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### **About**

- The scientific Education & Pedagogy Journal aims to make the results of scientific research and practical activities in the field of pedagogy of education mutually accessible to international and Russian specialists.
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## **ON THE STRATEGIC PRIORITIES OF MODERN EDUCATION IN THE FACE OF GLOBAL CHALLENGES**

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### **Abstract**

Humanity faces global challenges caused by geopolitical, economic, environmental, and other circumstances. This situation is exacerbated by the crisis pursued by the West for decades, the policy of globalization and multiculturalism. Since education is an inert system that cannot set strategic priorities for its development, it is always forced to focus on solving current problems of the past and present. As a result, education's role in shaping humanity's future is indirect rather than purposeful, often leading to local and large-scale undesirable disasters. The historical and cultural analysis of the situation in Russia and the countries of Western civilization made it possible to identify serious challenges that cannot be solved without the active participation of education. The first is related to the fact that in the conditions of current globalization, a new crusade of Western civilization is taking place to spread its traditions and values in the world, which are presented as universal. Modern research, historical examples, and the negative experiences of our times show that what is acceptable for some nations often becomes destructive and disastrous for others. Therefore, the first strategic priority of modern education should be to help adolescents and specific peoples understand their cultural identity, develop a respectful attitude towards other peoples' cultures, and, on this basis, engage in productive intercultural dialogue. Another global challenge is the energy and environmental situation and the consumer psychology imposed on people from childhood, typical of Western countries, post-Soviet states, and today's Russia. All this threatens the preservation of life on Earth in the future. In the history of humankind, two periods can be distinguished in which humans were on the brink of extinction. Each time, they were saved by finding the strength to consciously change their way of life and themselves based on commonly accepted and shared values and taboos, i.e., they showed themselves to be rational and equal spiritual beings. This aspect is insufficiently reflected in the regulation documents on education adopted in Russia and the world in recent years. Therefore, the second strategic priority of modern education should be the development of people's environmental consciousness and the recognition of the priority of spiritual needs over material needs.

**Keywords:** *strategic priorities of modern education, global challenges of our time, cultural identity, freedom, consumer psychology, crisis of modern education, competency-based approach*

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## **Introduction**

The problem addressed in this article is interdisciplinary, which is not surprising since education is reflected in all areas of life on the one hand and affects them all on the other. Basically, it is inert and often does not keep pace with the changes in a particular state or the world as a whole. Therefore, it is necessary to understand it in time and set strategic priorities for its development, not only in a theoretical and applied sense but also in a global sense in the context of the challenges and threats facing humanity today. All this requires a polyscientific dialectical view of these processes in their interrelation.

The problem to be investigated is complex and multi-layered, fully confirming the postulate arising from the philosophical and anthropological principle of the “open question.” According to this principle, man and everything connected with him, including education, are open, completely incomprehensible questions to which there can be no uniform, generally accepted answers. Therefore, the materials presented in this article reflect only the subjective position of the author, based on a well-founded interdisciplinary historical and theoretical analysis of various sources and facts.

The high value of education is recognized worldwide today. In Russia, this is enshrined at the legislative level in the National Security Strategy and in the basic principles of public policy in the Federal Law “On Education in the Russian Federation.”

For a long time, scholars have been dealing with issues related to the goals and priorities of educational development, which have become particularly important in the transitional phases of the development of countries or entire civilizations. Historically, one can recall prominent educators and thinkers such as Io. A. Comenius, who proposed creating a pansophic school to help different peoples understand each other better and thus eliminate the causes of conflicts and wars; Jean-J. Rousseau and John Locke, with their theories of natural education and the gentleman’s education, respectively. The gentleman’s education aims to educate a new breed of man for bourgeois society; K. Ushinsky, with his idea of nationality, which presupposes the unity of the universal and the national in education based on this; G. Kerschensteiner, with his theory of civic education, which aims to balance out class differences in society; J. Dewey and the pragmatist pedagogy he developed, which can help adolescents solve individual and social problems and realize the American dream and therefore occupied a dominant position in American school practice until the early 1960s; G.R. Steiner and his idea of building a tripartite social organism, which is partly reflected in the concept of the Waldorf school.

If we turn to modern research, we can refer to the scientific studies of scholars such as A. Subetto, who set out the noospheric foundations for the development of education, science, and culture in the 21st century [1]; A. Averin, who deals with issues of achieving national goals to ensure the global competitiveness of the Russian educational landscape [2]; A. Pisarchik, who considers the national and foreign policy priorities of the state in the context of global challenges [3]; M. Pevzner, who outlines various aspects of

the nature and ways of dealing with diversity in modern society and educational systems [4]; A. Osipov, who justifies the need to develop a social partnership in the field of education [5].

This article aims to theoretically understand and define the strategic priorities of education in the context of the current problems in the modern world.

### **Materials and methods**

The materials presented are based on a thorough study of the works of foreign and Russian scholars, as well as individual documents and facts directly and indirectly related to the article's topic. The research methodology is based on the general scientific principles of completeness and unity of history and logic. The first principle involves an integrated approach to the study of education, considering the external influences of cultural, social, political, and economic conditions. The principle of historical and logical unity allows us to consider any pedagogical problem in its genesis, recognize historical patterns, and determine possible perspectives for further development. An important prerequisite for applying these principles is using appropriate research methods in various combinations. Within the framework of this scientific investigation, the comparative and partly dichotomous method was mainly applied, as well as the theoretical and historical analysis, synthesis, and pedagogical interpretation of the contents carried out in the logic of the investigation.

### **Research results**

The study of various aspects of modern Russia and the countries of Western civilization has made it possible to identify serious problems that cannot be solved without the active participation of education, for which it is first necessary to define the main priorities of its development clearly.

One of these problems is related to the policy of globalization and multiculturalism pursued by the West, with its inherent processes of acculturation and deculturation, which are taking place against the backdrop of an intensifying geopolitical confrontation that is increasingly taking on a civilizational character.

Recently, much attention has been paid at various levels to issues of European cultural identity, which is also important for Russia, as it is geographically located in Europe and Asia. At the same time, Russians living beyond the Urals largely consider themselves European, as their ancestors historically came from there, and Russia itself has been largely oriented towards integration into European culture for many centuries. Suffice it to say that the last Russian Tsar, Nicholas II, had only 1/64th Russian blood, as dynastic marriages of representatives of the Russian Tsar's family with the royal courts of Germany, Denmark, and other states took place in the 18th century. At the same time, we must not forget that Russia had previously been under the Mongol-Tatar yoke for almost two hundred and fifty years in the XIII to XV centuries. There is even a well-known joke and proverb about this: "If you rub a Russian well, you will see a Tartar in him."



Be that as it may, only the Urals, Siberia, the North, and the Far East indigenous peoples still regard themselves as Asians in Russia today. In other words, Russia is, by and large, a European country, but with its own distinctive face, determined by the peculiarities of its historical and cultural development and geographical location. An important distinguishing feature is its multi-ethnicity, with around two hundred different nationalities and ethnic groups. At the same time, the Russian people fulfill the historical task of uniting Russians into a single nation and civilization. It is not surprising that a number of Russian and foreign thinkers have identified and considered the Slavic (N.Ya. Danilevsky), the emerging Russian-Siberian (O. Spengler), and the Christian Orthodox civilization in Russia (A. Toynbee) [6].

In this context, we can quote another characteristic proverb from the 18th century: “What is good for a Russian is death for a German,” which is sometimes pronounced the other way round: “What is good for a German is death for a Russian,” because ‘German’ at that time referred to all Europeans who spoke a foreign language and lived in Russia. It should be noted that the migrants from Europe who came to Russia at that time were mainly qualified professionals: Officers, engineers, scientists, and teachers. Although they were cultural foreigners, they made an important contribution to the development of the country’s army and navy, the economy, science, and education. Thus, in the first years of its existence, the Russian Academy of Sciences members were exclusively foreigners, most of them scientists from Germany and Switzerland, including such famous ones as the historian G. Miller, the mathematician L. Euler, and the brothers D. and N. Bernoulli. The first secular comprehensive school in Russia, which operated according to the Jan A. Komenský classroom system, was opened by the German Lutheran pastor, theologian, and pedagogue E. Gluck, and a native German, a member of the Masonic lodge, the theologian, pedagogue, and teacher I. Schwartz, founded the first teachers’ seminary. In addition, foreigners opened Latin and German schools in Russia, where Russian boys and girls, usually from clergy families and local civil servants and factory administration, studied with their children. In this context, it should be noted that foreigners who settled permanently in Russia gradually adopted the local way of life but at the same time tried not to forget their own language and traditions.

Nowadays, many people notice an active convergence of Eastern and Western ways of thinking and living in the context of globalization. This is partly true. However, this process cannot be seen as balanced and equal. In recent decades, we have witnessed a new crusade of Western civilization to promote its traditions and values (democratic, humanistic, cultural) throughout the world, including Russia. They are presented as universal, although they often contradict centuries-old ideas and the way of life of many other peoples. This also applies to freedom, which is proclaimed in Western democracies as one of the greatest achievements in human history.

