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PHILOSOPHICAL AND PSYCHOLOGICAL DIMENSIONS OF SOCIAL EXPECTATIONS OF PERSONALITY

Purpose. To analyse the philosophical and psychological contexts of social expectations of personality, to form general scientific provisions, to reveal the properties, patterns of formation, development and functioning of social expectations as a process, result of reflection and construction of social reality. **Theoretical basis** of the study is based on the phenomenology of E. Husserl, the social constructivism philosophy of L. S. Vygotskii, P. Berger, T. Luckmann, K. J. Gergen, ideas of constructive alternativeism of J. Kelly, psychology of social expectations of a personality as the unity of the mental process, mental state and properties of expectations. **Originality.** Social expectations of personality are considered as philosophical and psychological dimensions of the study, presented by analysing expectations in social constructivism, externalizing, building a model of the expected future. The authors clarified some theoretical and methodological aspects of the study of patterns of social expectations in the reflection and construction of social reality. The role of social institutions in the formation of expectations is outlined. The poly-aspect of the investigated problems is shown. It is substantiated that formation, realization of social expectations in organization of interaction of personality and social environment is possible in the presence of subject, object and content of activity. **Conclusions.** Social expectations influence social behaviour and determine the behaviour of an individual, small contact group, community, or large mass of people. Social expectations are able to set specific requirements, norms, sanctions, ideals that participants of the process must follow or must not violate. The philosophical dimension of the study integrates the ontological, epistemological, axiological preconditions for the formation and realization of the social ideal, represented by the study of the expected future in the forms of utopia, eschatology and thanatology. Psychological dimension of the study has a sufficiently developed content orientation from the psychological content parameters of social expectations to the role of expectations in social institutions and various spheres of human life. Systematic, actionable, self-regulatory, and subjective approaches have constituted a verified system of interpreting the social expectations of personality as a process, a result of the reflection and construction of social reality. The topic of social expectations of personality is far from being completed, in our opinion it is promising to create a deeper philosophical concept of social expectations of the personality. The specific topics are of particular relevance in the context of socio-political uncertainty, domination of the mass consciousness, loss of national and cultural identity.

Keywords: human, society, subject, transcendental, constructionism, alternativeism, social ideal.

Introduction

The topics covered are of particular relevance due to socio-political uncertainty, the domination of the mass consciousness and the construction of a social ideal. Over the past decades, in connection with the increased social expectations of Ukrainians as a dreamy and passionate nation, sociologists and political scientists have come up with new approaches to understanding the psychological characteristics that include the notion of social expectations. The new orientation of theoretical thought was directed at inflated social expectations for significant socio-economic shifts.

The problem of social expectations is a particular phenomenon affecting every person, any contact small group, community or large mass of people. These problems affect a significant list of philosophical, psychological, sociological, political, educational and other special issues. Scientific analysis of contemporary literature on various aspects of the study of the social expectation problem, suggests that nowadays social expectations are a complex, interdisciplinary field of knowledge, and the role of philosophy and psychology is not only in the formation of universal definitions, outlining the starting points, although it is also quite relevant, but in the creation of common scientific ideas and systems of knowledge about this phenomenon at the philosophical, psychological and theoretical-methodological levels. The need to analyse the philosophical and psychological underpinnings of social expectations is conditioned by the fact that it will allow to form general scientific provisions about the complex social phenomenon, which is the expectations, in particular the social expectations of personality. It is very necessary to disclose the general properties, patterns of formation, development, functioning of social expectations as a process, the result of reflection and construction of social reality.

Purpose

The purpose of the study is to analyse social expectations from the standpoint of metaphysical anthropology.

Statement of basic materials

Despite the fact that there are a large number of theoretical works on social expectations that do not go beyond the simplified approaches, they do not reach their goal. Today is characterized by the complex and increased intensity of social processes, higher importance of social inquiry in order to determine the forms and directions of self-realization of the individual. Social expectations are able to act as a regulator of human social behaviour. Inconsistency of the demands of the social environment actualizes the need for permanent prognostic activity of the subject of life, not only in relation to natural object relations, but also in the sphere of social interaction in the form of peculiar social expectations. We hope that the solution of the problematic philosophical and psychological issues from the standpoint of anthropological approach will allow us to clarify the theoretical and methodological regularities of the phenomenon under study as a process, result of reflection and construction of social reality, to outline the scientific dimensions of the formation, realization of social expectations in organizing the interaction of personality and social environment.

