

Transformation Of Traditional Character Traits Of Modern Rural Youth

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Abstract. Our research has shown that in the 21st century, representatives of rural youth recognize such traditional traits of a Russian as a love of freedom, love of work (industriousness) and love of nature as integral features of their essence. The article examines the historical factors that influenced the formation of these traditional traits of the Russian citizen, their manifestation and transformation in modern society.

In the course of the study, it was revealed that modern rural youth considers freedom to be one of the most important traits of their character. However, for many, love of freedom acts more as a desired ideal, and not as an existing reality. The 21st century has changed the conceptual understanding of a person who is rebelling among the youth, now he is a creator of something new, a person who lives according to the principle "if you do not destroy, you cannot build". Increasingly, one can observe certain sympathy for a person who is rebelling among the youth.

Residents of rural areas understand that life in the countryside is impossible without hard physical labor. And although this work is hard, it does not cause rejection, since hard work is a traditional character trait of rural residents. Modern rural youth believe that today only a person with hard work can become competitive in the agricultural labor market.

Our research shows the ambivalent attitude of today's youth towards nature. On the one hand, the majority of those surveyed declare that they still have a love for nature, and, on the other hand, they see nature as a source of income. This is the manifestation of the pragmatism and rationalism of today's youth.

Keywords: riot, collective soul, nature, freedom, love of freedom, rural youth, traditions, industriousness, character

Object and aim of the study

Traditionally, it is customary to distinguish in the character of a Russian person the desire for freedom, that is, love of freedom, respect for work, that is, diligence and love for nature. The object of our research is love of freedom, hard work, love of nature, as traditional character traits of modern rural youth and their transformation in modern conditions. Our choice of these character traits is due to the fact that in the hierarchy of values, love of freedom, hard work, love of nature, from year to year, are among the ten leaders among the life priorities of rural youth.

The aim of our study is to clarify the relationship between the factors of freedom in society, respect for labor, love of nature with their modern understanding of rural youth in the Belgorod region.

Research methods

The methodological basis of the monitoring research was: sociological polls, analysis and synthesis, generalization, comparative analysis. For the monitoring analysis, we used our own questionnaire questions, which did not have the character of a standardized questionnaire. The respondents were students of 1-2 courses of full-time and part-time studies of the FSBEI HE Belgorod State Agrarian University named after V.Ya. Gorin, living in the countryside. To process the respondents' answers, the methods of mathematical statistics were used - cluster and correlation types of analysis.

Research results

In the "Explanatory Dictionary of the Russian Language" character is considered as "a set of mental, spiritual properties of a person, found in his behavior" [17, p.860]. The guidelines and criteria of people's behavior are their subjective values. Each person lives in a certain system of values, objects and phenomena of which are designed to satisfy his needs.

In the life of a modern young man living in rural areas, the desire for freedom, that is, love of freedom, plays an important role in his system of values. Philosophers view freedom as a phenomenon related to the essential characteristics of a person. However, already starting from the definition of the concept of freedom, we are faced with the first difficulties, which automatically go over to the understanding of love of freedom. The range of interpretation of this concept is unusually wide: from a complete denial of the very possibility of love of freedom to justification of "flight from freedom" in the conditions of modern society.

Since ancient times, Russian culture has nurtured a love of freedom in a Russian, when it taught him how he can remain a free person in extremely unfree conditions. The way out was found in the fusion of freedom and humanism, when love of freedom was more important than freedom itself. We often talk about the freedom-loving character of the Russian, and this love of freedom manifests itself in various historical epochs, even when unfreedom prevailed in Russian society.

The question arises, is this tendency of love for freedom in the formation of character persisting among modern rural youth? The study of the factors that influenced the formation of this traditional trait of the Russian character will help us to answer this question. It is necessary to remember the influence of Christianity on Russian culture. According to Christian canons, God gave human freedom, that is, the right to choose between good and evil. Consequently, love of freedom is a conscious acceptance of freedom, a conscious choice in favor of God, which every Christian had to make.

Russian provincial culture, to which rural culture belongs, has at all times been under the strong influence of Orthodox traditions. The reasoning was structured as follows: the Russian person is given freedom by God (to whom he treats with love), he accepts this gift and on this basis his love for freedom is formed. This is what 47% of the respondents spoke about when they referred to the traditional factor in the formation of such a trait of their character as love of freedom. It follows that in the Russian character, love of freedom is directly related to morality. It can be assumed that the upbringing of love of freedom begins in the family and is passed on from generation to generation [5].

Representatives of European culture have a completely different understanding of freedom. For them, freedom is the right to commit any act not prohibited by law. The attitude to freedom has nothing to do with morality, but rather is intertwined with law. Freedom and activity - these are the same-order concepts for representatives of European culture. Freedom appears as a realized necessity, and it is impossible to approach the concept of "necessity" with love.

