



The problem of communication among modern student youth

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The problem of communication among modern student youth

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ABSTRACT

Problem and aim. The article is devoted to the problems of communication of modern student youth. It is no secret that only live communication is capable of forming a person's personal qualities. However, we are witnessing the alienation of the individual from the surrounding reality and its immersion in the world of virtual reality. It is no coincidence that today the problem of human relationships with other people and the environment is becoming increasingly relevant, one of the sides of which is direct communication in the real world.

The purpose of this work is a monitoring study of various aspects of communication among modern student youth. The authors consider communication as a system of relationships between young people, society and the environment. The work provides a characteristic of the communicative, interactive and perceptual aspects of student communication.

Methodology. The methodological basis of the monitoring research is: a sociological survey, analysis and synthesis, generalization, comparative analysis. The empirical basis of this work was formed by the results of our own sociological research conducted among the students of the Federal State Budgetary Educational Institution of Higher Education Belgorod State Agrarian University named after V.Ya. Gorin. To process the respondents' answers, the methods of mathematical statistics were used - cluster and correlation types of analysis.

Results. The authors reveal the essence of the phenomenon of communication as a necessary form of implementation of social relations; a monitoring analysis of the communicative, interactive and perceptual aspects of student communication in modern conditions was carried out; determined the conditions and factors for optimizing the general system of relationships developing between people, as well as between society and nature.

Conclusion. The study made it possible to obtain a comprehensive understanding of the various aspects of communication among modern student youth and outline practical recommendations for optimizing the general system of relationships that people develop with each other, society and the natural environment.

Keywords: information, personality, communication, speech, means of communication, student youth, formalized language, nature, environment.

INTRODUCTION

Currently, the problem of human relationships with other people and the environment is becoming more and more urgent. We become witnesses of the alienation of the personality from the surrounding reality and its immersion in the world of virtual reality. It is no secret that only live communication is capable of forming a person's personal qualities.

The aim of this work is a monitoring study of various aspects of communication among modern student youth.

To achieve this goal, the solution of the following tasks has been determined:

- reveal the essence of the phenomenon of communication;
- to conduct a monitoring analysis of the communicative, interactive and perceptual aspects of student communication;
- determine the conditions and factors for optimizing the overall system of relationships that people develop

with each other, society and the natural environment.

The object of the research is the phenomenon of communication as a necessary form of implementation of social relations.

The subject of the research is the communicative, interactive and perceptual aspects of the communication of modern student youth.

Main topics: sociology, social philosophy.

REFERENCES REVIEW

The modern domestic and foreign literature contains a considerable amount of research devoted to the problem of communication. These works consider the issues of the structure, means and specifics of communication in different cultures and at different stages of communicative development [5; 8; 19; 21].

In the works of I.A. Belozerova, I.V. Gordienko, M.G. Davityan, E.V. Krikun, N.I. Lyubimova N.N. Nikulina traces the search for a common strategy of communicative interaction in the course of adaptation of a former student to the forms of activity of higher education [9; 12; 17; 18; 20]. In the studies of M.G. Davityan, N.N. Nikulina emphasizes the need to actualize the ideas of a systematic approach in the communicative process of modern pedagogical practice [10; 11].

A lot of works are devoted to the importance of human communication with nature, the advantages of this process for the development of its spiritual and biological components are revealed [4; 6; 15].

However, in modern literature, the issues related to the problems of communicative interaction of the student environment remain insufficiently studied, the sides and mechanisms of this interaction are poorly disclosed.

MATERIALS AND METHODS

The methodological basis of the monitoring research was: a sociological survey, analysis and synthesis, generalization, comparative analysis. We carried out a study of the communicative, interactive and perceptual aspects of the communication of student youth with each other, society and nature.

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 forms of study of the FSBOI HE Belgorod State Agrarian University named after V.Ya. Gorin. To process the respondents' answers, the methods of mathematical statistics were used - cluster and correlation types of analysis.