In his time, the famous philosopher, psychologist and methodologist L. S. Vygotskii in his concept “History of the development of higher mental functions” (Vygotskii, 2005) attempts to present the idea of social constructivism, the general essence of which is outlined by the following starting points: interaction between people is an integral factor in successful personal development, since in training the area of immediate development is determined by communication with those who have greater experience, knowledge and skills; the development of higher mental functions of a person is the actual transfer inside, that is, the interiorization of social relations between people; the system of signs is a decisive factor in the development of consciousness and awareness of the world; the psyche acts as a kind of “sieve” through which the social surrounding reality is sifted. The human psyche has the ability to distort, that is, to *construct* (authors’ italics and refinement – *V. KH, I. P*) social reality so that a person could orient oneself and start acting, outline new ways of achieving the stated goal.

In the constructivist concepts of H. Maturana, F. N. Heinz von Foerster, who outline one of the directions of the theory of communication, philosophers analyse the influence of ideas on the movement of history, highlighting the mechanisms of formation of ontological foundations of change in social relations. The authors’ attention is focused on building of political and social models by the subjects on the basis of individual and social value ideas needed for social

transformation. Such ideas act as a suprapersonal creation of individuals, become social projects, giving meaning to being.

The peculiarity of this concept is the correlation of knowledge of our ideas about reality, and the very social reality, the central theme of which is social hopes and expectations.

The logical continuation of scientific analysis is the theory of social construction (Berger & Luckman, 1995), which shows that our social environment is perceived by humans as initial and objective data, actively constructed by humans during their social activities, and at the same time happens unconsciously for them. The purpose of social constructivism is to identify the ways in which individuals and groups of people participate in the construction of perceived reality. Ways of creating social phenomena by humans are institutionalized and transformed into traditions. The authors believe that everyday life has its intersubjective disposable standard time. Standard time can be understood as the intersection of space time and the calendar existing in a society based on time cycles of nature and internal time with the above differences. Social expectations in this context indicate that there is no complete simultaneity of these different levels of temporality. Temporal issues become key ones, because, according to researchers, both the organism and society impose on the internal time a certain sequence of events, combined with expectations. Social expectations assume the ability to combine a certain sequence of events.

Social expectations of reforms often do not reach their goal, and their guesswork is worthless, and in contrast, the mechanism of their formation becomes an important multidisciplinary problem due to the internalization and externalization necessary to construct social reality. Such psychological mechanisms are capable of ordering social reality. Social order is a human product, or rather, continuous human production, it is created by man in the process of constant externalization. P. Berger and T. Luckman believe that the sources of the symbolic universe are rooted in the constitution of man and state:

> If man in society is a world-constructor, this is made possible by his constitutionally given world-openness, which already implies the conflict between order and chaos. Human existence is, ab initio (non-empirical), an ongoing externalization. As man externalizes himself, he constructs the world into which he externalizes himself. (Berger & Luckman, 1995, p. 170).

Researchers say that society exists in the form of objective and subjective realities. These aspects are recognized when society is understood as a continuous dialectical process combining externalization, objectification and internalization. Under objectification, researchers understand the reproduction of an object in the products of human activity available to both its creators and other people as elements of the general world. Objectifications are stable indicators of the subjective processes inherent in their creators, and allow them to bring these processes beyond the ordinariness, in which they could be observed directly. One can agree with K. J. Gergen's view that social constructivism actually eliminates the question of the relationship between the social and the individual, in other words, "sociality" in constructionism means "relations" rather than the norms and rules of social interaction or the ways of their elaboration in individual communication (Gergen, 1997). We conclude that the social expectations of personality do not so much contribute to the reflection of the objectively existing world as to its construction.