In science, a distinction is generally made between three main components of freedom: freedom of will, freedom of choice, and freedom of action. At the same time, both in the socio-political sphere and in the framework of

educational activities, freedom of choice and action are usually referred to practically without mentioning free will, without which neither the first nor the second component can exist. This characteristic situation was described figuratively and clearly by the Dutch philosopher B. Spinoza: "Imagine," he writes, "a stone that is moving through the air (say, because someone has thrown it or it has been dislodged and is falling over a cliff) and says that if that stone were self-conscious, it would be convinced that it was moving of its own accord." [7, p. 592].

We all understand that the flying stone experiences only the illusion of freedom, while the real freedom lies with the one who threw it, or, in other words, with the source of the will. It is not surprising that in real life, a person's free will is constantly and in various ways actively manipulated for one or another political or other purpose. In the framework of the aspect of the problem under study, it can be argued that the countries of Western civilization that impose their democratic values and even their will on other peoples under the banner of freedom are disempowering them for the benefit of foreign interests.

In a given cultural context, it is also useful to consider two sides of freedom, the external and the internal, which reveal the peculiarities of Western and Russian perceptions of this category.

For the Western mentality, the external side of freedom is evident and understandable; it is referred to by philosophers as 'freedom from' and focuses on answering the question: "What is a man free from, and what are the limits within which he can do what he wants?" The general understanding of freedom here refers to justifying the absence of external interference and restrictions imposed on a person in all spheres of life, including education.

As for the Russian mentality, the inner side of freedom, 'freedom for', is closer to it, with its characteristic search for an answer to the question: "Why do I have freedom, and how can I use it?" At the same time, it is recognized that man's will is not determined by anything, that it emerges from himself, and that he has the right to choose and act as he wishes. However, this raises a legitimate question: "What is this activity aimed at creation or destruction?" Proponents of this interpretation of freedom "believe in the good principles of human nature and in his goodwill, which not only helps him to make the right choice between good and evil, but also to do good. This means that the use of 'freedom for' must begin with the answer to another important question: "Who am I?", i.e., with man's self-determination in relation to his own cultural identity" [8, pp. 35–36].

A unique value base that characterizes the Russian mentality is the word 'Правда' (Pravda – truth), which goes back to an ancient tradition. In his "Sermon on Law and Grace," Metropolitan Hilarion called on people to live truthfully. The first Russian law book by Yaroslav the Wise was entitled "Russian Truth." Vladimir Monomakh wrote in his "Teachings for Children" that the law must be in accordance with the truth. Nowadays, one sometimes hears in different variations the famous saying of Alexander Nevsky that God is not in power but in the truth.

If you translate the word ‘Pravda’ into another language, it can have the meaning of a real and existing fact, but this term gives only a superficial idea of the essence of this word in Russian. For a Russian person, truth is first and foremost, “the unity of truth, goodness, beauty, and justice” [9, p. 13]. For many centuries, the pursuit of truth has become a driving force of the country’s spiritual development and an important feature of people’s individual and social consciousness.

The above remarks and the vivid examples of recent years in the form of failed attempts at forced democratization along Western lines in individual countries clearly show that what is suitable for some people is not always acceptable and sometimes even destructive for others.

A vivid example is the famous European fable of the elephant and the giraffe, which the Russian academics M. Pevzner and P. Petryakov retell in one of their articles. The core message is as follows: The giraffe built itself a comfortable and cozy house with high ceilings and doors, which corresponded to its characteristics, needs, and ideas, and invited the elephant to visit it. The elephant gladly accepted this proposal, but when he approached the neighbor’s seemingly lovely house, he could not go further than the doorstep as he could barely put his head through the doorway. When the owner noticed this, he advised the guest to lose weight and suggested he take up fitness and ballet to do so. The disgruntled elephant reluctantly agreed and also went on a strict diet, but no matter how hard he tried, he could not enter the giraffe’s house. After several unsuccessful attempts, he finally realized that a house designed by the architects for a giraffe would never be suitable for an elephant [10].

As we can see, the fable, using pictorial symbols in the context of the problem under consideration, leads us to the conclusion that we cannot consider people, cultures, socio-economic and political structures as something invented by someone who is standard and who is different. We live in a world of diversity in which both the normal and the other form a single whole.

In this context, when we talk about the constantly evolving dialog of cultures between different countries and peoples, we must remember that this dialog should take place without imposition and conditional acceptance of the experiences and values of others but through equal communication and mutual enrichment. It must be remembered that every nation will always strive for self-preservation, even under strong external pressure or radically distancing itself from its historical and cultural origins in favor of a different ideology and way of life due to the will of its newly emerged leaders. This self-preservation is achieved by self-regulating the emerging changes through deculturation and acculturation of artificially and naturally introduced ideas and experiences. However, this process may fail, which is why deformed, distorted cultural strata emerge, creating a situation of instability and insecurity in society and ultimately preventing progressive movement in a historically predetermined direction” [11, p. 348].

All this becomes clear when one looks into the depths of history, especially in the colonial period, but also in recent times after the collapse of the USSR and the entire socialist camp. In other words, the globalization

processes driven by the West will not be able to lead the peoples of Europe to a common cultural identity in the near future either.

At this point, cultural identity as a complex interdisciplinary concept takes on an important practical meaning for teacher training. If we consider cultural identity as the identity of a cultural type in the context of the historical process and as the identity of a person who identifies himself or herself with a particular cultural type, we can see that in the first case, it is an object of study for historians, philosophers, cultural scientists, and sociologists. In the second case, it has an essential specific meaning for humanities scholars regarding theoretical research and practical activities in the context of educational work in schools, universities, and other educational institutions.

It is education that should become one of the main driving forces of the modern evolutionary process because, without its active participation, it is impossible to ensure the awareness and understanding of a person and a particular people of their cultural identity and the further implementation of a productive intercultural dialog on this basis. This is considered one of the most important priorities of modern education, which requires serious theoretical understanding and applied development through pedagogical science and practice. Otherwise, it is unrealistic to ensure the peaceful coexistence and unification of peoples to solve problems of planetary scale that threaten the health and lives of local people today.

In the meantime, the concepts of global citizenship and global spirituality proposed by R. Muller (who worked at the UN for forty years and rose to become an Assistant Secretary-General) reflected in the Global Education Movement, which received international support and specific educational content at the World Forums of the Global Education Movement in Jomtien (Thailand, 1990) and Dakar (Senegal, 2000), continue to be developed today, promoting Western educational models and universal (i.e. Western) values, which are considered more important than national interests and cultural traditions [12].

But let us return to the global problems of our time. In this century, our planet's population faces not only the crisis of multiculturalism and periodic economic crises but also ever-greater long-term and simultaneous challenges. The coronavirus pandemic has been the undisputed leader of the world's negative news for two years and seems to have temporarily diverted people's attention from other global problems. However, these have not disappeared; on the contrary, they have had an unexpected synergy effect for many. This situation applies to manufactured disasters and increasingly frequent large-scale and destructive natural disasters such as fires, floods, and hurricanes. First and foremost, it is about the rapidly increasing civilizational and geopolitical conflicts that are leading to tensions in interstate relations, sanctions, unfair competition in the economic sphere, and unprincipled and irresponsible information warfare that may well lead to a real war, even on a larger scale, as is currently happening in Ukraine. In any case, many are beginning to compare the current situation with the situation that developed sixty years ago during the

so-called Cuban Missile Crisis, when humanity was only one step away from the outbreak of the Third World War.

Nevertheless, people still believe that reasonable people lead nuclear powers, and the nuclear weapons themselves, strange as it may sound, which threaten the existence of life on earth, are at the same time an instrument of deterrence for hotheads and thus a guarantee that there will not be another global armed conflict in the foreseeable future. I certainly hope so.

In the meantime, there is a real threat to human life even without weapons of mass destruction. This is not new but is becoming increasingly evident in the 21st century. Let us name two of them. The first threat is the recurring energy crisis, particularly affecting Europe. It appears to be purely economic in nature, but it has a very explosive, destabilizing potential. On the one hand, the desire to solve it stimulates scientists in various countries to actively search for alternative energy sources, which is certainly positive, as it contributes to the development of science not in a destructive but in a progressive-creative direction. On the other hand, the limited amount of exhaustible natural resources necessary for modern life in the world is decreasing from year to year and is concentrated in the depths of individual states that are rich in this respect, which may provoke another struggle for the redistribution of the world, not only by political-economic but also by military means.

The second threat is even more global and is linked to a rapidly growing environmental crisis that is taking on planetary proportions. This is not only the depletion of natural resources, including forests – the lungs of the planet – and phytoplankton in the seas and oceans, and the scarcity of drinking water supplies, but also the widespread pollution of the atmosphere and water bodies, especially by industrialized countries, the destruction of the ozone layer through space exploration, military flights into the stratosphere, Freon emissions and the nitrogen fertilizers decomposition, and as a result a gradual change in the climate due to human activity, the greenhouse effect. There is probably also a direct link with the uncontrolled mass migration of populations in search of food and clean water. And all of this threatens humanity's continued existence on this planet. The study was commissioned by the UN and carried out in the first decade of the 21st century by leading scientists and experts from forty-eight countries worldwide. According to their conclusions, humanity today is on the brink of survival because "each inhabitant of the Earth requires one-third more resources than the planet's ecosystem can provide" [13, p. 33].