RESULTS

The problem of communication is considered by sociologists, psychologists and philosophers quite often and from various angles. Until now, there is no single definition of the concept of "communication". The concept of "communication" is used either in the broad sense of the word (interpersonal and social relations), then in the narrow sense of the word (exchange of information). We take as a basis the point of view of M. Yu. Gorbunova, who believes that the term "communication" is a designation of the general system of relationships that people develop with each other, with society and the environment [5, p.39]. Based on this definition, three sides of communication can be distinguished:

- a) communicative party that performs a communication function related to the exchange of information;
- b) interactive party that performs a regulatory function related to the organization of joint activities;
- c) the perceptual side, which performs an emotional function associated with the process of perception of another person and the environment.

A survey of 1-2-year students at the FSBOI HE Belgorod State Agrarian University named after V.Ya. Gorin, touching upon three aspects of communication of modern student youth, showed that the communicative side of communication at a university involves the exchange of information both between a teacher and a student, and in the student environment itself. The essence of the communication process is deeper than simple mutual information, and is a joint practical interaction, during which the information is clarified and enriched. The content of the transmitted information must meet certain requirements: 1) the novelty of the information for the person to whom it is addressed; 2) the significance of the information for the addressee; 3) clarity of information for the addressee. The communicative side of communication at the university has its own motivation. The teacher and the student should be "open" to communication and have the same attitudes, values and motives.

Our survey showed that 95% of the respondents do not have any difficulties with the communicative aspect of communication. These students are aimed at obtaining information, however, unfortunately, not all information is assimilated and processed by them. It can be assumed that 5% of respondents who do not seek to exchange information simply do not want to get a higher education and ended up at a university at the insistence of their relatives.

The interactive side of communication in the university also does not cause great difficulties: the general strategy of interaction, the way of exchanging actions has developed in the course of the history of the development of university education. The adaptation of a former student to the forms of activity of higher

education occurs, as a rule, in the first years of study and is called the process of adaptation [9]. The choice of the type of interaction depends on the communicating parties: cooperation (65% of respondents) or competition (30% of respondents). The preference for cooperation as a type of interaction is due to the fact that the bulk of the students of our university are from the provinces, where, undoubtedly, the traditions of Russian collegiality are still preserved.

The interactive side of communication in the classroom is most clearly manifested when organizing joint activities of students, for example, during business games, colloquia, conferences, etc. The simultaneous interaction of many people in this activity means that each participant must make his own special contribution to the achievement of the result. In the course of organizing the educational process, each student must become a homo informativus ("an informed person"). However, this will happen if he meets a homo informatus ("a person containing information, sharing it"), in our case - a teacher [7].

The presence of a system of electronic support for students in the university makes the possibility of obtaining information and organizing educational activities more comfortable. The communicating sides of the learning process note that communicative and interactive barriers between them, as a rule, are insignificant and arise rather as an exception. Our survey showed that the communicative and interactive aspects of communication do not cause complications for the majority of student youth. Young people experience difficulties in terms of interpersonal and intergroup communication, which refers to the perceptual side of communication, 23% of respondents said this. The perceptual side of communication is associated with the formation of the image of another person, his understanding and cognition.

The question arises, what is an obstacle to the formation of interpersonal and intergroup communication in the student environment? In modern society, there is a change in the concept of the value of an individual. The assessment of one person by another person is increasingly associated not with his spiritual world, but depends on the amount of information that he owns. Philosophers have long sounded the alarm about this, because information does not coincide with the concept of knowledge.

Acquiring knowledge is a creative process. Information is always formalized knowledge, prepared for use by a machine, i.e. the projection of knowledge, the form of its preservation. Communication is hampered by the young person's uncertainty that he has a sufficient amount of information, or his idea that this information may not be of interest to others. Communication is also hampered by the fact that interpersonal communication today is not always a source of information. For the majority of young people, the source of information is a computer, in which they look for ready-made data on a problem of interest to them.