The second factor that makes it possible to talk about the formation of love of freedom in the character of young people is the influence of Russian nature, 45% of the surveyed young people said this, most of them are representatives of rural areas. A special role in the spiritual life of the province has always belonged to rural culture, which arose in the depths of folk life and absorbed all the diverse experience of communicating with nature. Rural culture has created its own image of nature, presented as a model of the world, embodying the harmony of human and natural Space [8, p. 37].

Most of our respondents (83% of those surveyed) recognize the love of freedom as a trait of their character. However, the love of freedom for many representatives of the younger generation of Belgorodians today exists only as a striving for the ideal and is not directly related to the presence of freedom in society. The absolute majority of representatives of rural youth (78% of respondents) associate the concept of freedom with the presence of the right to choose: 55% of respondents believe that freedom is the right to live based on their ideas and will, and 27% of respondents - the opportunity to freely choose an alternative (Figure 1).

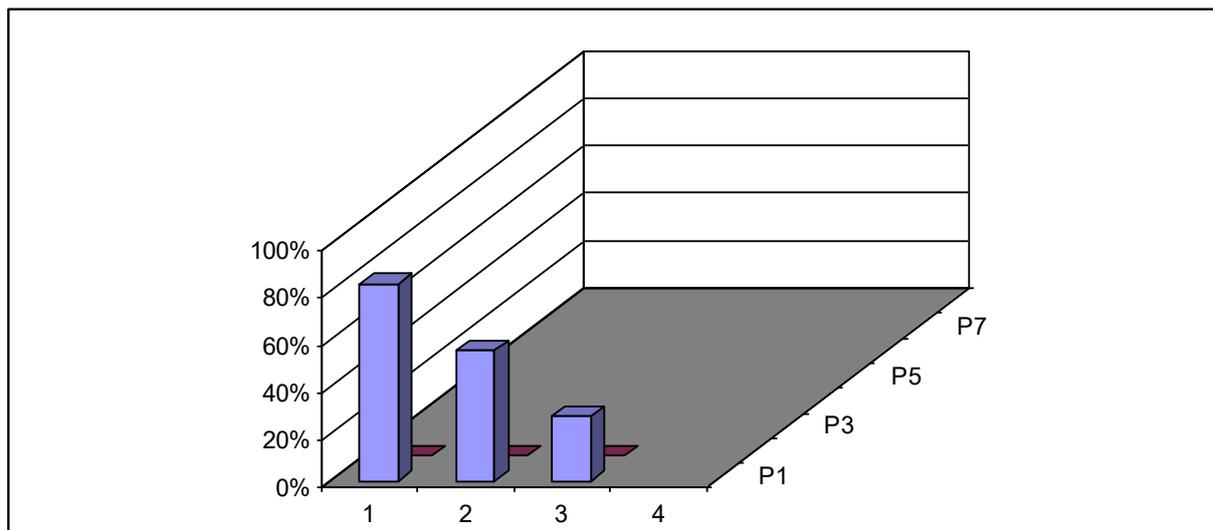


Figure 1. Love of freedom as a character trait

Many representatives of rural youth believe that modern society gives only a formal right to choose. There is a gap between the desired and the reality. Therefore, 53% of the respondents, of those who declared love of freedom as a characteristic feature of their inner world, stated in another part of the questionnaire that freedom is impossible in the modern world, since there will always be any restrictions that impede choice, and therefore freedom.

The 20th century philosopher E. Fromm drew attention to such a feature of personality behavior as escape from freedom. Freedom endows the existence of a person with meaning, but at the same time isolates him from other people, since the prohibitions that limited freedom disappear, but at the same time brought a person closer to a certain circle of persons. Absolute freedom turns into an endless loneliness for a person. Having eliminated all types of addiction, a person remains with his individual self [20, p. 186]. Representatives of rural youth, traditionally accustomed to the conciliar perception of the world, are afraid of loneliness and subconsciously attempt to escape from freedom. Faced with restrictions, they give up freedom.

There is a suppression of such a value as love of freedom: there is love for freedom, and freedom itself is perceived as a limited phenomenon. The freedom that lies at the foundation of love of freedom is postponed until "later". But the value of freedom is very important for the socialization of a young person. Young people who have not defined their values or are entangled in them inevitably find themselves in an existential vacuum, the manifestation of which is escape from reality, drunkenness, drug addiction, and the like.

For a Russian person, the understanding of freedom is often associated with concepts such as "will", "freemen". The real measure of freedom for a rural dweller is his merging with nature, boundless and free in its development. It is no coincidence that 40.5% of respondents associated the concept of "will" with the vast expanses of our homeland. The Russian philosopher M. Bakhtin believes that there is a

certain aspiration of the Russian person to something boundless, immense. This immensity can infect a wandering person with the desire for rebellion [6, p. 34].