Researcher J. Kelly, in relation to the idea of constructive alternativeism as a philosophical direction, argued that reality is a process of cognition and is interpreted by each person on a permanent and individual basis; successful interpretations, that is, *models of the expected future* (authors' italics and refinement – *V. KH, I. P*) are assimilated, while the unsuccessful ones are rejected. Interpretation of reality occurs through the special tools of our psyche – separate "scales of assessment" of the surrounding reality, which J. Kelly calls "personal constructs"; human activity is

directed by the best variant-model, which is suggested by a complex system of constructs; human interaction is a kind of mutual adjustment of their cognitive systems (Kelly, 2000). Actual confirmation of constructive alternativeism is the results of Michael Minkov's *World Values Survey (WVS)*. Using a typology of cultural dimensions of Geert Hofstede, the researcher has shown that different cultures exhibit different prevailing personal and cultural constructs (Minkov, 2018). We conclude that a person defines, reflects, anticipates and ultimately constructs his future. J. Kelly was the first to discover the different levels of realization of the model of the expected future, and it turns out that he also outlined the transcendental spheres of human being.

Most constructivist models have the disadvantage of being incapable to conduct a deep social analysis because of the limitations of the conceptual apparatus, which does not touch the mechanism of creation of human meanings. Such an important area is not addressed in either social psychology or sociology, which explores the mean values of social life, with both sciences striving for the status of scientific nature and for such a goal where reality is able to take mental form. The vast majority of works refer to the issue of underestimation of metaphysical anthropology, the subject of analysis of which is the transcendental level of human understanding, but this level cannot be measured by psychological, sociological or political science tools. For the first time, transcendentalism was sufficiently well understood by I. Kant, in the epistemological realm of his philosophy.

Let us dwell on another theoretical position, which is seen in constructivism, – the social passivity of the subject, which has its old philosophical history, connected with the Copernican revolution, which led a person out of the system and turned him into an outside observer. Soon there came the objectivist formation conception of Hegel and Marx, directed at the inevitability of the positive movement of history, which the person is not able to accelerate, because the society is dominated by powerful social forces that use a man as a means for their perceived existence. However, Kantian transcendentalism puts an end to objectivism as meaningless goal-setting: only we make our own history and no one else.

At all times, humanity was interested in what "the future" would bring them. Interest in the future is gained during periods of social change and turmoil. In social philosophy, in particular, the problem of expectations is relevant in the coordinates of the study and realization of the social ideal.

Expectations of the community are able to transform into a powerful mechanism of social interaction, realized through social representations, ideas capable of outlining the social norm and social ideal, taking to the top of the struggle sometimes illogical participants, whom no one knew "yesterday". Such participants are a kind of objectification of complex social processes that are embodied through social expectations. Thus, social expectations are able to integrate ontological, epistemological, axiological preconditions for the formation and realization of the social ideal. Confirmation of this idea is found in the study of I. V. Zheltikova and D. V. Gusev "Expectations for the future: utopia, eschatology, thanatology" (Zheltikova & Gusev, 2011). Philosophers focused on the most common forms of expectations for the future, emphasizing the unique social expectations in specific phylogenetic situations. Reflecting on the future, the researchers outline three perspectives of social expectations: utopia as the hope for the improvement of social life, eschatology as a reflection of particular problems of the world existence and the image of death as an idea of the boundary of an individual transition to the future. Human interest in predicting future events takes both passive and active forms. An active form can be the implementation of a plan, a project, a design and a model of the expected future.

Let us turn to the pointed remark of V. Bruning, who has justifiably noted: "Man is infinite freedom and therefore his behaviour arises from 'nothing' because it is not deterministic" (Bruning, 1997, 70). The remark is interesting, but overall this kind of absolutist approach does not reach its goal. It would be imprudent to accept such a thesis as the main one. Existentialism may agree with such categoricalness, but in our study such categoricalness is superfluous. Social life cannot be conceived outside of external determination. We will not go to conceptual extremes, as is the case in empiricism regarding the absolutization of social determinism, without which man does not exist. On the other hand, there is often a mistake of underestimating the external determinants that affect a

person and dissolving it within themselves, eradicating the traits of individuality, neglecting the fact that the individual shapes himself. The person is in a dual state because of the ideal modelling of reality and the very “inflexible” reality: he counteracts the socio-political environment because he cannot accept it, hoping for social changes that may or may not happen. Ignoring such provisions, we thereby rob a person, deprive him of the fullness of content, turn a person into an abstraction. In fact, the mechanism of influence of external and internal factors is quite complex, especially when it comes to social expectations.

