

УДК 316

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СОЦИОРЕФЛЕКСИКА КУЛЬТУРНОЙ ИДЕНТИЧНОСТИ СТУДЕНЧЕСКОЙ МОЛОДЕЖИ В СОЦИАЛЬНОМ ИНСТИТУТЕ ИНКЛЮЗИВНОГО ОБРАЗОВАНИЯ

SOCIOREFLEXICS OF CULTURAL IDENTITY OF STUDENT'S YOUTH IN THE SOCIAL INSTITUTION OF INCLUSIVE EDUCATION

Аннотация. В статье предлагается модель социорефлексики культурной идентичности студенческой молодежи как инновационной методологии работы с молодежью с ОВЗ и инвалидностью в концепции рефлексивного диалога, выступающей как средство теоретического обеспечения профессионального самоопределения в институциональном пространстве образования. Социорефлексика реформирования в современном социальном институте инклюзивного образования означает необходимость развития творческого потенциала взаимодействия субъекта с любым социальным партнером, способности к переосмыслению социокультурных ценностей, нахождение новых точек опоры как в жизненной позиции, так и в практических формах поведения.

Ключевые слова: студенческая молодежь, профессионализм, творческая направленность, культурная идентичность, рефлексивный диалог, понимание, социальный институт, инклюзивное образование, событийный субъект познания, социорефлексика.

Abstract. *The article proposes a model of socioreflexics as an innovative methodology for working with youth with disabilities and disabilities in the concept of reflective dialogue, which acts as a means of theoretical support for professional self-determination in the institutional space of education. Socioreflexics of reforming in the modern social institution of inclusive education means the need to develop the creative potential of the subject's interaction with any social partner, the ability to rethink sociocultural values, finding new points of support both in life position and in practical forms of behavior.*

Keywords: *student's youth, professionalism, creative orientation, cultural identity, reflective dialogue, understanding, social institution, inclusive education, event subject of cognition, socioreflexics.*

An important aspect of professional integration into the space of social institution of inclusive education is the preparation of young specialists for self-determination in society through their activity-based self-realization, creative orientation and cultural identity. Approaching the highest forms of professionalism presupposes relying not only on theoretical, scientific and subject ideas, but also on their ontological foundations, that is, on the understanding of the world order and the essence of life. At the same time, in a reflective dialogue, the subjects' own reality is thought not only as the mastery of knowledge and control, but also as the establishment of equality of partnership between a person and the environment, namely: other people, the values of a different culture, social and natural processes, as well as invisible and non-reflective resources of their own psyche. Reflective dialogue in the development of professional cultural identity in social institution of inclusive education is carried out in the process of developing the creative orientation of the individual against the background of eventful relations, consistent ascent in the levels of reflection and the depth of dialogical interactions, acting as a constellation of deepening interpersonal relations. The event-driven principle of socioreflexics is that the teacher acts as a person who understands and controls, translates a semantic message that serves as a cultural model for students, takes part in creating a certain social environment and the willingness of students to behave and act in a certain way.

At the same time, the real worldview of a person is perceived in communication as a real sensory-objective way of orientation and human existence in the world possessing those essential features and characteristics traditionally attributed exclusively to the theoretical sphere carried out in cognitive activity as a vector of socialization of specialists in society.

Today, the very understanding of professionalism, according to a number of scientists, is very superficial. According to O.S. Anisimov, "the concept of professionalism requires cleansing in order to realize a very simple idea: the higher the level of professionalism, the more we are dependent on the cultural component, and the closer we come to what our predecessors had ..." [1, p.7]. Approaching the higher forms

of professionalism presupposes relying not only on theoretical, scientific and subject ideas, but also on their ontological foundations, that is, on the understanding of the world order and the essence of life.