Having identified global threats, it should be noted that individual countries are occasionally confronted with local problems determined by a specific economic, political, and socio-cultural situation. At the same time, what they all have in common is that people's way of life is gradually changing in connection with the rapid development of science and technology, the introduction of information and other new technologies, and the transformation of the labor market. The World Development Report 2013, therefore, emphasizes the need to find forms of employment that consider a given country's specific characteristics as a government priority. At the same time,

one can highlight here, in an integrated form, the guidelines presented by the McKinsey Global Institute, a list of twelve technologies that can radically change our lives in the near future. These include: “mobile Internet; knowledge work automation; Internet of Things; cloud technology; advanced robotics; autonomous and near-autonomous vehicles; next-generation genomics; energy storage; 3-D printing; advanced materials; advanced oil and gas exploration and production; renewable energy” [14, p. 48].

Consciously or unconsciously, we are reminded in this context of the literary prophecies of science fiction writers, particularly concerning the creation of robots and artificial intelligence capable of replacing humans in various fields of activity (which is already happening) and even subjugating them. Not so long ago, the vast majority of people received their education in general, vocational and technical schools and then in universities, and this was sufficient for the rest of their lives in today’s conditions of accelerated scientific and technological progress, in which some professions are disappearing, and new ones are emerging en masse, this education is no longer sufficient. It is no coincidence that great attention is now being paid to pedagogy science to develop andragogy to help adults better exploit their potential and, if necessary, change the direction of their professional activity.

As an interim conclusion, it can be said that the global challenges facing people today, in addition to the local crisis phenomena in individual countries, are forcing modern people to deal with the comprehensive problem of ‘How do we continue to live in order to survive?’ and to rethink some of their previous life priorities and values.

Suppose you look back at the entire history of mankind and think about why humans have not yet become extinct, like the dinosaurs and mammoths. In that case, the answer might be: The phylogenesis homo sapiens has such a long history primarily because humans as a species collectively made a conscious, fundamental change in the course of their evolutionary process during difficult times when they were threatened with extinction, which ultimately helped them to survive and continue their earthly existence and development.

Looking back into the distant past, we can identify at least two such changes. Both are connected with crises in the external conditions of existence, which at that time threatened the complete disappearance of the ancestors of modern man.

The first change occurred in the Paleolithic period when the ancients could formulate and follow specific rules for living together and were thus saved.

The second change occurred in the Neolithic period, when people radically changed their way of life and the conditions of their existence to survive, moving from gathering to farming and beginning to shape their own cultural environment actively.

The first and second changes were only possible because people consciously changed their way of life and themselves based on shared principles, values, and taboos, i.e., they evolved as ethical, spiritual beings.

Today, there is a growing opinion among scientists and some politicians that humanity is on the eve of the next transition in its evolutionary history.

This is because the problem of the extinction of humanity, if only because of the global threats mentioned above, has once again become highly topical. Like the first two, this third transition will take several millennia or, at best, hundreds or even dozens of years [15].

An analysis of the issue from a historical perspective shows that global problems affected peoples and nations regardless of their affiliation to a particular country, as they were not dependent on specific economic and political differences. These differences were evident in this context, but the movement was generally in one direction and contributed to the general negative trends in world development. An example is the Cold War years between the so-called camps of socialism and capitalism. As you know, they were perceived as irreconcilable antipodes at that time. However, if you take off the ideological cloak, it is easy to see that there is no difference between them in a global sense. The poster child of socialism, the Soviet Union and its followers, for example, aspired to a society in which everyone lived according to their abilities and everyone according to their needs on the way to a “communist bright future.” At the same time, the developed capitalist countries that had transitioned to a post-industrial society were essentially creating a consumer society. In other words, both were striving for the same goal through different political and socio-economic mechanisms: to enable people to satisfy their ever-growing material needs to the highest degree.

In other words, it can be said that seemingly incompatible political ideologies pursue a similar goal, which still determines the prevailing values in both the West and Russia today [16]. However, this raises a legitimate question: Is this goal realistic? Are we being led down this path, and where will we end up at the end of it?”

By ‘we’ here, we do not mean today’s generation so much, but the future generation, which will probably be confronted with more complex global problems than we are now.

To be able to look to the future with hope and bring about a new, life-saving change that can quickly correct the evolutionary process of human development, it is therefore necessary to prepare and start today. The essence of such a restructuring can be outlined as follows. Faced with the challenges in the form of the above-mentioned global problems that threaten to destroy life on Earth, people must recognize the objective need for change and a new consciousness: “They must change themselves by freeing themselves from the consensus psychology that has been ingrained over many years. It is time to recognize the primacy of spiritual values over material values and to pay attention to the equal aspects of one’s own being. The most active participant in this process should be education, whose social and, one might even say, civilizational educational role will inevitably increase in the emerging modern world under global conditions. This is the task and, accordingly, one of the most important priorities of modern education.

And what happens in real life? What tasks does education in the 21st century set itself and try to solve?

As far as Russia is concerned, the first thing to point out is the long-term goals that the President of the Russian Federation has set for the government for 2018. It is about “ensuring the global competitiveness of Russian education and making the Russian Federation one of the ten leading countries in the world in terms of the quality of general education; to educate a harmoniously developed and socially responsible personality based on the spiritual and moral values of the peoples of the Russian Federation, as well as on historical and national-cultural traditions” [2, p. 128]. To achieve these goals, a national educational project called “Education” was developed, which includes eight federal projects, including “Modern School,” “Success for Every Child,” “Young Professionals,” “Digital Educational Environment,” “Social Activity,” “Social Elevators for All,” “Patriotic Education” and “Youth of Russia” [17]. All this has become a goal for the organization of specific management and educational activities at the federal and local levels.

The European Economic Development Strategy Europe 2020 points to the following challenges for the education systems of the EU countries: a significant increase in the average age of the population, a shortage of specialists in demand in a changing labor market, and increased professional competition in the conditions of open borders with relatively high unemployment. This situation, which is characteristic of Russia in many respects, is now becoming even more acute, especially with regard to the aging of the population and the increase in the retirement age, which, against the background of the disappearance of some professions and the emergence of new ones, requires the creation of full-fledged conditions for lifelong learning. At the same time, Russian scientists emphasize the main challenges for the Russian educational reality, such as Information technology, intellectual, socio-cultural, administrative, management, and innovative challenges [18].

Moreover, most educators in Russia and abroad admit that the usual knowledge-based educational paradigm is increasingly showing inconsistency in the current conditions. The educational model of the world developed over a long period of time, and the panosophical schools inherent in it are gradually becoming obsolete, i.e., they no longer correspond to the new realities. Under the accelerated development of science and technology and the general availability of information, the “teach everything” thesis developed by J.A. Komenský in the 19th century has become one of the main questions of modern pedagogy: “What should be taught?” This is also confirmed by a different understanding of the nature of human activity, which is characteristic of modern times and is gradually becoming the main path of human self-realization in the process of personally motivated creative work. In a generalized form, the essence of the modern education crisis can be expressed by the critical observation that today’s mass schools and the education system as a whole still fall short of the requirements of reality in many respects. The changes that have occurred in the lives of people in Russia and abroad in recent decades have led to the realization that it is necessary to create a strategy for the renewal and development of the education system by abandoning the previous orientations and moving from knowledge-centeredness to person-



centeredness, i.e., to such a goal that focuses on the priority development of each student, taking into account their interests, inclinations, personal and social needs.

Looking back at the 20th century, subject-specific, interdisciplinary, comprehensive scientific knowledge and practical skills were the goal and desired outcome of school education for many years. With the start of the new millennium, it became clear that this was not enough. However, hardly any visible changes are taking place in the mass school. Instead, schools are increasingly evolving from knowledge- and skills-oriented schools to pure knowledge schools, as the amount of information a person needs to master during their studies increases and the time spent in school on practical skills training decreases. This fact, of course, does not help to improve the situation in modern education, but on the contrary, hinders its progressive development. In other words, life is changing fast, but school continues to move with the inertia of acceleration given to it in the distant past.

At the turn of the 20th and 21st centuries, a competency-based approach was introduced in education, which involves a transition from memorizing a large amount of information to developing new types of activities – creativity, creation, and research – which, according to a number of education regulations in Russia and a number of other countries, should contribute to the formation of core competencies of a modern person. The eighth President of the European Commission, J. Delors, formulated the general goals of 21st-century education: learning to know, learning to do, learning to live together, and learning to be. It was stated that competencies should be a unique response to Europe's challenges (maintaining an open democratic society, multilingualism, multiculturalism, new labor market demands, development of complex organizations, and economic changes). Mainly on this basis, core competencies were formulated there (intercultural, socio-political, pedagogical, oral and written communication, information literacy) [19], which school and university graduates should master during their studies. In Russia, the core competencies proposed by A. Khutorskoy are best known: value-semantic, general cultural, pedagogical-cognitive, informational, communicative, social work, and personal competencies for self-improvement [20].