Traditionally, rebellion has been seen as a response to moral injustice. The lack of freedom in the life of a citizen gave rise to rebellious moods in society. This is reflected in Russian classical literature, raising a lone rebel (A.S. Pushkin "Kapitanskaya dochka", F. M. Dostoevsky "Prestupleniye i nakazaniye", B.L. Pasternak "Doctor Zhivago" and others). Today, interest in this phenomenon is also traced among rural youth. Increasingly, among the youth one can observe certain sympathy for a rebel person, 37.5% of respondents stated this, and 43% of respondents, although they are not going to imitate, but deep down they understand a rebellious person. Only 16.5% of respondents radically deny the behavior associated with the riot (Figure 2).

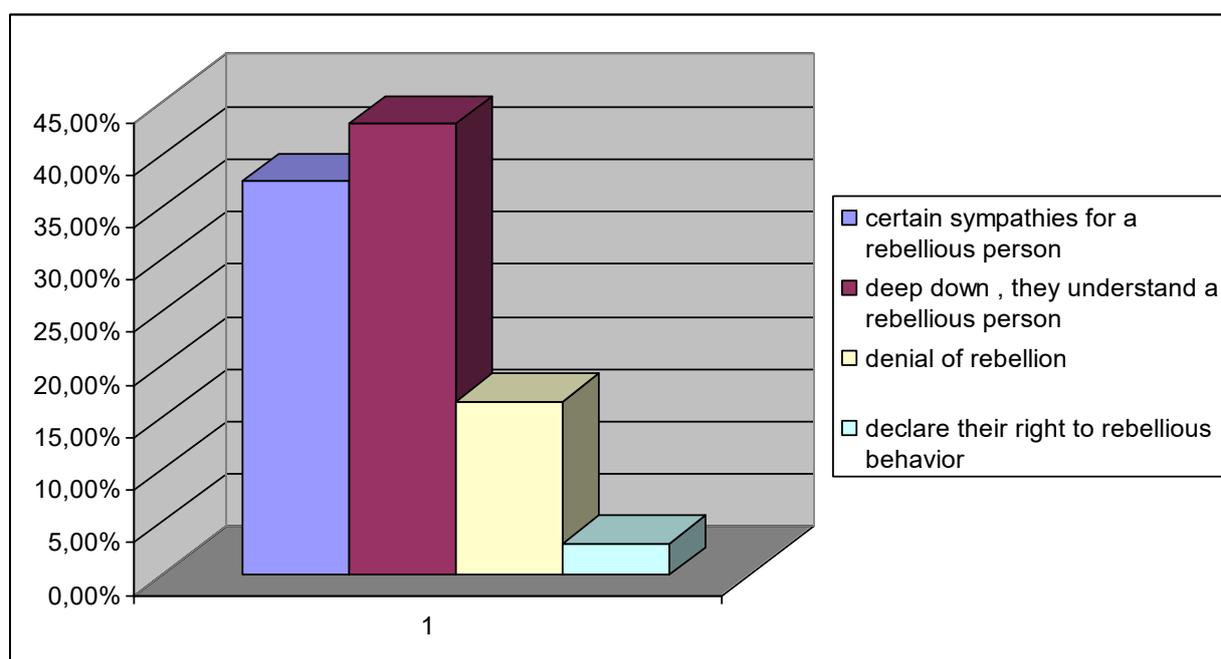


Figure 2. The attitude of rural youth to a person - a rebel

It cannot but cause concern that 3% of the respondents declare their right to rebellious behavior. According to the "Explanatory Dictionary of the Russian Language", a rebel is "a restless, always protesting person who calls for decisive action, to break the old." [17, 3. 63]. The 21st century has changed the conceptual understanding of a person who is rebelling, now he is a creator of something new, a person who lives according to the principle "if you do not destroy, you cannot build". You need to learn how to manage the rebellious elements of the youth mentality. It is necessary that the revolt not only destroy, but also be a creative force.

In the Russian tradition, rebellion is viewed not only as a response to lack of freedom, but also as a reaction to moral injustice. Another Russian philosopher A.S. Khomyakov formulated a moral law: "Any undeserved insult, any injustice affects the culprit much more than the victim; the offended endures, the offender is corrupted. The offended person can forgive and often forgives; the offender

never forgives. His crime lets in his heart a sprout of hatred, which will constantly strive for development, if the entire moral being of the guilty person is not purified in time by internal renewal” [21, p. 69].

As you know, for a long time the Slavs honored their foundations and traditions, they tried to preserve all the accumulated knowledge for further transmission to the younger generation. Thus, the golden fund of Russian folk culture was gradually created.

Undoubtedly, the experience tested over the centuries can still become a source of inspiration, since modern society is full of contradictions and difficulties. It is necessary to understand what is folk culture? Folk culture is a set of material and spiritual benefits created by society, in our case, by rural residents. Through it, a person gains faith, hope, mutual support in difficult times. Indeed, the formation of folk culture began in the countryside, the main components of which were: language, oral folk art, values and rules commanded in everyday life. In the countryside, special attention was paid to traditions, since with the help of them the peasants discovered for themselves the human worlds in which they lived and continue to live to this day. Consequently, each generation strives to preserve and enhance the cultural traditions left by our ancestors. Thus, the chain of succession of generations and the character of young people are formed [18].

