world and an illusory reflection of reality is undoubtedly up-to-date sector of socio-psychological research. Therefore, consideration of the development and formation mechanisms of professional illusions we associate with philosophical and psychological categories such as attitude, social setting, needs, value orientations, social well-being, the paradoxical nature of identity, as well as individual's gender, age peculiarities, and level of education.

KEYWORDS

professional illusions, attitude, social setting, needs, value orientations, social well-being, paradoxical nature of individual, gender and age peculiarities of individual, level of education.

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Introduction

The analysis of the literature sources shows that the problem of illusions was studied by scholars such as Plato, Aristotle, Augustine Aurelius, N. Kuzansky, Campanella, F. Bacon, I. Kant, and G.W.F. Hegel. Issues of illusion were reflected in the works of Russian philosophers such as N.A. Berdyaev, N.Ya. Grot, N.A. Dobrolyubov, and S.L. Frank, in the writings of the philosophers of existentialism A. Camus, S. Kierkegaard, G. Marcel, J.P. Sartre, M. Heidegger, A. Schopenhauer, and K. Jaspers, as well as contemporary authors: F. Garifullin, A.V. Kurpatov, B.Kh. Belen'ky, et al. However, the phenomenon of professional illusions is studied rather poorly. Foreign authors such as Barelds, D.P.H., Dijkstra, and Pieternel (Barelds, et. al. 2011, p. 37-43) analyze in their works positive illusions about a partner's identity and their influence on the quality of the relationships. Fletcher, Garth J.O., Kerr, Patrick S.G. (Garth, et. al. 2010, p.

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627-658), considering a romantic relationships, note the paradoxes of love, the causes, which according to the authors, are rooted in illusions. In the work of Snook Brent, R.M. Cullen; Bernell Craig, et al. (Snook, et. al. 2008, p. 1257-1276) focus is made on illusions of forensic specialist, which is largely determined by their professional activity. Thus, according to the authors, criminologists can predict the characteristics of a crime according to the scene of the crime. This assumption can be an illusion, which arises, according to the authors' opinion, on the basis of the discussed conversations and speculations. Equally important is the consideration of the phenomenon of false illusions of fate in people with reminiscence of a past life [Plters, Maarten]. Foreign researchers A.Mersado, M.Peters, R.Horselenberg, M. Jelcic et al. analyze social inclusions and social illusions as an important aspect of the concerned phenomenon. Certain aspects of the illusions are presented in the works of S.J. Heine, E.E. Buchtel (Heine, et.al. 2009, p. 369-394).

Without pretending to completeness, we will mention just factors, the most important from our viewpoint, influencing the occurrence of professional illusions: the paradoxical nature of an individual, the attitude and social mindset, and the orientation.

Research methods

Based on the analysis of scientific literature, we believe that the main socio-psychological factors, influencing the occurrence of professional illusions, include paradoxical nature of individual, attitude and social mindset; orientation of individual, the phenomenon of social well-being, emotions, stereotypes, etc. The internal closeness of these concepts is that regardless of the initial orientations of their creators, they are all created to explain and explore intermediate variables (factors and prisms), which mediate in a complicated way the relationship between individual, society, and illusions. They are ambivalent by nature, as stem from both the peculiarities of the inward man and characteristics of his social environment.

The discussion and results

The human consciousness and behavior paradoxicality problem is closely associated with the social illusions phenomenon, because, in our opinion, in many respects, socium, communal and social paradoxicality affect the mechanisms of their occurrence. Paradoxes of consciousness in individual, community and society have deep cultural and psychological grounds. Every nation and society has their own special and unique paradoxical phenomena, processes, and situations, which form only their "own" illusions. In the occurrence of illusions, in addition to consciousness, a large role belongs to the unconscious instincts, feelings, impulses, emotions, as well as the national character and mentality of the nation.