The idea that information can be obtained without using interpersonal and intergroup communication leads to a decrease in the value of the perceptual side of communication in the youth environment. The communicating parties, carried away by the virtual world, no longer strive to "read" each other, they do not have the opportunity to see his psychological and behavioral characteristics behind the physical characteristics of a person. Will our society not come to the conclusion that the emotional function of communication will be reduced to zero, and only the communicative (exchange of information) and regulatory (organization of joint activities) aspects of communication will remain? Today we can observe how some young people voluntarily leave from real communication with the world into the world of virtual communication. Communication of computer users in the virtual world can only be attributed with a great stretch to interpersonal and intergroup communication.

The ability to communicate is associated with the use of a variety of means, which are divided into verbal (speech) and non-verbal (non-speech) means of communication. Non-verbal communication includes gestures, facial expressions, symbols, and the like. Verbal means of communication include both monologue and dialogical speech. It is with the diversity of linguistic communication that our youth have difficulties.

In the course of our research, we asked: "What is easier when retelling educational material - remember the finished text, or retell it in your own words?" 35% of students have a rich set of words. The majority of respondents (65%) strive to learn the text verbatim. There are various explanations for this: 30% of the respondents memorize educational material out of school habit, referring to a good memory; 15% of the respondents believe that the answer learned literally is more like the teacher; 14% of respondents believe that the retelling "in their own words" is not so "beautiful"; and 6% of the respondents complained that they did not have enough "words of their own".

Based on the data obtained, we can conclude that our respondents (80%) are doing quite well with the communicative side of communication related to the exchange of information. The perceptual aspect of communication, aimed at the formation of interpersonal relations, is alarming. The variety of verbal communication is a direct continuation of the wealth of a person's psychological life, and in 20% of young people it is clearly not enough. Speech is the most versatile means of communication. She acts as a symbolization of the inner, spiritual life of a person.

For a person, verbal language is an a priori structure, because it is given to a person by society. If a language exists like any sign system that allows communication, then speech is a special type of language where words are signs. Communication with words is a purely human activity. A person is free to dispose of the verbal language, but he is not free to change the conditions for the implementation of the act of speaking. Since

language has a social nature, each person, in order to be understood, must be expressed in a generally valid form. Only on such conditions is communication between people possible. Verbal language is closely related to thinking. Lack of clarity of thought leads to confusion in its verbal expression, and vice versa, clarity of words promotes clear thinking.

Language can be regarded as an outstanding invention, which has shown that it is possible to process information about objects in terms of signs. Signs, having a material character, are convenient for machine processing and allow you to receive information in a compact form and save time. However, formalized languages are not suitable for expressing the sensual and emotional side of a person's spiritual life. Today we observe how the adaptation of human to the language of the machine is proceeding, how the washing out of spiritual components in human communication takes place.

Consuming ready-made information does not require a lot of mental work. The real world is increasingly being replaced by an information model, and a young person loses a direct connection with reality. A decrease in direct communication with the real world leads to a transformation of interpersonal relations: a person's attention to a person decreases and, as a result, a communication problem arises.

For the majority of users, working with a computer consists in memorizing a series of certain, not so complex operations, and is reduced, at its core, to searching for ready-made information. This, in turn, leads to the penetration of calculator methods into all areas of culture, because what can be counted can be sold or bought in the future. There is a formation of a society of consumers (a person strives to consume not only material goods, but also to consume information).

A person turns into a small cog in a social whole. Submission of all life to the fulfillment of professional functions leads to the fact that a "one-dimensional" person is formed. It should be noted that the nature of labor is changing in modern society. Despite the fact that working conditions have become more comfortable, nevertheless, skill and creativity are eliminated from it. Will not the fascination with information technology lead to the transformation of a human body into a human machine?

Life as a functioning cripples the spiritual world of a person. Modern society needs to make every effort to avoid the one-sided development of the personality, the transformation of a person into one of the cogs of production. On this path we have a good helper - the Orthodox worldview and the Orthodox worldview.

The Orthodox worldview, as a rule, is not technologically advanced. For an Orthodox believer, life is not limited to the application of any algorithm, but is a creative process. Of course, in Orthodox culture there is also a place for technology, for example, a special technique of continuous prayer, or icon painting technique. However, the attitude of an Orthodox icon painter to the creation of an icon is not the use of some technique that can be replaced with a more effective one over time. Father Pavel Florensky in his work "Iconostasis" gives a detailed analysis of icon painting, showing how it is possible to connect techniques with the Orthodox worldview and preserve the attitude towards the world as a gift of love [14, p.133].