One of the leading spiritual and moral qualities, which is given special attention in the countryside, is industriousness. For a long time, peasants' labor was the leading factor in family relations [3]. In the process of completing the assigned task, the child from an early age formed such qualities as: the ability to show perseverance, accuracy, responsibility for the quality of the work performed.

It is important to emphasize that in rural families respect for the older generation was brought up in children, hospitality, good-natured, hospitable relations with neighbors were instilled from childhood, the desire to always find a compromise in a disputable situation. Thanks to the correct upbringing, the Russian peasants had a wealth of experience in creating leisure time. Thus, village gatherings, holidays to which they attached special importance, folk festivals, etc. were organized. Modern society has made adjustments to the traditional values of a modern villager, this was facilitated by socio-economic prerequisites.

The peasant always strived to be the owner of his land, the 20th century became a turning point for the Russian peasantry, since during this period rural workers received neither land nor civil liberties [14]. In order to identify the peculiarities of the worldview and value attitudes of modern rural youth, we, on the basis of the FSBEI HE “Belgorod State Agrarian University named after V. Ya. Gorin”, a study was carried out aimed at identifying typical character traits of bachelor students of various profiles and directions and to determine whether the educational process of an agrarian university affects the formation of a graduate's worldview. Our research involved students from 1 to 4 years of economics, engineering, technology and agronomy faculties. In total, about 700 people were involved in the

research work. To conduct the research, we developed a questionnaire "Preferences for choosing a university and a future profession", and we also used the methodology of the American psychologist M. Rokeach "Formation of value orientations in rural youth".

The results of the study made it possible to conclude that among the enrolled students there are more precisely from rural areas, accounting for 67% and 33% of the total number from the city (Figure 3).

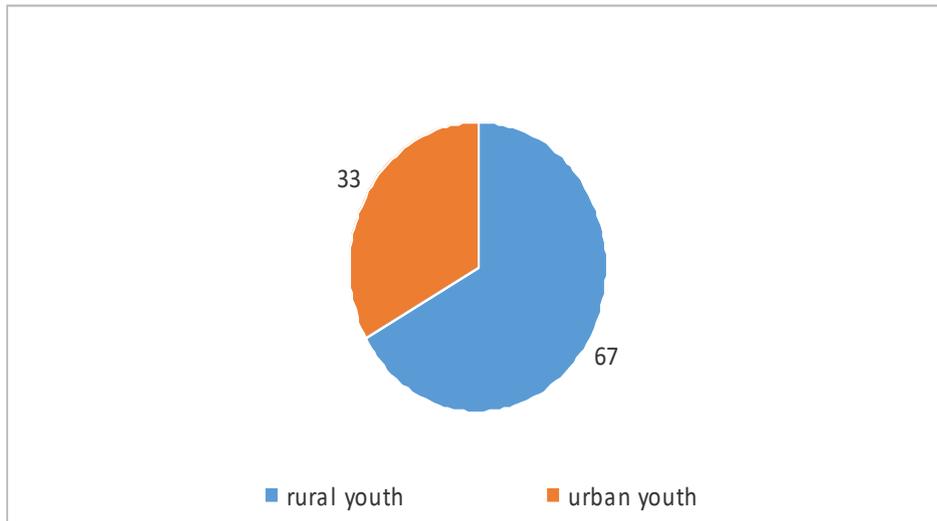


Figure 3. Ratio of rural and urban youth

The comparative analysis showed why the students chose this particular educational organization:

- 1) obtaining a promising profession with further employment in large agricultural holdings - 37 %;
- 2) acted on the advice of relatives/friends (16%);
- 3) low competition for admission and affordable tuition fees of 16%, respectively.

It is important to take into account that 20% of the respondents took into account not only their interest in agricultural activities, but also their proximity to their place of residence (Figure 4).