An interesting philosophical dimension in the scientific field remains the phenomenological approach to the study of social expectations of personality, a striking representative of which was and remains E. Husserl. The object of realization is an intentional object that can arise in the human mind in any way: as hope, expectation or anticipation. In the field of psychological science there is a trend - phenomenological psychology, which is closely linked to the humanistic and existential psychology. An adult expects a specific phenomenon, event, object that he imagines in advance in the form of an accomplished fact, that is, constructs a model of the expected future. Thus, the expectations of an adult outline the perspective lines of his development, shape the life, project his future. Expectation is existence. Existence is life.

Let us dwell on another theoretical position, which is seen in constructivism - the social passivity of the subject, which has its old history associated with the Copernican revolution, turning a person into an outside observer; soon there came the objectivist formation conception of Hegel and Marx, directed at the inevitability of the positive movement of history, which the person is not able to accelerate, because the society is dominated by powerful social forces that use a man as a means for their perceived existence. However, Kantian transcendentalism puts an end to objectivism as meaningless goal-setting: only we make our own history and no one else.

There is no apparent reason for the existence of the transcendental, for it is contained in the imagination of the individual and gives a person the meaning, overcoming own limitations, which is formed within the empirical experience, transcends our mental principles, finding common sense by virtue of its sacredness and conception of absolute being, which is characteristic of human nature.

Here, we can fully agree with M. Scheller, that the transcendent, as desirable, gives order to life, even myths, religions, ideologies give a person the order of his thinking and aspirations, which are “formed by man himself for the protection of his nature” (Scheler 1988, 59). Transcendentalism, as a philosophical cognitive phenomenon, is inherent in the human, which enables through ideas and images to glue the world into integrity, plan the activities and anticipate social changes. Without taking into account this factor, a researcher always impoverishes human nature, and the analysis of relationships as social expectations becomes artificial.

Social expectations are the basic component of the system of regulation of social predicted human behaviour, which is a set of interrelated components of a single socio-cultural space. However, human social behaviour is not always guided by social expectations, social and legal norms and other regulators. There are also internal attitudes, beliefs, own projects unrealized due to personal beliefs that can bring them closer, or detach them from the desired social ideal. There is such a sphere of human life that does not obey the laws of the ontological world. The notions of justice, freedom of religion, belong to superhistoric values; they are transcendental in origin, which influence the expectations of man, constituting the polyphony of his inner world, giving orderliness to being. Therefore, internal determinants can approximate or distance people's social ideals, freeing us from the narrowness of comprehension of the material world.

It should be borne in mind that social expectations are directly dependent on the prerequisites for the existence of collective identity. They may depend on the aggregate historical, community experience, the demands of power, party ideology or religious faith - how we experience the world and how we conceive it.

It is established that social expectations can be fulfilled in the presence of subject, object and content of activity. An element of reality that focuses on an individual’s hopeful or expecting activity is an object of social expectations. The object gives rise to expectations. The presence of an object is the first stage of formation, which is a low level of expectations. The transformation of the

object of social expectations into a real object, that is objectification, is the formation of social expectations of personality. Social expectations can be realized in any activity that activates the personality and has a value-meaning for him. Thus, the object of social expectations, the subject and content of the activity are the necessary conditions that can ensure the formation and realization of social expectations of personality, which are accompanied by the construction of a personal model of the expected future.

On the other hand, one can mention another theoretical proposition expressed in the concept of intersubjectivity – as the co-ordination of a large number of people with respect to any principles, laws, moral norms that no one can change. This order is based on the reconciliation of collective illusions that create certain boundaries for people's consciousness. We cannot but mention the intersubjective notions of "people's soul", "spirit", "nation", which underpin the mentality of people, identity, the idea of happiness, through which the intuitive sense of trust in the world is visible, which creates meaningful life directions.