The modern context of the formation of professionalism of the future means the inability to do something better or faster than others. In fact, professional cultural identity means creative thinking, i.e. to do it differently, constantly developing and renewing oneself, looking beyond the obvious, creating innovative projects, rushing into the undeveloped space. From the standpoint of the scientific school of reflexive psychology and sociology, dialogue acts as a respect-disposition to co-creation, where creativity is understood as changes in attitudes, world perception and activity of the subjects of the educational space, I-reflection, the quality of which in the modern dialogical paradigm of cognition acts as a function of another process that has found the most its full embodiment in the works of Hegel - the process of understanding, the meaning of which was associated with the idea of spiritual development of "all the riches of human life", which found its expression in the image of "knowledge". In this vein, in the concept of reflective dialogue, a creative orientation and professional cultural identity of specialists in the field of social institution of inclusive education is formed [2; 3; 4; 5].

In recent decades, this point of view is no longer assessed as superficial associated with instrumental social support. Since it has won recognition in the public consciousness in the context of the concept of inclusion and is increasingly being integrated into innovative forms of preschool, general and professional education. In the process of trial and error comes the realization that of social institution of inclusive education is not just a vague education of persons with special needs that simultaneously applies to all participants, but a qualitatively different experience with a rich potential for socialization. Research of reflective dialogue [2; 4; 6] shows that the formation of a dialogical position in a single educational space increases mutual tolerance, forms the creative orientation and professional cultural identity of students with special needs (G.I. Davydova, E.V. Motsovkina, I.V. Grishko, L.O. Probotyuk).

Reflective dialogue in the scientific and applied aspect generalizes and develops innovative social and philosophical ideas, as well as principles of humanization and personal orientation of education, corresponding to the process of professional education of students youth in a modern university, developed in the works of O.S. Anisimov [1], M.N. Berulava [7], V.I. Belov [8], D.I. Feldshtein [9], and others.

The focus on the human process of interaction led to the fact that "understanding" started being considered as a specific cognitive attitude and a special method of disciplines aimed at comprehending human development. As a result, already in the latest social knowledge, understanding acquires the ontological characteristics of human existence in a world that is not based on theoretical thinking, knowledge, science. Understanding primarily perceiving a person by a person, and the first movement in understanding another person is a reflexive-existential attempt to stand, as it were, in his place and look at the world from his point of view.

In this case, the actual social-psychological reality of the subjects is conceived not only as the mastery of knowledge and their control, but as the establishment of equal partnerships between a person and his external environment: other people, the values of

a different culture, social and natural processes, as well as invisible and non-reflective resources of his own psyche (its subconscious and supraconscious intuitive resources).

The idea of a dialogue, which Freud introduced into psychotherapy and social-philosophical culture, was as follows: the person opposite (us) should not be taught, but listened to. Moreover, this is the way to ensure that the person, whom we start listening to, eventually changes his ideas about himself, about the world and about all the private issues of his own existence to more responsive realities, better consistent with the ideas of other people and more satisfying himself. It would not be an exaggeration to say that the person who has experienced all of the above, in the end, more than ever before, "coincides" with the world.

Indeed, social psychotherapy begins not with something that is extremely distant from a person, generally significant and immutably true, but with the most personal and private for an individual concrete human being, not with an explanation of the "world in general", but with listening to the understanding of his own world. It is important to see this understanding not just as equal to our own understanding, but also as self-sufficient, unique, and therefore valuable to ourselves.

The other is the most complete expression for us that it is a source of meaning; it has a real existence, which serves for us as its ability to consider us, taking itself as a starting point. The person opposite the psychotherapist reveals himself as truly Other at the moment when he begins to evaluate the therapist. Moreover, at this moment of socialization, he turns out to be a "measure" for himself. The measure is now really all that surrounds him. The person opposite us is really a subject only if he "measures" us. In this case, his subjectivity is a truth that does not require proof, but an experienced evidence. The other is obviously not a thing. This is the point of reference we acquire for judging any objects. This is how we get a measure for all things. It can be argued that the truth of the subject and the truth of direction, are experienced by us in our focus on the Other in its subjectivity, receiving its fullest expression in its free evaluation of us. When the other reveals for us its real subjectivity, its absolute difference from everything else around us, this difference consists in the autonomy of its existence, which is based on its special way of seeing and perceiving. This differs it from everything around, and this very difference is undoubted for us. Nothing stands out from its environment more than the subject among the objects does. We can rightfully doubt everything by revealing, for example, the presence of prerequisites for the existing vision of things; but we discern subjectivity unmistakably. "The Other itself is given to me in some absolutely primary experience". This means that the very subjectivity of the other, expressed in its ability to somehow see us, affecting our vision of anything, is the only final evidence and the only truth.