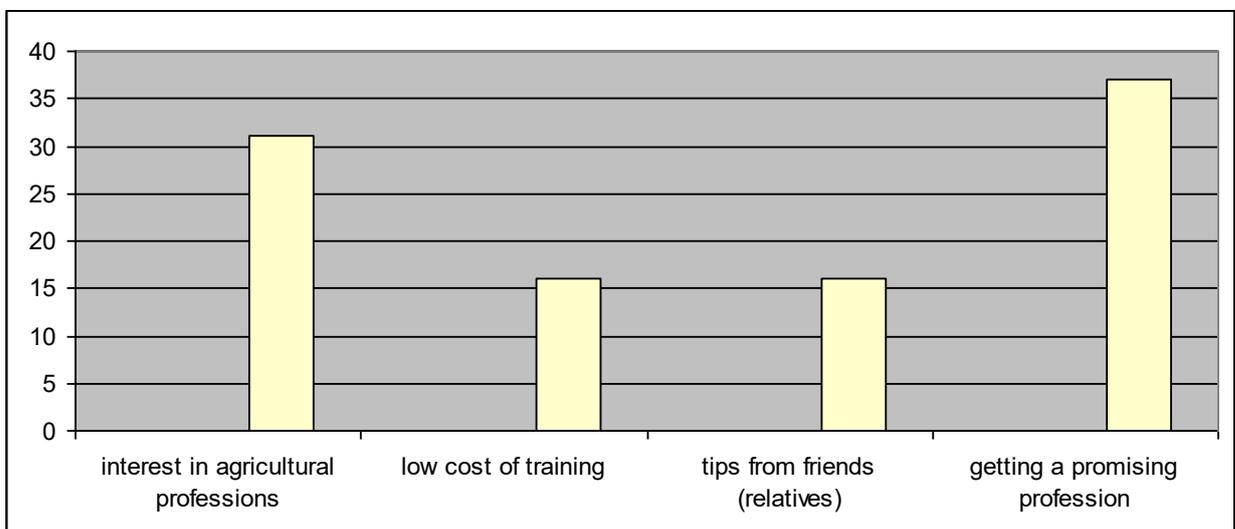


Figure 4. Motives for choosing a university and a future profession by students of the Belgorod State Agrarian University

Next, a survey was conducted: are the students satisfied with their studies at an agricultural university? The interpretation of the results obtained is as follows: 66% of the respondents answered that the atmosphere in the university is friendly and they like to study at the Belgorod State Agrarian University, 11% are not satisfied with the choice of their future profession, 7% find it difficult to answer the question posed.

Our analysis also showed that 34% of students made a conscious choice in favor of agricultural specialties. Of the students participating in the survey, only 18% entered this university to obtain the desired profession. At the same time, 15% of the participants emphasized the low competition for admission, 11% believe that there is a possibility of further employment in the chosen specialty. Only 8% of the respondents could not explain their choice in favor of their future profession.

When asked where students plan to work after receiving agricultural education, we received the following answers: only 46% of students plan to work in their specialty; 35% did not ask such a question and 19% do not plan to get a job in their specialty.

It is worth noting that 44% of students after completing their studies at the agrarian university want to work in the city, 21% could not answer the question about further employment, 9% are going to find a job in the village, and 26% in the countryside, in large agricultural holdings (Figure 5).

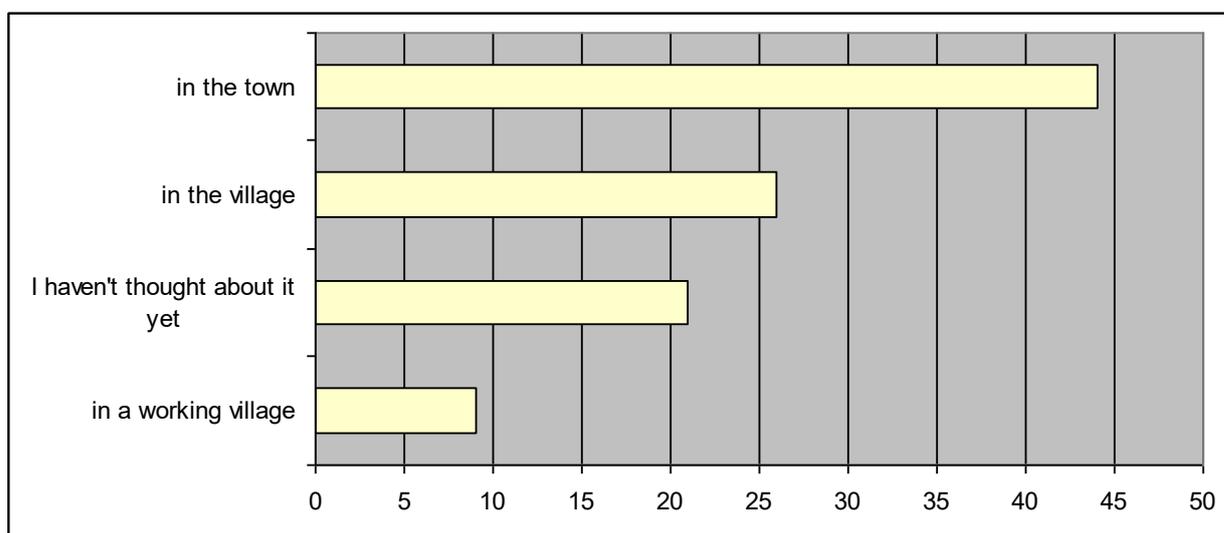


Figure 5. Designing your future career by a graduate of an agricultural university

The shortage of personnel in agriculture can be associated with the following factors:

- 1) parents force their children to move to the city;

2) low salary;

3) undeveloped infrastructure, etc. [10, 11].

Our research made it possible to identify the most important personality traits that will allow them to become competitive in the labor market. In the first place, undoubtedly, hard work - 22%, love for the land, native land - 25%. Further responsibility and dedication - 9%. Ability to design and plan their activities - 12% (Figure 6).