The proposed concept of the "desirable lifestyle" is the basic construct of the personal structure of social space. The general trajectory of the subject's life-realization acquires in the picture of the world a certain integrity which can be distinguished by the application of certain categorical constructs.

Noteworthy is the variety of theoretical and methodological aspects of the study of social expectations. Some theoretical and methodological problems are addressed in the context of the study of teaching and educational processes. A.I. Boiko, outlining the expectations and challenges of society for education in the information space, draws attention to the philosophical content of the problem under study, the formation of innovative people, to the fact that education emerges as a sound basis for self-affirmation of personality in life and ceases to be a means of forming the average "mass individuals" (Boiko, 2015). Research on psychological content parameters, their role in various social institutions is presented in a number of studies (Proskurina, 2015). A.O. Proskurina draws attention to the experimentally established repetition of the connection of expectations with a number of social processes, which prompts the need to manage people's expectations. Herewith, the person is engaged in an interesting mental space: he strives to confront the socio-political environment and at the same time does not seek to ignore the traditions and customs that are associated with the social expectations that keep him from radicalism.

Certainly the normative interpretation of social expectations is now dominant in the social sciences. The researcher views the state as an element of the expectations system, which itself is capable of meeting expectations and can be the object of expectations. The state is able to establish a system of expectations for society and, if necessary, change it. Legislation is a public tool for shaping expectations (Proskurina, 2015). In accordance with the described trends, social expectations of personality can be considered as a system-dynamic phenomenon, accompanied by the activity of the subject, from the simplest form – the reproduction of social reality to the most complex form - the construction of the model of the expected future.

Originality

Social expectations of personality are considered at different levels. The philosophical dimension is considered through social constructivism, externalization, construction of the model of the expected future. The psychological dimension of the studied phenomenon is analysed, the content of expectation theory is deepened. There are clarified some theoretical and methodological aspects of the study of patterns of social expectations as a process, result of reflection and construction of social reality. The role of social institutes in the formation of the expectations system is outlined, the poly-aspect of the investigated problems is shown. From the standpoint of metaphysical anthropology, it is substantiated that the formation and realization of social expectations in the organization of interaction between personality and social environment are possible in the presence of subject, object and content of activity. To address the problem of social

expectations of personality, the authors applied systematic, actionable, self-regulatory and subjective approaches.

Conclusions

Social expectations of personality are the subject of research by scientists of different sciences. Expectations influence social behaviour and determine the behaviour of an individual, small contact group, community, or large mass of people. The work of social expectations is conditioned by the variability of the requirements of the social environment, which actualize the need for permanent prognostic activity of the subject of vital activity in the sphere of social interaction processes. Theoretical and methodological study of the phenomenon asserts that social expectations are capable of establishing peculiar requirements, norms, sanctions, ideals that the participants of the process must follow or must not violate. The philosophical dimension of the study integrates the ontological, epistemological, axiological preconditions for the formation and realization of the social ideal, represented by the study of the expected future in the forms of utopia, eschatology and thanatology.

We conclude that theoretical analysis requires the involvement of broader philosophical principles and the analysis of the capabilities of the personal plan. Therefore, without the anthropology of personalism and existentialism, it is impossible to approach the problem of expectations. The anthropological approach proposed by us, which has not been dominant so far, opens up new perspectives in the study. In this regard, the analysis of social expectations and anticipations of people is sufficiently multipolar, colourful and ambiguous, that is why, for their analysis, we consider important the psychological, sociocultural, philosophical discourses with a bias into the existential plane.

Psychological dimension of the study has a sufficiently developed content orientation from the psychological content parameters of social expectations to the role of expectations in social institutions and various spheres of human life. The existential essence of human expectation, embodying spiritual and psycho-emotional uniqueness, is outlined. Systematic, actionable, self-regulatory, and subjective approaches have constituted a verified system of interpreting the social expectations of personality as a process, a result of the reflection and construction of social reality.