At the same time, school and vocational education, including the training of future teachers, have recently been expected to provide ICT skills that solve professional problems using information and communication technologies. In addition, since the beginning of the 21st century, Massive Online Courses have become increasingly widespread both in Russia and around the world, “providing everyone with free access to the development of distance learning programs without limiting the number of participants and giving millions of people from around the world the opportunity to get the education they need by organizing the educational process themselves” [21, p. 18].

It cannot be overlooked that in this form of education, the teacher's image as an educator and mentor-educator who loves the children and embodies all the positive qualities they try to impart to them fades into the background over many years. The teacher becomes a facilitator, moderator, curator, or advisor.

Following this trend, scientists are creating models of the digital image of a teacher or professor [21]. Nowadays, this is probably a current issue, but the question arises as to why, in the rapidly changing conditions of modern life, in which soulless gadgets and artificial intelligence have become an integral part, so little attention is paid to the requirements for the personal qualities of a teacher.

### **Conclusion**

To summarize, we can conclude that everything seems to be done right in modern education, following a certain vector of development aimed at solving the current socio-economic problems of states and achieving people's material prosperity and well-being in the foreseeable future. However, let us assume that we are referring to what was said in the course of identifying the global challenges and justifying the strategic priorities of modern education. In this case, we can conclude that society has not yet fully recognized the extent of the threats that increasingly threaten humanity and that education is still oriented towards solving primarily applied (economic, material) and not global problems, the solution of which is only possible with the help of a radical restructuring of consciousness and the revival of the spiritual and moral foundations that are now fading into the background.

Let's take a look into the future in terms of the competence-based approach and consider the defined strategic priorities of education. The basic competencies that an adolescent acquires should focus primarily on the acceptance of one's own culture and a tolerant attitude towards the cultures of other peoples, as well as on the formation of environmental awareness and the recognition of the primacy of spiritual needs over material needs. Therefore, one of the professional and personal qualities of a modern teacher should be his cultural identity, which helps, on the one hand, to understand and accept the traditional spiritual and moral values of their people and to set appropriate priorities for personal development, and on the other hand, to better understand the characteristics of different cultures and to better cope with problems at work that sometimes arise on an intercultural basis.

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## **О СТРАТЕГИЧЕСКИХ ПРИОРИТЕТАХ СОВРЕМЕННОГО ОБРАЗОВАНИЯ В УСЛОВИЯХ ГЛОБАЛЬНЫХ ВЫЗОВОВ**

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**Аннотация.** В настоящее время человечество сталкивается с глобальными вызовами, обусловленными геополитическими, экономическими, экологическими и другими обстоятельствами. Подобная ситуация усугубляется кризисом, проводимой Западом в течение десятков лет, политики глобализации и мультикультурализма. Образование, будучи инерционной системой, без определения стратегических приоритетов своего развития, всегда вынуждено быть заикленным на решении текущих проблем прошлого и настоящего. Следовательно, роль образования в построении будущего человечества становится не целенаправленным, а опосредованным, что зачастую и приводит как к локальным, так и к масштабным нежелательным катаклизмам. Исторический и культурологический анализ ситуации в России и странах Западной цивилизации позволил выявить серьезные вызовы, которые невозможно решить без активного участия образования. Первый из них связан с тем, что в условиях нынешней глобализации происходит новый «крестовый поход» Западной цивилизации по продвижению в мире своих традиций и ценностей, которые подаются как «общечеловеческие». Современные исследования, а также примеры из истории и негативный опыт наших дней показывают, что приемлемое для одних народов, часто становится разрушительным и губительным для других. Потому первым стратегическим приоритетом современного образования должна стать целенаправленная помощь в осознании растущим человеком и конкретным народом своей культурной идентичности, формирование у них уважительного отношения к культурам других народов и дальнейшее осуществление на данной основе продуктивного межкультурного диалога. Еще один глобальный вызов связан с ситуацией в энергетике и экологии, а также с навязываемой людям с детских лет потребительской психологии, которая характерна и для стран Запада, и для СССР, и для нынешней России. Все это в перспективе угрожает сохранению жизни на Земле. В истории человечества можно выделить два периода, когда люди оказывались на грани исчезновения. Каждый раз их спасало то, что они находили силы сознательно поменять свой образ жизни и самих себя на основе совместно принятых и общепризнанных ценностей и табу, то есть проявляли себя не только как существа разумные, но и как нравственные, духовные. Данный аспект слабо отражен в программных документах об образовании последних лет, принимаемых в России и мире. А потому вторым стратегическим приоритетом современного образования должно стать развитие у людей экологического сознания и признания приоритета духовных потребностей, над потребностями материальными.

**Ключевые слова:** *стратегические приоритеты современного образования, глобальные вызовы современности, культурная*

*идентичность, свобода, потребительская психология, кризис современного образования, компетентностный подход*

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## YOUTH COMMUNITIES IN SOCIAL NETWORKS AS A TOOL FOR ORGANIZING EDUCATIONAL ACTIVITIES WITH STUDENTS

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### Abstract

Social media has become an integral part of our lives, and young people are among the most active groups on these platforms. The digital environment has significantly changed the form of communication. The study aims to identify the characteristics of content and initiatives within youth communities on social media platforms specifically designed to facilitate educational activities for students. Various online communication platforms such as VKontakte, Odnoklassniki, Telegram, and YouTube were selected and analyzed for the study. The focus was on identifying formal youth communities, understanding their types, selection criteria, and the specifics of their formation. Based on expert interviews with deputy directors of educational work, educational consultants, and heads of schools and universities, several youth communities were found to share information about educational work with educational organizations through social networks. These include the Movement of the First (Russian children and youth leadership movement), the all-Russian public organization Russian Union of Youth, the all-Russian military-patriotic public children and youth movement Yunarmia, the all-Russian competition Big Break, the all-Russian public movement Volunteers of Victory, Mosvolonter, and the Young Traffic Inspectors of Russia. The article presents specific criteria for analyzing social network posts and then analyzes youth communities' official websites and channels to identify their content and activities. It also presents a comparative analysis of the characteristics of youth communities on the VKontakte social network based on the developed criteria. The research revealed that VKontakte is the most popular social network among youth organizations. It serves as a primary resource for engaging participants in educational activities and acts as a platform for connecting community members from different regions. The Telegram messenger essentially copies the content of the other platforms. The main content is about the activities of these organizations, such as news about competitions, promotions, events, and posts about the activities of youth organizations. The article's authors conclude that the social networks of youth organizations are professionally managed by different teams of specialists who adhere to individually recognizable styles of design and brand books. These networks offer various activities to organize educational work for students.

**Keywords:** *social networks, educational work, content, youth communities, youth organizations, online communication, students*

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Character education is an essential aspect of the pedagogical process in educational institutions that implement programs from general education to secondary vocational education. Its main goal is to fulfill the state mandate to provide quality education in a modern context.

The adopted Development Strategy of the Russian Federation until 2025 and the Law of the President of the Russian Federation on the educational component of education define “character education as an activity aimed at personal development, creating conditions for self-determination and socialization of students on the basis of sociocultural, spiritual and moral values, as well as rules and norms of behavior accepted in Russian society in the interests of the individual, of the family, society and the state, the development of patriotism and civic spirit among students, respect for the memory of the defenders of the Fatherland and the deeds of the heroes of the Fatherland, for law and order, for working people and the older generation, mutual respect, respect for the cultural heritage and traditions of the multinational people of the Russian Federation, for nature and the environment” [1].

The steps taken at the state level have led to the creation of educational teams dealing with character education, which include the deputy director of educational work, the advisor to the director of education, a social pedagogue, a school principal, a pedagogical psychologist, and mentors. All team members solve a number of tasks in the field of character education, including those related to the communicative activity of children and adolescents in social networks and the support of this activity. Young people are often active in online communication, where formal and informal youth communities are formed. Social networks have become a new platform for youth interaction, shaping individual experiences and peer relationships [2]. Nowadays, a large proportion of young people spend most of their free time on social networks and often see them as a source of “positive emotions” [3]. Young people are attracted to social networks and online communities because of the following priorities: Freedom of virtual communication, interactivity of communication and its dialogical nature; the possibility of transforming an individual position into a public one by using the media resources of a social network; the relative safety of online communication; the possibility of adapting virtual communication, correcting mistakes in the presentation of one’s position and self-presentation; self-expression, self-presentation, self-development in virtual reality; finding partners and friends in online communities; gaining self-confidence [4].

In the digital education environment, there are various approaches and methods for the development of character education [5]. Educational institutions are increasingly incorporating social networks into their educational activities.



Educational institutions offering general and vocational secondary education programs have introduced programs for academic activities that involve collaboration with formal youth associations, organizations, and movements. These associations are usually established institutions with defined structures, rules, and fixed memberships. They can be formal organizations initiated by various government agencies or informal groups that have emerged from individual initiatives and were later formalized [6].