Thus, referring to the dictum of Protagoras, it is possible to say that the measure of all things is a man - however not I first, but the Other, undoubted for us in its subjectivity and in its assessment of us, at the moment when we agree that it "measures" us with itself, and only after this and because of this - our "I" becomes a measure for ourselves, "I" in its reliance on the Other. It is also true that the person receiving therapy changes in the ability to see the world as he, step by step, agrees to be seen.

The project of social psychotherapy, really creating an opportunity for a person to acquire new and more constructive goals in the world, as if hitting with life "in time",

consistent with respect to the second problem faced but not solved by social philosophy. A person who does not agree to be taught at all turns out to be extremely interested in being listened to when he talks about himself. This decision constituted the sociocultural project of psychotherapy. This project took shape when the possibility was fully comprehended arising for two consciousnesses equally (and only hypostatized for one consciousness, for example, by V. Dilthey in the idea of empathy), or the common property of two consciousnesses - "returning to myself" after an effort to look at everything, including myself, through the eyes of the Other, as if from the very center of its life-world, to discover my world a little more complete, integral and, as K. Rogers called it, "colorful".

In a reflective dialogue, the process of cognition acts as a side of being in a situation of deepening interpersonal relations, the subject of which can be designated as a "composite subject", within the framework of such a disclosed perspective, when the problem of using the (initially Freudian, psychoanalytic) method by a non-professional, a specialist in a completely different areas of knowledge. The general characteristics of such a cognitive process are existence in the form of a condition of active being, factuality built into the unique events of practical life, subject-semantic uncertainty associated with the possibility of applying existing knowledge in specific circumstances of activity, its immediacy, thanks to which a layer of knowledge relevant for a person at the right moment becomes his reality here and now.

Without exaggeration, understanding is now seen as a missing link in attempts to theoretically comprehend the phenomenon of "human", and cognition as a constellation of the deepening process of interaction, when the actual worldview of a person is next to be taken as a real sensory-objective way of orienting and being a person in the world possessing those essential features and features that have traditionally been attributed exclusively to the theoretical sphere of cognitive activity.

In the course of "culturing" the process of being in social dynamics, new subjective qualities appear. The processes of socialization and culturing create the prerequisites for distinguishing between two types of subjective qualities that are one-step higher than the "natural" ones. Some qualities are necessary for the correct adherence to fixed norms, others for the correct socio-culturally justified improvement of the requirements themselves. Since the scale of success in socio-cultural and activity relationships, as well as in the integrity of life situations depends on the second type of attitudes towards difficulties (the improvement of subjective qualities that ensure the improvement of norms), the highest achievements and self-realization organized by the socio-cultural and activity environment presupposes the development of integral mental mechanisms. At the level of subject (theoretical) relations between I and You, a certain mediating (interactive) sphere arises - the sphere of objective meanings of culture [10], the area of socio-economic language, rational science. The reflective-dialogical type of knowledge is de-objectified in terms of the subject - subject interactions. At the level of subject (theoretical) and professional-activity relations (between I and You), a certain mediating (interactive) sphere arises - the sphere of objective meanings of culture, the sphere of socio-economic language, rational science. In the context of a reflective dialogue, knowledge acquires significance if it turns out to be reflexive, when it allows

one to identify the prospects (zones) of self-development of the studied phenomena of a self-developing subject of research.

Professional cultural identity is the position of an individual and group subject in the profession, equipped with linguistic means for realizing and structuring the reality of himself and his activities. This position is the point of entry of the subject into the channel of reality structured by him, where the most common space is culture. In this channel, ontology (the subject's ideas about existence) and the rationality accepted by the subject (which is reasonable for him in this channel of reality) are determined, and his activities are developed and limited. Professional cultural identity is used by the subject for designing, structuring and restructuring of his activities, auto-communication and communication with other subjects through the coordination of the realities they accept. It is these moments that are included in the concept of "professional identity", "value orientations", "cultural model" as components of socialization and self-determination [11].