Berdyaev N.A. considered paradoxicality as the main characteristic of the Russian national character and consciousness. It is this quality that according to Berdyaev, explains that the very history of Russia sometimes acquired a fantastic shade, a bizarre combination of two opposite mutually exclusive origins: "The Russian people – the most apolitical people, never knew how to hold his ground." At the same time, "Russia is the most bureaucratic state in the world, everything in Russia is turned into an instrument of politics." "Russia is the most non-chauvinistic state in the world... in the Russian element, there really is some kind of national unselfishness, readiness to make sacrifices... ". And at the same time: "Russia is the state of national excesses, nationalism... the flip side of Russian



humility is the Russian unprecedented arrogance". On the one hand, the "Russian soul burns in the flame of the pursuit for truth, absolute, divine truth... it is always sad about the grief and suffering of the peoples all over the world...", and on the other hand, "Russia is unbudgeable as it is grown heavy and is so inert, so lazy", etc. Such a paradox leads to the fact that Russia is living "inorganic life", "it lacks integrity and unity" (Berdyayev, 1993, p. 9).

Today, the paradoxicality of extremity is still important, if not the main feature and peculiarity of Russian public life, largely forming the illusions. On the one hand, Russia with its natural resources, wealth and income is a leading country in the world, and on the other hand, it is home to poor people that are inferior to the living standard of even many former colonial and semi-colonial countries.

On the one hand, the land of Russia is surrounded by a halo of sanctity, is associated with the Motherland, on the other hand, the land runs wild, a huge vastness of Russia are overgrown and become useless. Small cities in province, towns, and villages are dying. On the one hand, oil revenues and receipts from commodity exports have no use, and on the other hand, like a hundred, two hundred years ago, Russia is the country of rough roads and the substandard living conditions. The problems of bureaucracy, corruption and the insignificance of the plain man in the face of the bureaucratic machine, etc. have continued as a hundred years ago. The vastness of the country still drives forward extensive development, while natural resources perversely affect economic policy (Shukshina 2006, p. 149).

The merit of N. Berdyayev, I. Ilyin, and N. Lossky is primarily in the fact that they penetrated deeply into the origins of these paradoxes. According to N. Lossky, "the basic properties of the Russian people... are associated with messiahship, great power statehood, omnipotent state... the search for absolute good and an associated service to the divine principle encourages entire sectors of the Russian people to subordinate their freedom to the state as a necessary condition for curbing the evil " (Lossky 1991, p. 213). The exaggerated role of the state is associated with the continuous colonization and the vastness of the territory, extensive development in the absence of private property, where the support of the Empire and territorial expansion demanded autocratic statehood and a permanent militarization under conditions of tension of all forces of the country and people. In Russia, society never existed beyond statehood, though there was always powerless community of the lieges, called the people. This is what serves the basis for occurrence of many illusions of various forms and in different spheres of life.

The specificity of the historical development of a people can reveal many illusions, sometimes called secret, or mystery of the Russian soul. The fact that the Soviet power – "Russian communism" and Bolshevism – were not an accidental game of historical forces, but a vivid manifestation of the character of the Russian people, was proven by N. Berdyayev and N. Lossky. This is confirmed by many contemporary researchers. For example, O. Shkaratan, studying the Soviet society as a particular type of civilization, calls it etacritic. Its fundamental principle is the state, which has mastered all spheres, all forms of human activity, and created a new "system of citizenship". Analyzing the formation processes of market relations in the new Russia, the author concludes: "The existing relations

between government authorities and business, where business acts as a social subject dependent and manipulated by the power, is the organic characteristic of the contemporary societal system in Russia as a system of late statism" (Lossky 1991, p. 213). Therefore, in our opinion, political parties, trade unions, civil organizations, institutions, etc. such as freedom of speech, created by the power, could not but be in these circumstances the bearers of various social illusions in society.

The attitude is another most productive and widespread phenomenon that refers to a system of subjective relationship between person and society, as well as the mechanism that governs the actual behavior and the formation process of social illusions. The versatility of this concept has led to the fragmentation of research and lack of a unified approach to its definition. Thus, according to G. Allport, the attitude is a state of psychoneural readiness formed on the basis of experience and providing a guiding and (or) dynamic influence on the reaction of the individual with regard to all objects and situations with which individual is associated (Allport 1954, p. 9).