A study conducted by the Laboratory of Educational Infrastructures of the Research Institute of Educational Sciences of the Moscow City Pedagogical University included youth communities, organizations, and associations that actively interact with schools, including through social networks and Internet platforms.

The criteria for selecting youth communities to study their interaction with educational organizations as part of the study were as follows:

1. Formal communities.
2. The number of participants is 100,000 or more.
3. Presence of regional divisions or multiple divisions in a metropolitan area.
4. Communities focused on social, patriotic, recreational, volunteer, and extracurricular activities.
5. Communities are present on the Internet (with their own websites and pages on social networks).
6. A clear social mission.
7. Promoting an active civic and patriotic attitude or other socially significant public issues (e.g., promoting a healthy lifestyle, environmental awareness, cultural engagement, and volunteering).

As part of the research, expert interviews were conducted with deputy directors of educational work, educational counselors, and supervisors of Moscow schools and secondary vocational education institutions. According to the data from the expert interviews with school staff, the most important interactions take place with the following communities:

– Rosmolodezh is a federal agency for youth affairs in Russia that focuses on supporting and developing youth initiatives, facilitating the social adaptation of young people, and implementing state youth policy. It also supports voluntary and charitable initiatives and organizes various events and programs for young people. The agency actively cooperates with public youth organizations and initiatives. Rosmolodezh is also engaged in socio-demographic research to understand better the needs and problems of young people in Russia [7];

– the Russian Movement of Children and Youth (будьдвигении.рф) is an organization founded to develop and support youth in Russia. Its goals include the protection of the rights and interests of children and adolescents, forming patriotic feelings and civic positions, and developing young people's creative and intellectual abilities. The movement organizes various events, including competitions, festivals, seminars, and training courses, which serve the development of young people. It is also involved in charitable causes and

helps children and young people in need. It is one of the most active and dynamic organizations in Russia [8];

- the Russian Union of Youth (RUY) ([ruy.ru](http://ruy.ru)) is a non-profit and non-political organization whose goal is to help young people in their comprehensive development and realize their potential in all areas of social life. RUY implements numerous programs and projects for young people, creates conditions for developing talented youth, and implements programs and projects to develop civic activity and patriotic education. RUY is a large team that unites more than 1 million people in 73 subjects of the Russian Federation [9];

- Yunarmy ([yunarmy.ru](http://yunarmy.ru)) is an all-Russian public movement founded to promote patriotism, civic awareness, and military-patriotic knowledge among children and youth throughout Russia. The movement aims to awaken the young generation's interest in the history of Russia, its heroes, and its culture. Yunarmy organizes various events such as military-patriotic games, forums, actions, and other active projects. The movement is characterized by its bright red flags, distinctive uniforms, and frequent public appearances. Participants in the movement can be recognized by a bright red beret [10];

- Big Brake ([bolshayaperemena.online](http://bolshayaperemena.online)) is a public organization that brings children and young people together. It allows them to change themselves and the world around them, make friends, receive support from mentors, and participate in competitions. The organization also conducts various activities aimed at personal development, discovering potential, and sharing experiences [11];

- the Russian Schoolchildren's Movement (RSM) ([рдш.рф](http://рдш.рф)) is an association that brings together pupils and students to promote their development and the realization of their potential in the public space. The organization carries out various activities aimed at personal development, unlocking potential, and sharing experiences. It also helps students to solve problems related to education and career [12];

- the Victory Volunteers ([волонтерыпобеды.рф](http://волонтерыпобеды.рф)) is an organization that brings together young people who honor the memory of the heroic deeds of their ancestors and pay tribute to the significance of the victory of the Soviet people in the Great Patriotic War. They actively participate in various activities aimed at preserving and passing on historical knowledge and help organize events dedicated to the Great Patriotic War [13];

- the Mosvolonter ([mosvolonter.ru](http://mosvolonter.ru)) is a public movement that unites volunteers in Moscow who strive to help and support various population groups such as children, youth, veterans, and people with disabilities. The movement is actively involved in multiple projects and actions aimed at preserving and passing on historical knowledge and helping to solve problems in the social sphere [14];

- the Young Inspectors ([юидроссии.рф](http://юидроссии.рф)) is an organization that conducts educational programs in schools to improve road safety. The program includes lessons in which children learn the rules of the road, the basics of road safety, and the practical skills they need to move around the city safely. Children who complete the training are awarded Young Inspector status and can help teach

traffic rules to their peers and adults. The Young Inspectors also carry out various activities to improve road safety, such as competitions and campaigns [15].

Character education work is carried out in both online and offline formats. To prepare and organize this work, the directors receive information through social networks and distribute it to their deputies, who then pass it on to curators, class teachers, and children. [16]. The social communities are open, and it is possible to view information about the organization or the results of the event at any time.

There are different approaches to analyzing social networks.

The first is phenomenological, as social networks show that they have become a part of everyday life due to the extent of use, the increase in participants, and the time spent on social networks. Everyday life is precisely what is being researched using this approach. "Ordinary, everyday knowledge and its dissemination in a particular social group in a particular historical and cultural context has become the main object of research. Each social group defines its social reality based on typification of phenomena: 'Members of society come into contact and are sure that other members of the group see the world in the same way, and this becomes the starting point of interaction'" [17, p. 41]. In this framework, the activities of youth communities in social networks are examined through the lens of congruence between the value orientations of young people, adolescents, young adults, and the respective youth communities.

Furthermore, social networks can be seen as a pseudo-environment, a different reality in which the desired image of everyday life is broadcast (W. Lippman, E. Bernays) [18, 19]. The concept of pseudo-environment in social networks refers to a constructed reality often embellished and partially invented by users. Due to this perception, communities for young people today increasingly strive to conduct most activities offline and face-to-face, avoiding exclusive communication on social networks.

Everyday communication and self-presentation in social networks can also be analyzed using Erving Goffman's dramaturgical approach, where the social network is a theater and the users are actors. The interaction between them is a way of overcoming intrapersonal contradictions and unfulfilled needs [20].

When determining the methodology for analyzing social networks to identify the characteristics of content and activities of youth communities, it is important to understand that almost 50% of active Internet users in Russia use social networks daily. For this reason, social networks and their users are currently the subject of the highest academic interest for psychologists, sociologists, anthropologists, and political scientists. Social networks reflect various aspects of human life, including avatars, posts about daily life, emotional reactions, inclusion in groups, and comments. Consequently, social networks, as an object of sociological research, are a very complex and multi-layered phenomenon.

To analyze the content and activities of youth communities on social networks, we focused on the study of popular online communication platforms in Russia. Specifically, we examined the two largest Russian social networks,

VKontakte [21] and Odnoklassniki [22], as well as the popular messenger Telegram [23] and the world's best-known video hosting YouTube [24].

VKontakte is Russia's most popular social network and has developed into a comprehensive social environment deeply integrated into young citizens' daily lives [25]. With over 82 million monthly users, this platform offers significant potential for brand advertising. The website enables various companies to create groups and public pages to post messages, publish photos, videos, and audio recordings, and organize real-time broadcasts. In addition, targeted advertising opportunities make it easier to attract users from different communities. The age structure of the audience ranges from 15 to 45 years. VKontakte is also a hub for civil society and political information [26].

The social network Odnoklassniki has more than 40 million users, 10–15 years older than the audience of VKontakte and Telegram. The average age of the audience is 30–60 years old. Odnoklassniki maintains strict moderation, meaning there are hardly any spammers and bots on the platform. Users of this network rarely go to additional third-party resources. However, strict moderation poses a challenge for advertising services and products. Nonetheless, users can create their own communities or groups on the platform. Brands and participants within the social network can engage in various activities, such as messaging, quizzes, surveys, and exchanging branded stickers and gifts. Advertising on the platform often takes the form of interactive games that effectively attract customers and users.

Telegram is currently one of the most popular messengers in Russia, and it has over 700 million active users. The user base covers a wide age range, with the average age between 14 and 50. This platform enables the exchange of messages and the creation of thematic channels and groups. The Russian-language Telegram hosts around 300 thousand channels, with users generally subscribing to 10–15 channels each. The most popular channel categories include news, entertainment, education, and political content. 75% of all users, including teenagers and young adults, use Telegram to keep up with the latest news.

YouTube is a well-known video hosting platform where users can watch and upload video content and create live streams. The primary audience in Russia consists of people between 18 and 34. With over a billion users, YouTube is a platform for individuals to express their creative ideas, share opinions, showcase talents, connect with like-minded people, and stay informed about global events and activities. The platform supports communication in 76 languages and allows users to connect with others from different linguistic backgrounds.