This publication does not cover the whole range of issues related to understanding the image of man in the postmodern era. We consider it promising to study in detail the model of the person in different historical periods in the context of interaction with the ideas of the second half of the XX – the beginning of the XXI century. The topic of social expectations of personality is far from being completed; in our opinion, the study of the individual in periods of outlined activity is promising. Also, the research topics are of particular relevance in the context of socio-political uncertainty, domination of the mass consciousness, loss of national and cultural identity. We see the prospects for further scientific research in creating a deeper philosophical conception of the social expectations of personality.

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ФИЛОСОФСКИЕ И ПСИХОЛОГИЧЕСКИЕ ИЗМЕРЕНИЯ СОЦИАЛЬНЫХ ОЖИДАНИЙ ЛИЧНОСТИ

Цель работы. Проанализировать философский и психологический контексты социальных ожиданий личности, сформировать общие научные положения, раскрыть свойства, закономерности становления, развития и функционирования социальных ожиданий как процесса, результата отображения и конструирования социальной реальности. **Теоретический базис** исследования основывается на феноменологии Э. Гуссерля, философии социального конструкционизма Л. С. Выготского, П. Бергера, Т. Лукмана, К. Дж. Джерджена, идеях конструктивного альтернативизма Дж. Келли, психологии социальных ожиданий личности как единства психического процесса, психического состояния и свойств ожиданий. **Научная новизна.** Социальные ожидания личности рассмотрены как философское и психологическое измерения исследования, что представлено анализом ожиданий в социальном конструкционизме, экстернализацией себя, построением модели ожидаемого будущего. Установлены некоторые теоретико-методологические аспекты исследования закономерностей социальных ожиданий в отображении и конструировании социальной реальности. Обозначена роль социальных институтов в становлении и формировании системы ожиданий, представлена полиаспектность исследуемой проблематики. Обосновано, что формирование, реализация социальных ожиданий в организации взаимодействия личности и социального окружения возможны при наличии объекта, предмета и содержания деятельности. **Выводы.** Социальные ожидания влияют на социальное поведение и определяют поведение отдельной личности, малой контактной группы, сообщества или большой массы людей. Социальные ожидания способны устанавливать своеобразные требования, нормы, санкции, идеалы, которые участникам процесса необходимо выполнять или не нарушать. Философское измерение исследования интегрирует онтологические, гносеологические и аксиологические предпосылки формирования и реализации социального идеала, представлено исследованием ожидаемого будущего в формах утопии, эсхатологии и танатологии. Психологическое измерение исследования имеет достаточно разработанную содержательную направленность от психологических содержательных параметров социальных ожиданий к роли ожиданий в социальных институтах и различных сферах бытия человека. Системный, деятельностный, саморегуляционный и субъектный подходы составили верифицируемую систему толкования социальных ожиданий личности как процесса, результата отображения и конструирования социальной реальности. Тематика социальных ожиданий личности еще далека от своего завершения, перспективным на наш взгляд является создание более глубокой философской концепции социальных ожиданий личности. Обозначенная тема приобретает особую актуальность в контексте социально-политической неопределенности, доминирования массового сознания, потери национальной и культурной идентичности.

Ключевые слова: человек, общество, субъект, трансцендентное, конструкционизм, альтернативизм, социальный идеал.

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PHILOSOPHICAL AND PSYCHOLOGICAL DIMENSIONS OF SOCIAL EXPECTATIONS OF PERSONALITY