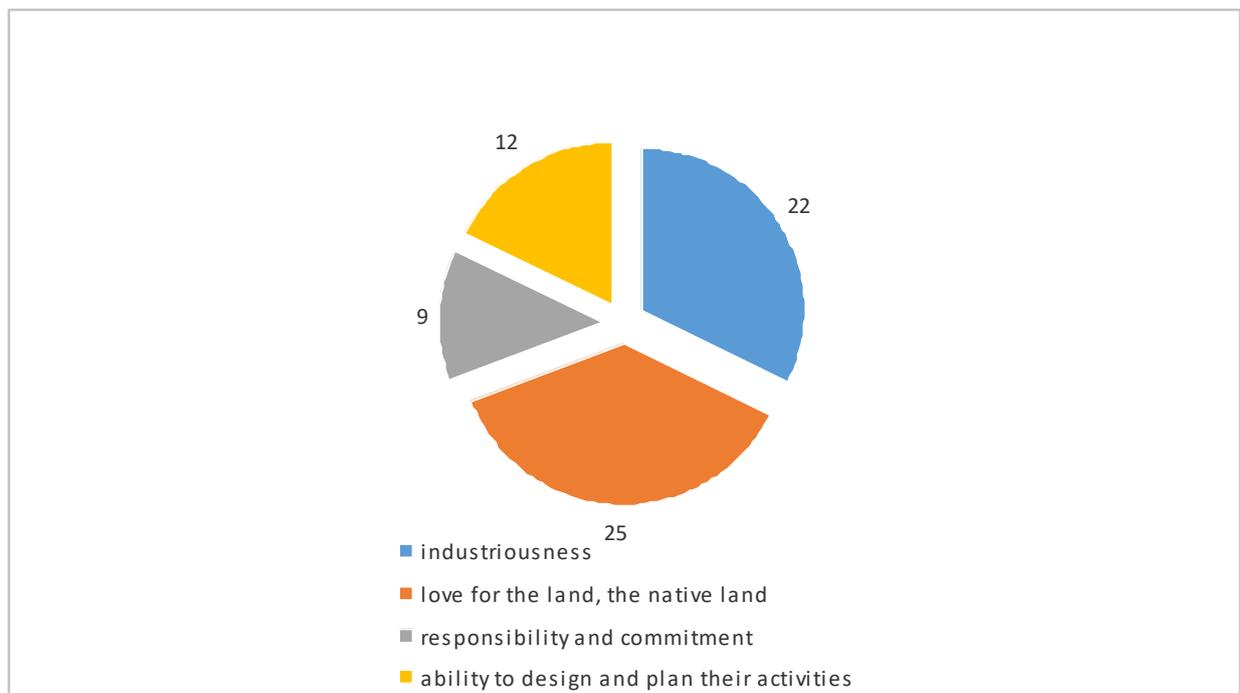


Figure 6. Personality traits that will allow them to become competitive in the labor market

Distribution of answers according to the method of M. Rokich:

- 57% of students entered the FSBEI HE “Belgorod State Agrarian University named after V. Ya. Gorin” on the advice of parents, since the activities of parents are certainly associated with the agricultural profession;

- 26% used the advice of relatives/friends upon admission;

- 17% independently decided to enter this university;

- 65% of students are sure that more demanded specialties require more money;

- 52% of the respondents emphasized that they could enter another university in the region, but they opted for the Belgorod State Agrarian University;

- 78% of students did not know the history of the formation of the university, about the specialties that can be obtained here, their choice was probably random;

- 27% believe that work in agriculture is necessary and has a positive effect on character traits.

So, in the process of studying at a university, an important role is played by those qualities that are inherent in the family, native land, on the basis of traditions and folk culture. A student of an agricultural university must have such qualities as: collectivism, restraint, social activity, hard work, morality, honesty. Since they are necessary for a full understanding of the social significance of agricultural professions, and most importantly: for the desire to contribute to the revival of the village.

An important role in the formation of traditional character traits of the Russian people was played by a peculiar attitude of man to his native nature, which was formed under the influence of severe unpredictable weather on the territory of the East European Plain with its small population dispersed throughout the area. The willfulness of the climate and soil of this territory deceived the most modest expectations of the Russian peasant. Therefore, the Russian person did not try to plan for the long term. He worked quickly, feverishly, as long as the weather permits him.

The fear of the unpredictability and severity of the climate gave rise to respect for the power of nature in the Russian peasant, exaltation of it, and at the same time, surprise and admiration for the harmony and beauty of the natural environment. All this formed a passive-contemplative, intuitive-irrational, fatalistic attitude towards the world.

The Russian person is not an owner by nature. He does not distinguish between concepts such as "the right to own", "the right to use" and "the right to dispose". ON. Berdyaev associated this circumstance with the breadth of Russian expanses and, as a consequence, the difficulty of their development and design. In his opinion, the Russian people have always been "a people of revelations and inspirations". [9, p. 44]. As a result, Russian civilization has never been aggressive, conquer. It is not characterized by either a lordly attitude towards nature with a technocratic style of thinking, or a submissive attitude with frank naturalism and immersion in the natural world.