Friendship is formed in the course of interpersonal communication. Our survey has shown that 99% of respondents dream of meeting true friendship in life. During the first two years of study at the university, 70% of the respondents significantly expanded their circle of contacts and made new friends. 27% of the respondents preferred to keep their school friends and do not see the need to expand friendships. Disappointed in friendship and do not want to make new friends 3% of respondents.

You might think that 3% is not a large number of young people. However, limiting communication with other people negatively affects the well-being and development of the individual. Loneliness and isolation from other people is contrary to the very essence of personality. It is for this reason that the restriction of communication and the isolation of the individual from society is considered the most severe punishment for a person. What difficulties and problems faced our society, experiencing self-isolation associated with the pandemic!

Are emotional experiences so important in communication between people? Young people of today are pragmatic, businesslike and rational. However, the lack of emotional experiences during communication leads to negative consequences, which is expressed in the formation of an emotionally immature personality, and, as a consequence, poor coordination of emotionality with the social role of a young person. An emotionally immature person does not recognize any restrictions and constraints, while an emotionally mature person understands their necessity. Emotional experiences influence the formation of a person's beliefs, because "beliefs are not only an intellectual position, but also an emotional state, a stable psychological attitude; confidence in the correctness of their ideals, principles, ideas, views, which subjugate the feelings, conscience, will and actions of a person" [19, p. 404].

Can advances in technology make society more moral? Jean-Jacques Rousseau back in 1750 gave a negative answer to this question, writing: "Our souls became corrupted as our sciences went to perfection ..." [13, p.14]. The development of computer technologies has changed the face of the entire civilization: the speed and volume of information processing have increased, and the like. But in this new world, a person lacks interpersonal communication, which leads to an increase in human alienation and dehumanization of education and labour.

Communication is a form of realization of social relations. Certain features of social behavior are acquired by the younger generation due to the influence of society, since the individual, along with genetic material (DNA),

has another inheritance system - social. Without communication, the formation of social inheritance is impossible. Socialization of the personality occurs in the course of assimilation by a young person of a certain system of knowledge, norms and values, i.e. as you assimilate social experience. Socialization of the individual is carried out primarily through communication.

An important role in the process of socialization and individualization of a person is played by a person's communication with the natural world, which can be attributed to the perceptual side of communication, which performs an emotional function associated with the process of perception of the environment. Contact with nature gives a lot: nature teaches you to hear yourself, improves immunity, restores vitality, energizes and inspires.

Research published in the Journal of Environmental Psychology cites the following benefits of human interaction with nature: reduced stress levels; relief and relaxation; mental and physical recovery (effective treatment of depression, hypertension, inflammation); strengthening social ties; obtaining information about the world around. Scientists emphasize that even half an hour of weekly communication with nature makes a person's life richer and happier. "What does contact with nature give?" The answer is obvious: "A better life!" [15].

The desire to communicate with objects of nature is exacerbated in critical periods of a person's life, in a situation of illness, loneliness, conflict. In its historical development, humanity has always turned to the topic of nature, communication with it, to the possibilities of its beneficial influence on the formation of a healthy psyche, and, consequently, the entire way of human life. Sentimentalism, classicism, romanticism, realism - this is not a complete list of literary and philosophical movements that pay tribute to the appeal to nature.

However, real communication with nature is not given to every person. Morally imperfect, callous people cannot enter the kingdom of nature. According to G. Thoreau, the American transcendental thinker, as soon as a person loses his spirituality, nature immediately separates from him, from a friend turns into an enemy, into a cold physical body, into an insidious sphinx [6].

These thoughts are associated with the opinion of another thinker, a representative of German classical philosophy, F. Schelling. The philosopher believes that only a free spirit can understand and love nature. The enslaved consciousness cannot see anything in nature except matter - the source of moral evil [6].