Being related, the mindset and the attitude are not the same concepts. When studying the attitude, main focus is directed on its functions in social relations and social behavior of people, while the mindset is investigated primarily from the viewpoint of its role and place in the structure of the psyche. The attitude is more often viewed as a phenomenon of consciousness, expressed in language, verbal behavior, whereas the mindset has unconscious nature.

Any mindset corresponds to one or another need in the sense that it is able to prevent the occurrence of some psychosocial deficit or tension. The independence of the mindsets with regard to the needs is quite relative. Right from the beginning, subject content of need is determined by the mindset. The formation of the need out of mindsets is possible only under certain conditions. First, mindset is not generated and not chosen by the individual in the course of his self-psycho-social activity, though is absorbed in the finished form of public consciousness through the processes of socialization and communication. Second, the mindset is strengthened in the consciousness of the subject and only then is strengthened in the affective and unconscious areas of the psyche. Mindsets are acquired in the social community in which the person lives. This way of acquiring brings together mindsets with stereotypes that are often inherent in them. However, the mindsets, in addition to cognitive functions, have a number of other features. Under the effect of needs and motives they can change and provide the same effect on the illusions (Koretskaya 2014; p. 97).

The orientation of the individual, which is understood as some dynamic trends that serve dominating motives to determine human activities proceeding from his goals and objectives, affects to a large extent the occurrence of illusions. Components of orientation of individual include semantic component that characterizes his subject content and the dynamic component – the so-called "tension" associated with the source of orientation, to which we can attribute also the illusion.

The orientation of the individual is usually associated with the system of the stably dominating motives that determine individual's integral structure. This system determines and orients human behavior and activity. The orientation of the individual determines his appearance in social terms, the standards and



criteria that guide his life, as well as the illusions which he is experiencing (Shukshina 2013, p. 22).

In domestic science, the orientation determinants are usually referred to the objective correlation of the individual characteristics and activities. For example, K.M. Gurevich and A.M. Raevsky emphasize that "neither the requirements of the activity itself, nor the mental characteristics of the individual can be treated as subjective phenomena, dependent on subjective consciousness"(Gurevich 2001, p. 31). A paradox arises: nothing in the individual's orientation depends on the individual or his "subjective consciousness"!

In such direction of sources, the individual himself almost never is discernible. It turns out that he is not the author, not the subject of his own orientation. However, it is logical for the epigenetic approach, prevalent since times of V. Stern that explains the development of individual within the coordinates of only two factors – genetic and environmental. In the framework of this scheme, an individual is nothing more than a pawn in the "hands" of the environment and heredity. Nothing in his development and behavior depends on him. Though, the orientation of the individual and the hierarchy of his motives ultimately result from an internal choice, which, from our viewpoint, manifests subjectness of the individual.

Protest against the limitations of the epigenetic approach in the evolution of the psyche resulted in the emergence of existential philosophy, logotherapy, humanistic psychology and other fields, which affirm the role of the subject's activity, who is able to make choices and direct his live by himself, i.e. to be the author of own life. The substantial part of individual's orientation and the relation to the surrounding world, to other people, and to himself is determined by the value orientations system. The latter express personal relevance of social, cultural, moral values, reflecting the value attitude to reality. Values adjust orientation and the degree of subject's efforts, they determine to a large extent his motives and goals (Ermakov and Koretskaya, 2014, p. 141).

According to V. Frankl, "values lead and attract individual... an individual always has freedom: the freedom to make a choice between acceptance and rejection of offer, i.e. between the possibility to realize the potential meaning or leave it unrealized" (Frankl 1990, p. 301). Value is the only measure to compare motives. In addition, value orientations are a major component of subjective forming activity and the subject himself.

From the extensive set of values proposed by the society, a person chooses, prefers, refuses, fights "for" or "against", and debates values in mind. Values are not what we pay for but what we live for. Only in the course of the author's subjective choice, pained by the individual, any social value becomes an individual worth. Sometimes this challenging choice stays behind the emotional attitude of an individual to reality and himself. He searches for the meaning of life, which is a sense of value of something for "Me".