Professional cultural identity appears in reflective dialogue as a multi-vector co-creation, as a dialogue in the world of values as a socioreflexics of changes in self-perception and actions of the subject, as a continuous process of reflexive rethinking of the worldview as a whole, as a reflexive attitude created by the interaction (field) of the relevance of the teacher and the student.

In the context of modern inclusive dynamics, society increasingly needs those people for whom the process of self-development becomes an individual and ethical need. Teaching university students requires a shift in emphasis from training a specialist with a high, but narrowly focused professionalism, to training an emotionally and cognitively mature personality. This, in turn, makes it necessary to develop the reflective consciousness of the teacher, encouraging students to productive, transformative professional activity.

The methodological culture of interactive reflective dialogue is associated with teaching students the perception of professional and cultural norms and the possibility of social compromise. If traditional normative-legal and ethical systems act as stable-reproducible, then modern ones - as isomorphic-variable to the requirements of time and circumstances. In this regard, the professional reality and the methods of its confirmation, as well as the position of a person in the system of professional interaction and self-determination are perceived in a new way.

The interactive form of dialogue acts as an interaction that, on the one hand, is mediated by the creation of a special symbolic environment (general socio-cultural relations), and on the other, by the processes of reversible stimulation of this environment in order to turn the rest of the communication participants on themselves and change their attitude towards side of culturally-consistent behavior. At the same time, the background is reflexive (respectable) attitudes, inspiring to more perfect ways of interaction and solving problems, but not imposing, impartial, guaranteeing the individual the possibility of independent rethinking of non-working stereotypes, the discovery-incarnation of new creatively generated truths, maxims, prescriptions.

In the process of social-pedagogical design, reflection acts not so much as a personal act occurring in the individual consciousness, but more as a public action - socio-reflective, that is, it involves the receipt of a certain product.

This specificity of the organization of reflective dialogue allows the teacher-psychologist to manage various positions, both his own and others, that is, to switch to the mode of development of a personal situation in the context of reflexive control and dialogue with the aim of self-projection, depending on the characteristics of interaction and the nature of the educational needs of students with health limitations.

From the position of reflective dialogue [6], the socio-reflective mechanism of the formation of the creative orientation of the personality includes the level of development of dialogical and normative relations, reflexive knowledge, manifested in the ability for socio-cultural design, associated with the manifestation of the value attitude of students to the world of culture [8].

Based on the considered dialogical paradigm in human studies, we carried out a theoretical and experimental study of the socioreflexics of the professional cultural identity of student's youth in the social institute of inclusive education.

The initial assumption was that professional cultural identity as an educational construct is formed in reflective dialogue with the teacher in the process of developing the creative orientation of the personality and includes the level of development of reflexive knowledge, manifested in the ability for socio-cultural design associated with the manifestation of the value attitude of students to the world of culture.

The methodological basis of socioreflexics in the study is represented in the cultural sense and continuing the reconstruction of the views of prominent oriental thinkers, the Book of Changes "I-Jin Zhou Yi" [1], the main idea of which is that changes in hexagrams mark the path of human development, steps in cultural development that lead to self-determination and socialization.

Taking as a basis the idea that the transition of hexagrams is the path of a person's spiritual development, we used these distinctions in the design of socioreflexics.

Our research on the experimental study of the features of the development of thinking and personality in reflective dialogue [2; 4], gave grounds for the conclusion that against the background of the formation of the creative orientation of the personality, the consistent ascent of the levels of reflection and into the depths of dialogical interaction, the development of a holistic Image of I and adequate self-esteem (I-concept), as well as the formation of a reflexive attitude to the world around us.

In accordance with the reflexive-dialogical model of the creative orientation of the individual, one can actively correlate the internal and external sides of the orientation. On the one hand, this is a reflexive self-assessment (external is the objective side of direction, I-concept), and on the other hand, understanding, an emotional-value attitude that corresponds to the nature of the I-Image (internal is the value side of direction). Then the structural-functional ratio of I-ideal and I- real in the modeled nature of the orientation of the students' personality will correspond to the level of their professional cultural identity.