Emphasizing the emotional attitude of a person to the world through communication with nature, it should be said that the content of some features of the creative process, the style of communication, both with nature and with people, depends on when and how many times a young person enjoys the beauty of nature.

Communication with nature forms a patriotic culture of a person, saturated with a loving and creative attitude to the environment. According to the results of research among students of the Belgorod State Agrarian University, 81% of the respondents love "mother earth", "motherland", are patriots. However, at the same time, 52% of respondents are ready to leave the country, if the opportunity arises. 62% of the respondents in their spirit turned out to be closer to Westernizers, but a democratic approach to life does not suit them either. This was indicated by 71%.

It is noted that in an urban person the desire for contact with nature is somewhat muffled by a vain life, is not in demand in life practice. Representatives of rural culture, especially those who, by the nature of their activities, are against the background of nature, the desire to communicate with nature is obvious. Let us trace the relationship of the historical past of the Russian peasant soul in relation to nature with the results of our own sociological research.

The main idea that permeates all spheres of a villager's life is the formation of the image of "Human-Space", "Human-Nature" as a single organic integrity, saturated with mythological consciousness and primitive forms of religion. Myth-making, animism, magic, totemism and fetishism are permeated with the ideas of the mystical involvement of man with nature through direct communication with her. Calendar ritual culture is not only a beautiful sight, but also a special form of contact with nature, which is designed to provide a person with a decent life through harmonious consistency with the life of nature. After all, in it a person wants to exist in peace and harmony, waiting for an answer to his work and rituals that illuminate this work, in the form of natural resources and gifts [3].

Each ritual holiday commemorates the greatness of each season, the equal partnership between man and nature. The natural world in rituals, as it were, celebrates with a person both its prosperity and its peace. The cult system is based on the deification, humanization, animation and spiritualization of natural objects, which fostered in a person a sense of love, respect, responsibility before natural resources and formed the desire to adore its elemental forces. In Slavic culture, the sacred cults of the bear and pussy willow are most clearly represented. There is an assumption that the bear was a fetish among the ancient Slavs. It is no coincidence that there are a large number of fairy tales dedicated to the great master of the forest [16].

Since ancient times, the Slavs knew about the supernatural power of not only animals, but also plants. There are rituals in which young girls danced around birches, symbolizing and protecting the feminine principle. The willow is no less revered. This plant blooms in early spring, symbolizing the awakening of nature. It is covered with delicate, fragile balls of fluff, demonstrating the strength that comes to us at first timidly, quietly, then

more and more powerful and colorful. Willow twigs serve as a strong talisman to protect housing, animals and much more. Rural life, saturated with ritual holidays, makes it clear that nature is the basis of life, therefore, one must work for the common good, and not only for one's own.

As the results of their own sociological research show, student youth are poorly oriented in the festive and ceremonial culture of the Slavic ethnos. More than 70% of the respondents indicated this. Moreover, they do not consider their participation in such holidays important (63%) [3; 16].

The organic integrity of man and nature is most clearly manifested through the elements of art - ballads, fairy tales, songs, where a person comes into contact with nature, being an accomplice, helper, partner in pressing matters. By jointly worrying about environmental events, the so-called "collective soul" is formed, a kind of spiritual unity, where an individual approach to socio-natural life disappears. The unconscious prevails, equal for all people, what is called a mass, a crowd. Mass can do a lot. Fascinated by any unifying idea, she is capable of self-sacrifice, disinterestedness, nobility, heroism, self-denial in order to realize this idea.

According to the results of their own research, student youth are not inspired by a comprehensive idea on how to optimize the ecological situation. Two reasons stand out here - the absence of this idea as such, and the reluctance to pay attention to this issue due to the presence of other more important matters (74%). At the same time, only 5% of students today assess the ecological situation as satisfactory and 97% speak of a tendency for the situation to deteriorate over the past five years, which causes young people to feel fear, uncertainty, and concern (91%). The greatest concern among young people is air pollution (71%), radiation background (66%), water pollution (51%).