According to K.A. Abul'khanova, "the meaning of life is a peculiar sense of own subjectivity and creativity of life; this is not only cognitive education, but experience of the individual concerning his involvement in the structure of life space, the belonging to social values, the fullness of self-expression, the intensity of interaction with life" (Abul'khanova 2007, p.10).

The society offers many values, though the path to these values is individual: this is search for the meaning of life and own place. Erickson E. associates this search with the solution of the identity problem. Frankl V. sees primary motivating force in the human desire to find meaning in his own life. Following Nietzsche, he repeats: "He who has a why to live can bear almost any how" (Frankl 1990, p. 301). It is V. Frankl, who first identified a special form of activity that is characteristic of formation and development of individual, i.e. sense-making activity, which often interprets own life, own place in the world, own worth or untenability, and vital earthiness or ideality through illusions.

The social nature of illusions is obvious; therefore, an important factor influencing the mechanism of their occurrence and formation, in our view, is social well-being of the individual. In domestic science we can distinguish several approaches to the interpretation of social well-being, which is defined through the notion of satisfaction of an individual by various aspects of human life. We can also note the existence of a certain tendency towards authentication of the concepts of "social well-being" and "integral life satisfaction". Supporters of this approach consider social well-being as a kind of reflection of the lifestyle, and for more comprehensive evaluation try to take into account the various spheres of life (employment, household, and socio-political aspect). If there is no life satisfaction, then the individual "leaves" for the illusions, thus protecting himself from reality, or offers himself challenges, which are based on illusions.

Another concept, close to the described approach, is the one in which social feeling is seen as "an integral feature of the implementation of the individual's life strategy, attitude to the surrounding reality, and subjective side of this reality" (Bazhdanova 2014, p. 13). Social health is defined as "a syndrome of consciousness, reflecting the attitude to the relationship between the level of pretensions (mostly defined by meaningful characteristics of the life strategies) and the degree of satisfaction of life-purpose needs (satisfaction with the implementation of the life strategy)" (Petrova 2000, p.23).

Thus, the well-being acts as a specific result of individual's reflection, conceptualization of his own life, his successes and failures, as a certain result, the indicator of the occurrence and formation of social illusions.

Other socio-psychological factors influencing the occurrence of illusions, in our view, include the influence of the crowd and the influence of rumors.

Rumors can provoke social illusions when there is a coincidence of some fundamental factors. Firstly, this is the interest in the topic, and secondly, the scarcity of reliable information on the problem as well as the insufficiency of the individuals' needs. According to R.L. Rosnow, who specifically studies of the rumors psychodynamics, being a special socio-psychological and informational phenomenon, rumors play a very strong emotional relieving and a cleansing, almost cathartic role (Rosnow 1980, p. 578). This is quite consistent with the hypothesis expressed in due time by G. Allport and L. Postman, following which, we can identify such factors as anxiety, emotional insecurity, ostentatious "secrecy", the exclusivity of the message transmitted, and the desire to increase own prestige (Allport and Postman, 1956). They contribute to the emergence of rumors and, as a consequence, lead to the occurrence of various kinds of social illusions.

Lippmann differentiates between the external world and the "pictures in the heads", highlighting their inadequacy and the illusory nature. The process of



cognition and perception of the new, according to the scientist, is the process of mechanical preparation of as-yet-unknown phenomenon or the fact into sustainable general form or image. Thus, the phenomenon is standardized that is the norm, the law. At that this results in high stability of perception, conceptualization of reality and the implementation of practical actions that allows an individual to quickly start a variety of work, even if not always achieving the desired result. This comes from the fact that the reality is always somewhat distorted in the stereotype, since just some of its sustainable elements are reflected. Therefore, I.Kon interprets the stereotype as "a standardized, streamlined image of some phenomenon... It is a scheme, which not only captures the features of some phenomena, but also contains their affective evaluation." (Kon 1967, p. 11).