It is quite obvious that the peasant's direct contact with the land determined a specific attitude to work itself, to his native nature and, thereby, contributed to the formation of a certain type of character of the Russian person. The work of a villager has always been inspired by creative inspiration, intuitive comprehension and aesthetic pleasure. Such work has always been intertwined with the poetry of folk life and natural beauty. In turn, this was reflected in the items of the peasant interior and the elements and elements of folk art.

Rural life makes it clear that the basis of activity for the peasant is the natural environment, therefore, it is necessary to preserve and increase natural resources, it is necessary to work for the common good, and not only for our own. This actualizes the formation of the so-called spiritual unity, permeated with the spirit of collectivity, sensuality, emotionality, the same for all people. In such a unity, a person begins to look for answers to the most difficult questions, begins to look for images and patterns of behavior in the natural environment.

Such a person has fears, despair over natural problems that can stimulate mass heroism, collective creativity, self-sacrifice, selflessness and nobility, which is reflected in various elements of folk art: songs, dances, ballads, fairy tales [15; 16; 19]. Such a person reacts with particular emotion to the destruction of objects of his native land, which he has known for a long time, which can cause a feeling of anxiety, indignation, and protest. Under the influence of these events, people dissolve in the problem and rally to solve it.

Rural culture is filled with myth-making and religious cult, which signifies the greatness of nature, equal partnership with it. The cult system contained in it is based on deification, animation, anthropomorphization and spiritualization of natural phenomena. This fosters in a person a sense of love, responsibility, respect and forms the desire to bow before natural forces.

The model of the world in peasant culture is represented by its images of nature, praising the beauty, unity and harmony of the human world and the natural world. The peasant always knew how to listen to the call of nature, and this listening filled him with creative inspiration and a constant interest in life.

However, such boundless love for his native land was retained only by such a person who, in the sweat of his face, worked on his native land, appreciated every piece of it, was able to predict future weather, the timing of planting and harvesting, etc. Those who stopped living directly in contact with the earth lost such thinking. A.N. Engelhardt writes in this regard that the peasant, having departed from nature, as it were, "... loses everything, becomes a lackey ...". Such a man is no longer the owner of the land, not a farmer [22, p. 378].

Let us determine what are the modern character traits of rural youth in relation to nature and how much they are associated with traditional values.

A sociological survey among modern rural youth has shown that more than 80% of respondents love their "Homeland", "mother land". However, more than 60% of those surveyed associate themselves with the values of Western culture, which is characterized by pragmatism, rationalism and technocratism.

Rural youth do not consider negative human impact on nature in their native land as harmful. It assesses the ecological situation at the place of residence as "satisfactory". Moreover, more than 50% believe that over the past five years it has practically not changed. At the same time, on a global scale, the environmental situation is assessed by respondents as "extremely tense" (91%). The greatest concern among young people is air pollution, water pollution and increased radiation [2].

As the results of sociological studies show, for 45% of the respondents, nature evokes a feeling of admiration, pride, and respect. Meanwhile, 13% said that the nature of their native land practically does not evoke any feelings. Apparently, such emotional coldness is due to modern trends in the development of Russian society, when the ever-increasing employment and contradictory nature of a

person is coupled with alienation from nature and the difficulty of perceiving its beauty, when an endless striving for the “new”, “for changing places” is coupled with a lack of attachment to traditions.

In addition, as the results of sociological studies have shown, modern youth today are poorly guided by the festive and ceremonial culture of the Russian people. This was indicated by 71% of the respondents. Moreover, they do not consider it necessary and significant to take part in such events (65%).

According to the results of sociological research, nature is perceived by respondents, first of all, as an “object of exploitation and subordination by human” (51%), as “environment” (31%), rather than as “home” (13%) and “the highest absolute” (5%) (Figure 7) [7, 8].