It is paradoxical that the respondents assess the ecological situation as satisfactory at their place of residence. Moreover, 56% believe that over the past five years it has practically not changed. It is evident noticeably the influence of contact with the natural environment at the place of residence and the effect of the delayed reaction: "everything is still good at home". Nevertheless, students are concerned about the abandonment of some areas of their residence (64%), pollution (66%), noise (51%), monotony (44%), insufficient landscaping (43%).

An interesting question seems to be related to the formation of the image of nature by student youth as a result of communication and interaction with it. This problem was considered by us earlier [1; 2], however, over time, the general trend of the formation of the image of nature by student youth persists today. In the first place, the image of nature is designated as "an object of exploitation and subordination by man" (45%) due to the unrestrained race for a "better future".

The second place is taken by the image of nature as "environment" (35%), associated with the first image, but softened by an environmentally oriented worldview. The third image of nature is "native home" (15%), which recognizes harmony between nature and man, a loving and creative attitude towards it. The fourth image is nature as a "supreme model", which demonstrates the need to limit scientific and technological progress and emphasizes the all-round significance of nature for human life.

The conclusion suggests itself that the young man is not inclined to build emotional relationships with nature. This circumstance emphasizes the weak manifestation of the perceptual side of the communication of student youth in relation to the natural environment. There is a noticeable tendency to materialize and individualize the value attitudes of young people in modern conditions.

CONCLUSION

A monitoring study of the communicative, interactive and perceptual aspects of student communication with each other, society and nature has shown that the communicative and interactive aspects of communication do not cause complications for the majority of student youth.

Young people have difficulty in interpersonal and intergroup communication, which refers to the perceptual side of communication. The perceptual side of communication between people is associated with the formation of the image of another person, his knowledge and understanding. In modern society, there is a change in the concept of the value of an individual. The assessment of one person by another is increasingly associated not with his spiritual world, but depends on the amount of information that he owns. Philosophers have long sounded the alarm about this, because information does not coincide with the concept of knowledge.

Information is always only formalized knowledge, prepared for use by a machine, i.e. the projection of knowledge, the form of its preservation. Communication is hampered by the young person's uncertainty that he has a sufficient amount of information, or his idea that this information may not be of interest to others. Communication is also hampered by the fact that interpersonal communication today is not always a source of information. For the majority of young people, the source of information is a computer, in which they look for ready-made answers to a problem of interest to them.

An important role in the communication process is played by a person's contact with the natural world, which refers, first of all, to the perceptual side of communication, which performs an emotional function. Communication with nature gives a lot: nature teaches you to hear yourself, improves immunity, restores vitality, energizes and inspires.

However, a sociological survey on the formation of the image of nature by students showed that the young man is not inclined to build emotional relationships with nature. For him, nature, for the most part, acts as an "object of consumption and exploitation", rather than as a "native home", filled with bright colors and feelings. This circumstance once again emphasizes the weak expression of the perceptual side of communication of modern student youth, both in relation to other people and with nature.

The conclusion suggests itself that in the long term the emotional function of communication can be reduced to zero, and only the communicative (exchange of information) and regulatory (organization of joint activities) sides will remain. Today we can observe how some of the youth voluntarily leave communication with the real world into the world of virtuality. Communication of computer users in the virtual world can only be attributed with a great stretch to interpersonal and intergroup communication.

A decrease in direct communication with the real world leads to a transformation of interpersonal relations: a person's attention to a person decreases and, as a result, a communication problem arises. There is a formation of a society of consumers (a person strives to consume not only material goods, but also to consume information).

A person turns into a small cog in a social whole. Submission of all life to the fulfillment of professional functions leads to the fact that a "one-dimensional" person is formed.

It should also be noted that the nature of labor is changing in modern society. Despite the fact that working conditions are becoming more comfortable and information technology, nonetheless, skill and creativity are being eliminated from it. As a result, the circumstance associated with the passion for information technology can lead to the transformation of a human-organism into a human-machine.

The development of computer technologies has changed the face of the entire civilization: the speed and volume of information processing have increased, and the like. But in this new world, a person lacks communication, which leads to an increase in human alienation and dehumanization of education and labor.

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