The high stability of stereotypes leads to the fact that they can only "be somewhat changed... but this process is extremely slow" (Shikhirev 1971, p. 175), i.e. currently there is the most common point that a stereotype is a fixed stencil of the scheme, though this concept, in our view, reflects a superficial, initial understanding, which captures only the stereotype properties such as stability, repeatability, commonality, and informality (Merenkov 2001, p. 132). But if there is no such a scheme, it is impossible to rest on previous available experience; therefore, it can be argued that fixedness is a universal law of existence. The longer there is a certain stereotype, which, as a rule, is confirmed by practice, the more time and efforts are needed in order to destroy it, and the more often it serves the basis for occurrence of all sorts of illusions.

According to A.V. Marenkov and P.N. Shikhirev, social pattern is one of the factors in the occurrence and development of social illusions in the case where it detains the activity of the individual, his development, where it does not direct the individual to search for new options of behavior and change himself and the situation (social and household arrangement) in which he resides. We believe that it is impossible to break the stereotype completely, since the reality is usually not transformed radically, almost always there is only partial change. The human psyche is incapable, on the one hand, to refuse ever learned livelihoods programs (Merenkov 2001, p. 133), and on the other hand, the individual cannot immediately build something new in a blank space, no way related with previous experience. There is a kind of imbalance, causing various kinds of illusions.

In our opinion, anxiety, despair, and hope are the most typical emotions that lead to the occurrence of different kinds of illusions in the individual.

Anxiety acts as a result of the imagination and fantasies about the future. Anxiety appears in individual due to the presence of unfinished situations and the blocked activity not giving the possibility to defuse the excitement. In this regard, anxiety is understood as an emotional state of acute internal suspense, which is associated in the mind of the individual with the prediction of failure, danger or expectation of something important and significant for an individual in the face of uncertainty.

Once in a situation of anxiety, the individual "triggers" the adaptive actions, protective mechanisms and other forms of adaptive activity, with the aim of removing a source of potential danger. Traditionally, there are three forms of behavioral reactions to a dangerous situation: escape behavior, aggression, and stupor. Each the reaction modifies the orientation of the individual's behavior:

running away – through a real or illusory elimination of the possibility of collision with a threatening object; aggression – through the destruction of the source of danger; and stupor – through the complete curtailment of any activity and, as a consequence, getting depressed.

The occurrence of anxiety is the "starting point" for the development of various processes to overcome it. The individual in a state of anxiety experiences internal stress, a presentiment of misfortune. Experienced emotional discomfort directs individual on a search for the source of potential hazard and contact with it; forms the activity aimed at the successful resolution of the situation and removal of a real threat; it is at this stage an individual experiences all sorts of illusions (Ermakov 2012, p. 165).

Not only anxiety, but also joy, as an emotional response of the individual, may be a factor influencing the occurrence of illusions. The differences between sensual enjoyment and experience are critical for understanding the emotions of joy, its causes and consequences. "The emotion of joy is more elusive than sensual pleasure. Some researchers tend to believe that the emotion of joy is most likely a byproduct of the desire for a specific result, the goal, rather than a direct consequence of our actions. Joy is one of our simplest emotions in terms of mimic expression and the possibility of the interpretation of this expression." (Merenkov 2001, p. 149). When we rejoice, we become more confident, we begin to understand that we live not in vain, and life is so full of deep meaning. "Joy sharpens our sensitivity to the world and allows us to admire and enjoy it. The happy person sees the world in beauty and harmony, he sees people in their best manifestations. He is inclined rather to enjoy the object, to luxuriate it than to analyze and critically reflect on it. He perceives the object as it really is, not seeking to improve it or change it. He perceives the object as part of the world, feels his closeness to it and belonging to it, and not moving away, to "objectify" it. The object is seen by person as a continuation, an extension of self. Joy is not just a positive attitude to the world and to himself, it is a peculiar relationship between individual and the world. This is a heightened sense of belonging, own belonging to the world. It is known that joy is accompanied by a feeling of energy and strength. It is this relationship between a joyful experience, a sense of energy and a sense of competence causes totally transcendent sense of freedom, which is often accompanied by the emotion of joy, a sense of going beyond the self and ordinary reality, a feeling of contact with the incomprehensible and eternal. In a state of joyful ecstasy a person is characterized by an extraordinary lightness, energy, he wants to fly, sometimes he really feels soar, and then everything is perceived by him in a different perspective and has a different meaning, a different sense. A person, wanting to maintain such a state as long as possible, runs very easily into illusion.