Social networks were found for the following youth communities:

Russian Movement of Children and Youth, Movement of the First. The organization is officially represented on the social networks VKontakte and Telegram. All-Russian public organization Russian Union of Youth: The organization has official accounts on VKontakte and Telegram;

All-Russian military-patriotic public children's and youth movement Yunarmia. The organization has official accounts on VKontakte, Telegram, and Odnoklassniki and has a channel on YouTube;

All-Russian competition Big Break;

All-Russian public and state children's and youth organization Russian Schoolchildren's Movement (RSM) (the organization is currently being restructured by merging with the Movement of the First). The organization has official accounts on VKontakte, Telegram and YouTube;

The all-Russian public movement Victory Volunteers. The organization has official accounts on VKontakte, Telegram and YouTube;

The Mosvolonter organization is officially represented on VKontakte and Telegram; The Young Traffic Inspectors of Russia has official accounts on VKontakte, Telegram, and YouTube.

The research has shown that each youth community studied has an official and extensive presence on VKontakte (see Fig. 1) and Telegram messenger. Some communities also manage their YouTube channels, while hardly any have an account on Odnoklassniki. This trend is likely due to Odnoklassniki's demographic focus on an older audience.

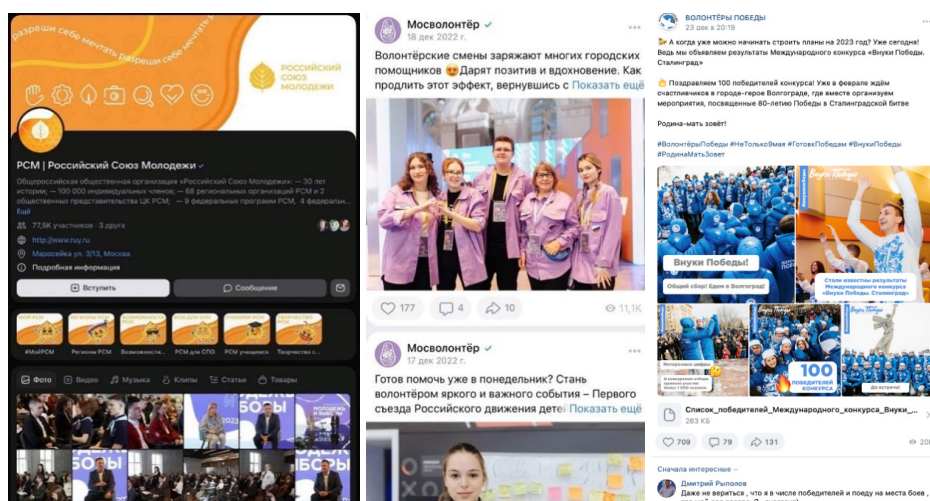


Fig. 1 Fragments of pages from youth communities in VKontakte

The following criteria were defined to analyze social networks and identify the content and activities of youth communities:

1. Consistency of the content with the youth community's purpose, main topic, and mission.

2. Relevance of the content to the interests and preferences of young people.

3. Frequency of content updates.

4. Specificity of the content:

4.1 Content that reflects the offline activities of the youth community: News about past events, announcements of competitions and events, and photo reports.

4.2 Exclusive content created for the social network: Contests and promotions organized on social networks.

4.3 Provide helpful information, greetings, videos, tutorials, and other content related to and/or not directly related to the activities of the community.

5. Level of audience engagement:

5.1 The number of comments under posts, likes, and reposts (reflect the viral aspect of content, i.e., the ability of content to spread widely without the author having to do anything because users themselves willingly share the publication with others);

5.2 Number of participants in competitions and campaigns.

All social media pages analyzed align with the youth communities' purpose, central theme, and mission. The content is targeted to the participants of the youth organizations, and the posts are published regularly. These pages regularly feature photo and video reports with detailed descriptions of official events and meetings organized as part of the youth organizations' activities, announcements, and results of competitions and initiatives. In addition, current news and project results, as well as publications about the offline activities of the youth organizations, are published. There are also regular online events and competitions, albeit to a lesser extent than the content described. Some of these campaigns and competitions require offline preparation, such as creating a video or drawing a picture. Content not directly related to the activities of the youth communities is also published. Subscribers actively participate in the proposed activities on social media sites, with quizzes and polls being particularly popular with subscribers.

The results of the analysis of social networks according to the developed criteria are presented in Table 1 Comparative characteristics of official youth communities in VKontakte:

Table 1

*Comparative characteristics of official youth communities in VKontakte  
(at the time of the survey)*

Youth communities	Criteria							
	1	2	3	4			5	
	Relevance of the content to the purpose, topic, and mission of the youth community	Youth-oriented content	Frequency of content updates (number of posts per day)	Specifics of the content			Degree of audience engagement	
				Content that reflects the offline activities of the youth community	Eventfulness	Information related and/or not directly connected to the activities of the community	Number of comments under posts, likes, reposts	Number of participants in contests, promotions, etc.
Movement of the First	+	+	2–3	+	+	+	100–1500 likes, up to 100 comments, up to 30 reposts	Up to 1,500
Russian Union of Youth	+	+	2–3	+	+	+	40–500 likes, 150–800 comments, up to 10 reposts	About 600

End of Table 1

Youth communities	Criteria							
	1	2	3	4			5	
	Relevance of the content to the purpose, topic, and mission of the youth community	Youth-oriented content	Frequency of content updates (number of posts per day)	Specifics of the content			Degree of audience engagement	
				Content that reflects the offline activities of the youth community	Eventfulness	Information related and/or not directly connected to the activities of the community	Number of comments under posts, likes, reposts	Number of participants in contests, promotions, etc.
Yunarmy	+	+	3	+	+	+	The average is 110 likes; Up to 10 comments; 44 reposts	150–5000
Big Brake	+	+	3	+	+	+	Average 250 likes, about 20 comments, about 30 reposts	100–3000
Russian Schoolchildren's Movement (to be merged with the Movement of the First)	+	+	6	+	+	+	400–450 likes per post; 17–20 comments; 120 reposts	400–6000
Victory Volunteers	+	+	2	+	+	+	300–400 likes; Up to 5 comments; up to 20 reposts	100–500
Mosvolonter	+	+	1–2	+	+/-	+	60–270 likes; Up to 10 comments; up to 20 reposts	–
Young Traffic Inspectors of Russia	+	+	1	+	+	+	118–150 likes; 5 comments; 55 reposts	70–200

### General conclusions

VKontakte is the most popular social network among youth organizations, and it has a large amount of content and interactions with subscribers. In contrast, the Telegram messenger's content is identical to that of VKontakte, with fewer subscribers and less activity. The social network Odnoklassniki is practically not used by young communities, and content is published much less frequently.

The most popular social network among the official social networks of youth communities is the VKontakte page of the Movement of the First.

In the social networks of the studied communities, we can distinguish the main types of content that reflect the offline activities of the organizations:

News about competitions and campaigns, news about the events held, and posts about the youth organizations' activities outside of events and competitions.

Content promoting various activities (contests, quizzes, polls) is present in almost all social networks of the analyzed communities, although the number of posts dedicated to the offline activities of youth organizations is relatively different. Quizzes and polls are the most popular among subscribers, which could be due to the simplicity of the participation conditions.

For youth communities, their VKontakte pages are essential and influential resources for reaching and informing young people, encouraging them to participate in community activities, and bringing together representatives from various regions. These social networking sites are professionally managed by teams of specialists who adhere to a distinctive and recognizable design style.

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## **МОЛОДЕЖНЫЕ СООБЩЕСТВА В СОЦИАЛЬНЫХ СЕТЯХ ДЛЯ ОРГАНИЗАЦИИ ВОСПИТАТЕЛЬНОЙ РАБОТЫ С ОБУЧАЮЩИМИСЯ**

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**Аннотация.** Социальные сети стали неотъемлемой частью нашей жизни, и молодежь – одна из самых активных групп на этих платформах. Цифровая среда существенно изменила формат коммуникаций и формирует иную коммуникационную культуру. Целью исследования является выявление особенностей контента и деятельности молодежных сообществ в социальных сетях для организации воспитательной работы со школьниками. В процессе исследования были отобраны и изучены действующие площадки для онлайн-коммуникации: «ВКонтакте», «Одноклассники», «Telegram», «YouTube» – раскрыто описание формальных молодежных сообществ, выявлены типы, критерии отбора и специфика их формирования. На основе проведенных экспертных интервью с заместителями директоров по воспитательной работе, советниками по воспитанию, кураторами школ и колледжей определены молодежные сообщества, осуществляющие взаимодействие с образовательными организациями в рамках воспитательной работы через социальные сети: Российское движение детей и молодежи, «Движение первых», Общероссийская общественная организация Российский союз молодежи, Всероссийское детско-юношеское военно-патриотическое общественное движение «Юнармия», Всероссийский конкурс «Большая перемена», Всероссийское общественное движение «Волонтеры Победы», Мосволонтер, Юные инспекторы движения России. В статье определены критерии анализа страниц в социальных сетях, проанализированы официальные страницы и каналы молодежных сообществ в социальных сетях с целью выявления особенностей контента и деятельности сообществ, представлена сравнительная таблица характеристик молодежных сообществ в социальной сети «ВКонтакте» по разработанным критериям. Исследование показало, что «ВКонтакте» является самой востребованной социальной сетью среди молодёжных организаций, одним из главных ресурсов по работе с участниками молодежных организаций и вовлекающим в воспитательную работу, а также площадкой для объединения представителей сообщества из разных регионов; мессенджер «Telegram», в основном, полностью дублирует его содержание; основной контент, отражающий деятельность организаций офлайн включает: новости

о конкурсах, акциях, о проведенных мероприятиях, посты, освещающие активность молодежных организаций вне рамок мероприятий и конкурсов; наибольший отклик у подписчиков вызывают викторины и голосования. Авторы статьи делают вывод о том, что социальные сети молодежных сообществ ведутся на профессиональном уровне командой разнопрофильных специалистов в соответствии с индивидуальным узнаваемым стилем оформления, брендбуком и предлагают самые разнообразные мероприятия для организации воспитательной работы с обучающимися.