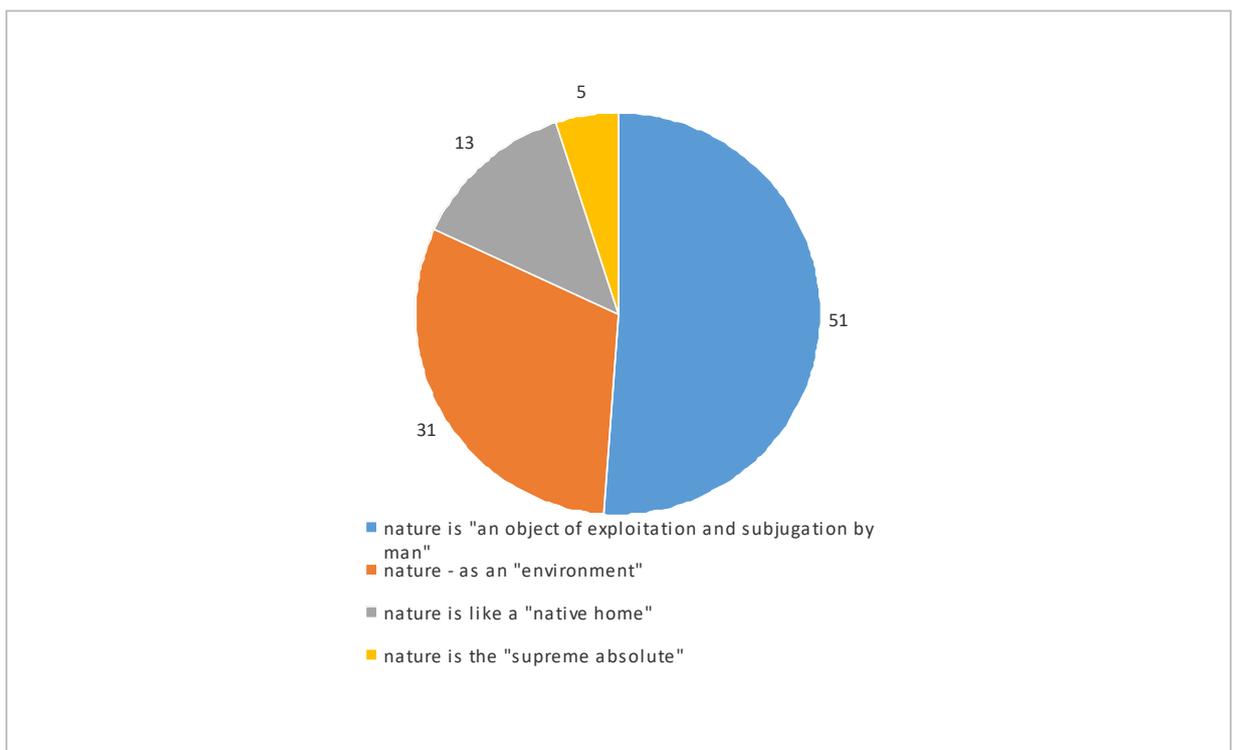


Figure 7. Perception of nature

The pragmatic activity of modern human destroys the collective soul. Such a person is not able to work in a team, selfishness, individualism and practicality are inherent in him. The formation of the so-called "texture" is taking place, burdened by the technicalization of culture and the emasculation of spiritual values.

Today we are talking about the dissolution of sensuality by rationality, collectivity by individuality, traditionalism by innovative aspirations.

Conclusion

Our study of such traditional character traits of modern rural youth as love of freedom, hard work and love for nature, showed that they still belong to the essential characteristics of youth behavior. However, it is necessary to note a certain transformation of these character traits in modern society.

In the 21st century, representatives of rural youth recognize the love of freedom as an integral part of their character. The formation of love of freedom is connected, on the one hand, with the influence of Orthodox culture, and, on the other hand, with the influence of the vast expanses of our country. A Russian's love of freedom is of a moral nature and is passed on from generation to generation. At the same time, the presence or absence of freedom in society does not directly affect the love of freedom.

The study showed that in modern society, love of freedom for many acts rather as a desired ideal, and not as an existing reality. It can be assumed that the social environment where the socialization of the individual takes place gives her only the formal right to choose, and the Russian does not believe that even today he can live based on his choice, his desire. Freedom as the basis for love of freedom is postponed until "later". In the modern being of the Russian person, love of freedom continues to be a moral category.

The response to moral injustice can be a rebellion and the appearance of a rebellious person. Today, a small part of young people associate their understanding of freedom with the right to revolt against injustice and one cannot but pay attention to these young people. The understanding of a person who is rebelling has changed, now he is a creator of something new, a person who lives according to the principle "if you do not destroy, you cannot build", and young people increasingly sympathize with him.

The formation of the character of modern rural youth is greatly influenced by the traditions of folk culture, which are passed down from generation to generation. The desire of rural youth to connect their fate with agricultural production is greatly influenced by the advice of parents, because their labor activity is also associated with agricultural production. Rural youth see the social significance of agricultural professions, but they are going to achieve career growth, relying on their hard work and professional knowledge. Our respondents clearly underestimate such qualities of character as initiative, innovative thinking, striving for modernization.

The essential characteristics of youth behavior in relation to nature in modern conditions are also undergoing a certain transformation. The ever-increasing employment of modern human, associated with the formation of market relations and the endless pursuit of novelty, alienates modern youth from the traditional attitude to nature. This leads to the destruction of the so-called "collective soul" and the formation of a kind of "emotional coldness".

We see that among modern rural youth there is an ambivalent attitude towards nature: on the one hand, a loving and creative attitude is preserved, on the other hand, a subordinate - exploitative

approach is formed, in which spiritual values are emasculated, and sensual manifestations are dissolved by individualism, pragmatism and rationalism.

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