Conclusion

We believe that despair and hope are other factors most strongly influencing the occurrence of social illusions. Hope is the feeling that always accompanies the anticipation of the future; it is estimated probability of a positive desired outcome of the individual's actions and activities. This feeling can grow into a confidence that is something desired (as phenomenon, event, or condition desired to individual), which will come sooner or later. Hope is the basic mood of the person, whose eyes are fixed not so much at something that is actually available at a moment (even bad for him), but at positively estimated future. Hope acts as the



internal regulator of human activity. The role of hope becomes actual in case of a failure or series of failures in the course of reimplementation encouraging individual's repeated attempts to achieve the goal (Artem'eva 2001, pp. 8-9).

The concept of "hope" often means uncritical assessment by the individual of both the possibility and reality of achieving the desired and the future in general. Sometimes this assessment is primarily based on the unconditional belief that stands in the way not only of thinking, appropriate to the real situation, but person, and his activities. In fact, hope is the most important factor of all human delusions and illusions. If in the mentality of the individual hope relies on the unknown, the unknowable and something absolute, it becomes the unshakable foundation of the hopes. They are reflected, for example, in religious faith as faith in Providence, fate, fatalism, faith in the goodness and will of God, etc. According to G. Marcel, the French philosopher-existentialist, "hope is an act of spiritual experiences of the individual, which allows cognizing the depths of his own soul." (Marcel 2005, p. 362). The phenomenon of hope is closely linked with fears of every kind, the experience of fear, and alarmism. Though, in terms of feelings and the mentality it is always related to existence and anticipated future.

Problems of human dreams and hopes, his fears, despair and associated emotional experiences and quests were always perceived by the public consciousness, by art and literature somewhat sweetly and compassionately, often romantically, and sometimes even heroically. But they were approached far fewer analytically, rationally, philosophically, with due consideration of realistic and specific features. They mostly attracted poets and writers, often painters and sculptors, and philosophers, though to a much lesser extent. Among the latter, there were mainly those who were engaged in ethics and axiology. Much less they were studied by psychologists and sociologists. Speaking about hope, it is quite difficult to find monographs and articles of Russian philosophers devoted to the issues of meaning and the essence of hope as well as the principle of hope.

The fundamental philosophical analysis of the concept and the principle of hope was firstly conducted in the work of the German philosopher E. Bloch "The Principle of Hope" (Bloch 1954, p. 102). In the world philosophical literature, as known, the basic formulation of the philosophy and science problems is traditionally attributed to Aristotle. In fact, only in "The Nicomachean Ethics" and "Big Ethics" of Aristotle, expecting the analysis of the essence of the phenomenon such as hope, we can learn with surprise that there is almost nothing said about the concept of hope. Hope there is mentioned in connection with the psychological analysis of the nature of courage and poltroonery. In fact, investigating the state of mind, Aristotle as it were dissolves hope in the phenomenon and concept of "desire". Indicating that the phenomenon of hope is purely anthropic, contemporary philosophers emphasize the subordination of their idea of hope to Aristotle's doctrine: "No one will ever hope for something neither too much nor too little" (Aristotle, 2002, p. 213). It's kind of hope metrology, focused mainly on the Aristotelian interpretation of mean and median. But it is not clear what particularly defines and constitutes all this "much" and "little" in average individual. Therefore the skeptics have put forward the thesis that hope as a phenomenon contains nothing rational; it is irrational and even mystical in nature. Hope itself is axiological in its essence as well as a value for the subject as a kind of instrumental source to the development of the future, and in this sense it is rational. As for ontology of E. Bloch, his approach to the principle

of hope is associated with the teleological movement of the world through time, and in its history to the final state, namely, perfection.

Bloch E. considered "lack" in something as a source of movement of all things considered that generates hope. According to him, the latter is anthologized and turned into "the basic definition of objective reality in general" (Bloch 1954, p. 103).