Purpose. To analyse the philosophical and psychological contexts of social expectations of personality, to form general scientific provisions, to reveal the properties, patterns of formation, development and functioning of social expectations as a process, result of reflection and construction of social reality. **Theoretical basis** of the study is based on the phenomenology of E. Husserl, the social constructivism philosophy of L. S. Vygotskii, P. Berger, T. Luckmann, K. J. Gergen, ideas of constructive alternativeism of J. Kelly, psychology of social expectations of a personality as the unity of the mental process, mental state and properties of expectations. **Originality.** Social expectations of personality are considered as philosophical and psychological dimensions of the study, presented by analysing expectations in social constructivism, externalizing, building a model of the expected future. The authors clarified some theoretical and methodological aspects of the study of patterns of social expectations in the reflection and construction of social reality. The role of social institutions in the formation of expectations is outlined. The poly-aspect of the investigated problems is shown. It is substantiated that formation, realization of social expectations in organization of interaction of personality and social environment is possible in the presence of subject, object and content of activity. **Conclusions.** Social expectations influence social behaviour and determine the behaviour of an individual, small contact group, community, or large mass of people. Social expectations are able to set specific requirements, norms, sanctions, ideals that participants of the process must follow or must not violate. The philosophical dimension of the study integrates the ontological, epistemological, axiological preconditions for the formation and realization of the social ideal, represented by the study of the expected future in the forms of utopia, eschatology and thanatology. Psychological dimension of the study has a sufficiently developed content orientation from the psychological content parameters of social expectations to the role of expectations in social institutions and various spheres of human life. Systematic, actionable, self-regulatory, and subjective approaches have constituted a verified system of interpreting the social expectations of personality as a process, a result of the reflection and construction of social reality. The topic of social expectations of personality is far from being completed, in our opinion it is promising to create a deeper philosophical concept of social expectations of the personality. The specific topics are of particular relevance in the context of socio-political uncertainty, domination of the mass consciousness, loss of national and cultural identity.

Keywords: human, society, subject, transcendental, constructionism, alternativeism, social ideal.

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ФІЛОСОФСЬКІ І ПСИХОЛОГІЧНІ ВИМІРИ СОЦІАЛЬНИХ ОЧІКУВАНЬ ОСОБИСТОСТІ

Мета. Проаналізувати філософський та психологічний контексти соціальних очікувань особистості, сформувати загальні наукові положення, розкрити властивості, закономірності становлення, розвитку та функціонування соціальних очікувань як процесу, результату відображення й конструювання соціальної дійсності. **Теоретичний базис** дослідження ґрунтується на феноменології Е. Гуссерля, філософії соціального конструктивізму Л. С. Виготського, П. Бергера, Т. Лукмана, К. Дж. Джерджена, ідеях конструктивного альтернативізму Дж. Келлі, психології соціальних очікувань особистості як єдності психічного процесу, психічного стану і властивостей очікувань. **Наукова новизна.** Соціальні очікування особистості розглянуто як філософський вимір дослідження, що

представлений аналізуванням очікувань в соціальному конструктивізмі, екстерналізацією себе, побудовою моделі очікуваного майбутнього. З'ясовано деякі теоретико-методологічні аспекти дослідження закономірностей соціальних очікувань у відображенні й конструюванні соціальної дійсності. Окреслено роль соціальних інститутів у становленні і формуванні системи очікувань. Показано поліаспектність досліджуваної проблематики. Обґрунтовано, що формування, реалізація соціальних очікувань в організації взаємодії особистості та соціального оточення можлива за наявності об'єкта, предмета й змісту діяльності. **Висновки.** Соціальні очікування впливають на соціальну поведінку і визначають поведінку окремої особистості, малої контактної групи, спільноти чи великої маси людей. Соціальні очікування здатні встановлювати своєрідні вимоги, норми, санкції, ідеали, які учасникам процесу необхідно виконувати чи не порушувати. Філософський вимір дослідження інтегрує онтологічні, гносеологічні, аксіологічні передумови формування та реалізації соціального ідеалу, представлений дослідженням очікуваного майбутнього у формах утопії, есхатології і танатології. Психологічний вимір дослідження має достатньо розроблену змістову спрямованість від психологічних змістових параметрів соціальних очікувань до ролі очікувань у соціальних інститутах та різних сферах буття людини. Системний, діяльнісний, саморегуляційний, суб'єктний підходи склали верифіковану систему тлумачення соціальних очікувань особистості як процесу, результату відображення й конструювання соціальної дійсності. Тематика соціальних очікувань особистості ще далека від свого завершення, перспективним на наш погляд є створення більш глибокої філософської концепції соціальних очікувань особистості. Окреслена тематика набуває особливої актуальності у контексті соціально-політичної невизначеності, домінування масової свідомості, втрати національної та культурної ідентичності.

Ключові слова: людина, суспільство, суб'єкт, трансцендентне.