**Ключевые слова:** *социальные сети, воспитательная работа, контент, молодежные сообщества, молодежные организации, онлайн-коммуникация, обучающиеся*

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## THE ROLE OF PSYCHOLOGICAL CAPITAL IN THE DEVELOPMENT OF THE DARK AND LIGHT TRIAD OF PERSONALITY TRAITS IN UNIVERSITY STUDENTS

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### Abstract

This study examines the relationship between psychological capital and traits associated with the dark and light triad of personality. In particular, it aims to determine how the parameters of psychological capital – self-efficacy, hope, optimism, and stability – interact with traits of the dark triad (narcissism, Machiavellianism, and psychopathy) and the light triad (humanism, Kantianism, and faith in humanity). Empirical tests were used to investigate the hypothesis about these parameters' interrelationships and mutual influence. The study included 103 students of the Institute of Pedagogy and Psychology of the Cherepovets State University aged between 17 and 22 (average age 18.3 years). The diagnostic tools used in the study included special questionnaires to assess traits related to the dark and light personality triad and psychological capital. Data analysis involved the use of correlation and regression analysis techniques for mathematical processing. It was found that of the dark triad traits, only narcissism, which is positively correlated with self-efficacy, hope, optimism, and stability, is positively correlated with psychological capital and some of its parameters. The two factors of psychological capital that have the greatest influence on the characteristics of narcissism are self-efficacy and optimism. Narcissism, on the other hand, only affects optimism. With regard to the characteristics of the light triad, it was found that optimism, self-efficacy, and resilience are positively correlated with faith in humanity, while optimism is positively correlated with humanism. The regression analysis revealed that optimism, faith in humanity, and humanism are not only interrelated but also influence each other. Specifically, optimism is a predictor of faith in humanity and humanism, while faith in humanity and humanism predicts optimism as an attitude toward life. These findings contribute to understanding the interplay and mutual influence of holistic personality traits. They have practical implications for counselors of student groups and university psychological services.

**Keywords:** *dark triad, light triad, psychological capital, students*

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## **Introduction**

Dark and light triads and psychological capital refer to essential features of personality. While the dark and light triads encompass generalized negative or positive orientations toward the social environment, psychological capital refers to a resource used by individuals in their actions and behaviors.

The dark triad was first described in 2002 by D. Paulhus and K. Williams [1] and included Machiavellianism, narcissism, and psychopathy. Machiavellianism refers to the tendency to manipulate others, narcissism involves an exclusive focus on one's own personality, and psychopathy includes manifestations of arrogance, impulsivity, and aggressiveness. These traits are often associated with immoral and antisocial behavior and contrast with honesty, modesty, agreeableness, integrity, and emotionality [2].

The dark core, identified as the intersection of traits within the dark triad, is manipulative, heartless, and strategic, as suggested by D. Jones and A. Figueredo [3]. Manipulative, heartless, and strategic behavior predicts the general personality factor of aggressiveness [4] and the desire to solve many problems through hard or soft manipulation [5]. In addition, the dark triad personality traits have been found to elicit behaviors associated with the violation of ethical norms and rules [6]. Managers with strong dark triad personality traits, especially psychopathy and Machiavellianism, have been shown to have a negative impact on the work environment of employees. Such managers have a negative impact on the professional goals and mental health of their employees [7].

Despite the generally negative connotation of characteristics of the dark triad of personality, psychologists point to exceptions, such as narcissism. In a study by M. Dębska et al., a positive correlation was found between narcissism and a healthy lifestyle in students [8]. In another study examining the relationship between dark triad personality traits and attitudes towards danger among university students, a positive relationship was found between narcissism and sensitivity to threats and choosing appropriate responses in dangerous situations [9]. In contrast to the dark triad, S. Kaufman et al. presented a model of the light triad of personality in 2019 [10]. This triad includes faith in humanity, humanism, and Kantianism, the latter of which derives its name from Immanuel Kant's philosophical principles that emphasize the intrinsic value of human beings. The researchers attempted to characterize the qualities contained in the triad of light comprehensively. It has been shown that the triad of light correlates positively with various factors. These include age, femininity, lower unpredictability in childhood, higher religiosity, spirituality, life satisfaction, acceptance of others, belief in the innate goodness of people, compassion, empathy, openness, conscientiousness, enthusiasm, and the presence of a calm ego. Positive correlations were also found with curiosity, interest, love, kindness, teamwork, forgiveness, and gratitude.

Other studies show that people with stronger Light Triad traits show more compassion and kindness [11], have a negative attitude towards infidelity [12], and are more satisfied with their work [13] than people with weaker Light Triad traits.

Psychological capital is another integral feature of personality that has attracted the attention of psychologists in recent years. The credit for conceptualizing this construct is often attributed to F. Luthans, C. Youssef, and B. Avolio, who define it as a positive psychological state of personal development that includes self-efficacy, hope, optimism, and resilience to negative influences [14]. Self-efficacy is characterized by a person's confidence in achieving set goals and solving tasks, while hope involves persistence in pursuing these goals and a willingness to explore different ways to achieve them. Optimism is reflected in a positive attitude toward achieving positive outcomes, and resilience refers to the ability to overcome difficulties. In recent years, psychological capital has been actively studied in various areas of human life, including the student body. In particular, the relationship between psychological capital and academic achievement [15], motivation to learn and engagement in learning activities [16], and successful adjustment to higher education [17] has been identified.

Over time, the identification of psychological capital and the dark and light triad of personality has raised the question of their interrelationships and their role among university students. The need to address this question has led to a number of specialized psychological studies. We will now give a brief overview of some of these studies.

### **Review of studies**

In the article by X. Zhu and Y. Geng [18], which examined the cause-effect relationship between psychological capital and the dark triad of personality (an additional trait, sadism, was added to the three dark triad traits) in university students, the results showed a positive correlation between narcissism and psychological capital, while psychopathy, Machiavellianism, and sadism are negatively correlated.

B. Stephan et al. [19] investigated the correlation of dark triad traits with psychological capital in different industries. As a result, the correlation of narcissism with psychological capital was found in almost all industries, while psychopathy was only negatively correlated with psychological capital in some industries (architecture, automotive industry, consulting).

The study by A. Elbers et al. [20] investigated the possible influence of psychological capital on the relationship between managers' dark triad traits and employees' satisfaction with their basic work-related needs. The results showed that managers' dark triad characteristics and employees' psychological capital are predictors of satisfaction with basic work-related needs.

S. Rezazadeh Yazd and H. Sharbaf [21] investigated the role of psychological capital in the relationship between the dark triad and the creativity of artists. The results showed a significant inverse correlation between dark triad personality traits and creativity, with psychological capital mediating this relationship.

I. Sabir et al. [22] examined narcissistic personality disorder in nurses and its effects on cognitive organizational cynicism (employees' skeptical attitude towards the organization's activities), with psychological capital playing a mediating role. The results indicated a significant positive relationship between narcissistic personality disorder and cognitive organizational cynicism. In addition,

psychological capital was found to play a mediating role in mitigating employees' negative behaviors towards management and the organization as a whole.

As for the relationship between the Light Triad personality traits and psychological capital, little research addresses this issue. However, some indirect evidence points to a possible positive relationship between the light triad and the parameters of psychological capital. For example, K. Neumann et al. [23] found correlations of the light triad with trust in others, life satisfaction, and high self-esteem. M. Romascanu and D. Stanescu [24] reported a negative correlation between the light triad and counterproductive behavior in the workplace and a positive correlation with civil behavior in organizations. In addition, N. Ilyichev and A. Zolotareva [25] showed correlations between the light triad and factors from the Big Five personality traits such as extraversion, agreeableness, openness, conscientiousness, and neuroticism.

Based on the analysis of the studies, several research questions arise regarding the relationship between the traits of the dark and light triad of personality and the psychological capital of Russian students. First, will the fact of the highest correlation of psychological capital with a dark triad trait such as narcissism be confirmed? Second, is there indeed a correlation between the light triad traits and psychological capital, and if so, which traits show the strongest correlation? Third, can high levels of psychological capital serve as a predictor of light triad personality? These questions lead to the aim of this study, which is to uncover the role of psychological capital in the expression of traits within the dark and light triad of personality in university students.

The following hypotheses were formulated:

- Students with dark triad traits are expected to show a positive relationship between narcissism and psychological capital, while Machiavellianism and psychopathy are expected to show a negative relationship with it.