Ethical and psychological aspects of this phenomenon are also discussed in the works of L. Bovens and K. Quinn (Bovens 1999, p. 670). According to contemporary science, a human being is experiencing two underlying phenomena: the phenomenon of identity and the phenomenon of functional utilitarianism. The first phenomenon means "well-being", otherwise, a sense of self-identity to himself in every successive timepoint. All of this is displayed in virtue of the reflectivity of an individual being in his self-awareness as the idea that he is always "himself" and not otherwise (except for the pathological cases of alternating individual). The second phenomenon is the functional ability of a person to master something in order to satisfy his needs in some way, in fact, for the sake of utilitarian usefulness to himself or another person (altruism). This latter interpretation can be understood in the broad sense of the word. According to research of contemporary Italian psychotherapist and clinician A. Meneghetti, "The unconscious contains not only the accumulation of perversions, chaos, errors, and instincts", but "it carries a certain principle of self-organization of the individual, energetic psychosomatic quantum of life, the focus of the mind, exact solutions and prompt responses" (Meneghetti 1997, p. 76). This principle is called "in-se" (from the Latin in – in, esse – to be), it indicates the presence in the individual of the feeling of being himself at the moment. This principle determines many things, including better action ethics, it creates the functionality criteria, viability, self-identity, efficacy of human actions, etc. Without these criteria, any of our actions are doomed to failure and unsuccess followed by a syndrome of hopelessness.

For the individual, hope is predestination, a hypothesis, a sketch of the future. Being absolutized in the consciousness and feelings of the individual, on the one hand, it may be a factor influencing the occurrence of illusions while on the other hand, it can turn into fatalism. It is always directed to the future and focused on the positive outcome of all possible events, being optimistic by nature. In terms of its origin, it can be random or spontaneous, conditioned, programmed, adequate or inadequate. It is a condition, the cause of the wakening, becoming, forming interests, values, needs of the individual as well as his illusions, misconceptions, and principles. According to Aristotle, boldness, courage, riskiness, resoluteness, and pluckiness have always been factors for successful implementation of hope. Aristotle, when examining the meaning of cowardice and recklessness, notes: "... Coward, when suffering, easily loses hope because he feels the fear of everything, while man of courage behaves in the opposite way, since the courage is peculiar to an individual, who relies on himself," (Aristotle 2002, p. 315). According to Aristotle, the virtuous amount of courage peculiar to individuals, who behave in the right manner, is found between two vices: recklessness (an excess of courage) and cowardice (a deficiency of courage)" (Aristotle, 2002, p. 315).

The American philosopher L. Boven, disputing the claims of skeptics about the irrationality of hope, finds its rationality in terms of utility in the instrumental value of hope. He believes that hope is opened up to the individual. Subjectively,



hope is counteracted to risk, aversion, and disgust. For example, we hope that someone or something is not so disgusting, etc. Hope creates new hopes. It always raises expectations with a possible positive outcome, inspires optimism in the individual. It gives confidence to individual in his awareness of stability, strength and reliability of his current existence, his present life. It is always faced to the ideal and dream, focused on better and the best for the individual at present and in the future. Being turned towards future, hope forces the individual to think minimally rationally, consistently, rely upon the transitions of states, causality, etc. Hope is always the enemy and the antithesis of pessimism and alarmism in the mind and the senses of the individual; in other words, it strengthens his "assuredness" and sense of inherent value (Bovens 1999, p. 671). Hope is the first step, giving rise to self-determination, it is autonomy and sovereignty of the person. Hope is the initial start for predicting the future. At that, the life is lost hopes, lost opportunities, though life always contains at least the "spark" of hope, and therefore offers the opportunity of gaining new hopes, as if raising the individual above the day-to-day life.

Hope never is built as a demand for "all and simultaneously!", since by nature it is the essence of existence between the lowest possibility, impossibility and not so big but achievable opportunity (according to Aristotle). In fact, hope is the driving force for the reassurance of the individual, for his prospective life, medication to relieve his uncertainty, doubts, fluctuations, various fears and phobias, panic and despair. Often it acts through the illusion, which is the existential value of the individual

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