In the socioreflexics of the formation of the reflexive culture of the teacher-psychologist, at first, the diagnostics of the peculiarities of the functioning of the I-Image of the personality of students was carried out. Then, according to the nature of the awareness of the Ideal I (the integration of the I-Image), the value-semantic orientation of the personality was revealed. The content of self-esteem was defined on the basis of factor analysis.

The creative solution of the problem in combination with such parameters of the I-Image as integrity, awareness, consistency give us characteristics of the criteria for the development of professional cultural identity.

Structural reconstruction of hexagrams showed that the first hexagrams (1st group) act as ontological signs of the foundations of personality development: up to the twelfth, there is an accumulation of development in the natural form of human self-movement, then socialization, culturing in the world of activity (2nd group), then showing structural changes in human activity, "melting" achievements in a specific type of activity into socio-cultural design associated with management (3rd group). According to the author of the reconstruction method, in the process of changing the hexagrams, the nature of the interaction does not remain the same, since what is involved in the interaction also changes. The cycle of hexagrams includes the steps of changes in a changing personality.

The indicator of the development of the creative orientation of the personality was the adequate level of interaction of the student with the teacher and the group at all three stages of human development in the process of transition from one type of hexagrams to another. The criterion for the development of professional cultural identity was an adequate self-assessment (the creative level of solving a problem) and an integral, consistent, differentiated I-Image.

The orientation of the MRI method [1] consists in the gradual acquisition of a common mental and reflective culture, the construction of "extremely" general (in function) concepts as a means of understanding human development according to the laws of being - intellectual, sensually emotional, cultural and spiritual.

The position of the teacher at the initial stage of solving problems (first level) was set as opposing, which allowed the group (each) to maximally reveal the negative manifestations of their I-Image, so that at the next stage of solving problems (second and third levels), they would neutralize them as much as possible, transforming them into a state that makes them positive for the correct solution of the problem.

In fact, this means the formation of the integral (reflexive-dialogical) nature of interactions, when the successful solution of the problem is mediated by a high level of dialogical relations.

At the final stage of the formative experiment (in the process of solving the last hexagram), the character of self-assessment of students was revealed, as well as their assessment of the behavior of partners in the process of group work.

It was noted that in the process of socioreflexics, students underwent significant changes in the general emotional state (their self-attitude, the balance of the emotional-evaluative sphere), characterized by the emergence of loyalty, which manifested itself in relation to partners, as well as in interest in further participation in group projects, in statements regarding the experience of the course taken.

The study showed that a high level of cultural identity in students correlates with a developed structure of their I-Image, characterized by cognitive complexity, consistency of semantic content, integration of the I-sides (integrity), as well as a high degree of self-acceptance. The hypothesis that the development of professional cultural identity took place against the background of a creative orientation as a result of

socioreflexics was confirmed by the results of the study and substantiated by the use of Pearson's X^2 method.

Work with hexagrams in socioreflexics, associated with an increase in the reflexivity of students, was expressed in an increase in the level of self-assessment of their professional qualities, as well as the assessment of the professional qualities of a partner. A directly proportional relationship was found between self-esteem and the partner's assessment $K = 0.75$ ($p < 0.05$). The stage of socioreflexics, associated with the development of students' ability to design innovations showed the connection between the creative orientation and leadership qualities of students, as well as the ability to constructively distribute the individual positions of partners, the manifestation of social loyalty combined with the ability to self-control, the ability to work in a team.

In a reflective dialogue, a rethinking of the position of a teacher-psychologist takes place, acting as an event-driven subject of cognition. In addition to the substantive moments of activity, the subject of his attention in parallel should be the intrapersonal semantic states of the student. From the standpoint of the scientific school of reflexive psychology and reflexive pedagogy, reflective dialogue acts as a respect-disposition to co-creation, where creativity is understood as changes in attitudes and activities of the subjects of the educational space, i.e. reflection. The development of professional cultural identity associated with the reflection of the creative, culturally meaningful self-creation of the personality of students is provided within the framework of the dialogic paradigm by the mechanisms of socialization and self-determination of the individual associated with the development of reflexive relations, the implementation of the creative principles of the process of understanding.

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