- Students with light triad personal traits are expected to show a positive correlation with psychological capital and its individual parameters.

- The hypothesis is that psychological capital will act as a predictor of light triad personality traits.

### **Materials and methods**

The study involved 103 Institute of Pedagogy and Psychology students of Cherepovets State University aged 17 to 22 years, with an average age of 18.3 years, ten males. (9.71%), ninety-three females (90.29%). Three questionnaires were used as diagnostic tools: 1) the Russian version of the questionnaire by D. Jones and D. Paulhus to determine the dark triad of personality [26], adapted by M. Egorova, M. Sitnikova, O. Parshikova [27]; 2) questionnaire on the light triad of personality, authors S. Kaufman, D. Yaden, E. Hyde, E. Tsukayama [10]; 3) Russian version of the questionnaire by F. Luthans, C. Youssef and B. Avolio to determine the parameters of psychological capital, adapted by V. Maralov, M. Kudaka, O. Smirnova [28]. The raw scores were converted into a standardized ten-point scale for all three questionnaires. The results were analyzed using mathematical statistics methods, including correlation and regression analysis.



### Study Results

Table 1 provides a comprehensive overview of the investigated subjects, including all studied parameters.

Table 1

*Descriptive statistics on the personality traits and psychological capital of the dark and light triad*

Parameters under study	Average values	Median	Mode	Standard deviations	Minimum	Maximum
The dark triad of personality						
Machiavellianism	6.20	6	6	0.97	4	9
Narcissism	5.72	6	6	1.01	4	8
Psychopathy	4.29	4	4	0.95	3	7
The light triad of personality						
Faith in humanity	7.42	7	8	1.29	4	10
Humanism	7.90	8	8	1.12	4	10
Kantianism	7.67	8	8	1.15	5	10
Psychological capital						
Self-efficacy	6.83	7	7	1.48	3	10
Hope	6.44	6	7	1.57	2	10
Optimism	6.99	7	7	1.47	3	10
Sustainability	6.63	7	7	1.55	2	10
Overall	6.87	7	7	1.35	3	10

Table 1 shows the dominance of the light triad of personality over the dark triad. All the investigated traits of the light triad lie close to a high level, ranging from 7.42 (SD = 1.29) for faith in humanity to 7.9 (SD = 1.12) for humanism. In contrast, the Dark Triad traits are either average (Narcissism – 5.72 (SD = 1.01); Machiavellianism – 6.20 (SD = 0.97)) or below average (Psychopathy – 4.29 (SD = 0.95)). This observation is understandable and can be attributed to the fact that the study population consists of students who have chosen subjects related to education and psychology, which implies a certain sense of responsibility and a predisposition to a positive attitude toward others. Relatively constant scores were determined for psychological capital, ranging from 6.44 (SD = 1.57) for hope to 6.99 (SD = 1.47) for optimism, which is slightly above average. The results show that the people surveyed have an optimistic view of the world. However, it can be difficult for them always to find optimal solutions to problems that arise or to master problem situations effectively.

Let's look at the correlation analysis results, which examine the relationship between traits of the dark and light triad of personality and psychological capital. These results are summarized in Table 2.

As shown in Table 2, Machiavellianism and psychopathy showed a statistically significant correlation ( $r = 0.24$ ,  $p \leq 0.05$ ) among the dark triad personality traits, while narcissism appeared to be less pronounced. In the light triad traits, all three traits showed statistically significant correlations with each other (correlation coefficients between 0.35 – “faith in humanity – Kantianism”

and 0.6 – “faith in humanity – Humanism,” at  $p \leq 0.001$ ). Similar patterns were observed for the psychological capital parameters, where all attributes showed strong correlations (correlation coefficients between 0.57 and 0.88, at  $p \leq 0.001$ ).

Table 2  
*Matrix of correlations between the parameters of the dark and light triad of personality and students' psychological capital*

		1	2	3	4	5	6	7	8	9	10	11
1	Machiavellianism	1										
2	Narcissism	-0.00	1									
3	Psychopathy	<i>0.24</i>	0.19	1								
4	Faith in humanity	-0.02	0.14	-0.13	1							
5	Humanism	0.02	0.17	-0.11	<b>0.6</b>	1						
6	Kantianism	<i>0.20</i>	-0.00	-0.24	<b>0.35</b>	<b>0.52</b>	1					
7	Self- efficacy	-0.04	<b>0.38</b>	0.04	<i>0.20</i>	0.12	0.03	1				
8	Hope	-0.13	<b>0.29</b>	-0.17	0.16	0.14	-0.00	<b>0.61</b>	1			
9	Optimism	-0.19	<b>0.37</b>	-0.10	<b>0.37</b>	<i>0.24</i>	0.04	<b>0.57</b>	<b>0.69</b>	1		
10	Resilience	-0.12	<b>0.33</b>	-0.11	0.23	0.17	0.13	<b>0.68</b>	<b>0.68</b>	<b>0.67</b>	1	
11	Psychological capital, in general	-0.13	<b>0.37</b>	-0.08	<i>0.24</i>	0.18	0.04	<b>0.79</b>	<b>0.86</b>	<b>0.82</b>	<b>0.88</b>	1

*Note.* Significant correlations at  $p = 0.01$  are highlighted in bold, and at  $p = 0.05$ , are highlighted in italics.

The relationship between the personality traits of the dark and light triad and psychological capital is shown in Figure 1.

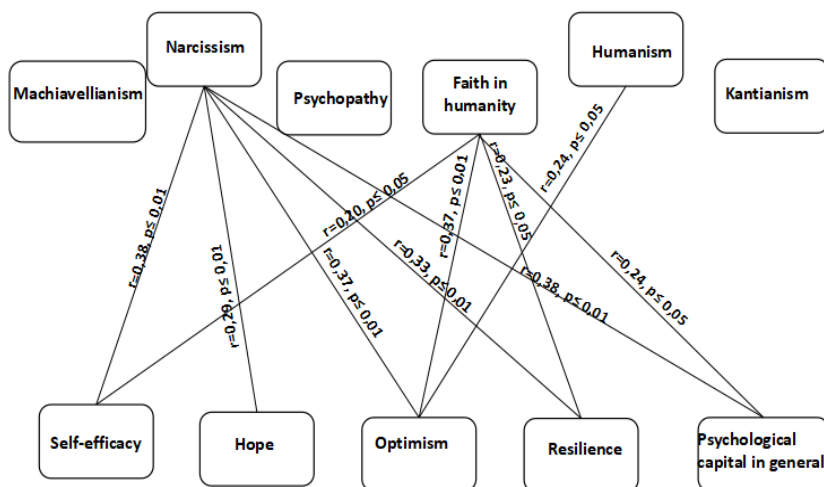


Figure 1. Correlation of dark and light triads of personality traits with students' psychological capital

As can be seen in Figure 1, of the personality traits in the dark triad, only one trait – narcissism – showed a positive correlation with psychological

capital overall and its individual parameters. Here, the correlation coefficients vary from  $r = 0.29$ ,  $p \leq 0.01$  (hope) to  $r = 0.38$ ,  $p \leq 0.01$  (psychological capital in general and self-efficacy). Neither positive nor negative correlations were found for Machiavellianism and psychopathy in this group of subjects. As far as the traits of the light triad are concerned, here, too, only one characteristic – faith in humanity – shows a close correlation with psychological capital in general ( $r = 0.24$ ,  $p \leq 0.05$ ) and with its three indicators: self-efficacy ( $r = 0.20$ ,  $p \leq 0.05$ ), optimism ( $r = 0.37$ ,  $p \leq 0.01$ ) and resistance to negative influences ( $r = 0.23$ ,  $p \leq 0.05$ ). Another trait, humanism, correlated with only one psychological capital variable, optimism ( $r = 0.24$ ,  $p \leq 0.05$ ). No significant correlation was found for Kantianism.

The correlation analysis provides information on statistically significant relationships between the parameters examined. However, a regression analysis was carried out to understand the possible influence and interplay between psychological capital and the personality traits of the dark and light triad. Table 3 shows the results, whereby only the parameters with high correlation coefficients were considered.

Table 3

*Results of the Regression Analysis*

Dependent variables	$R^2$ (correlation coefficient squared)	F-statistic	$\beta$ (predictors)
Narcissism (the impact of psychological capital on narcissism)	0.18	5.31, $p = 0.000$	$\beta_1$ (self-efficient-The value) = 0.17, $p = 0.056$ ; $\beta_2$ (optimism) = 0.17, $p = 0.085$
Self-efficacy (impact of narcissism on self-efficacy)	0.14	6.77, not significant	Not identified
Optimism (influence of narcissism on optimism)	0.14	5.79, $p = 0.000$	$\beta$ (narcissism) = 0.53, $p = 0.000$
Faith in humanity (the impact of psychological capital on faith in humanity)	0.16	4.57, $p = 0.002$	$\beta$ (optimism) = 0.42, $p = 0.001$
Optimism (the effect of faith in humanity on optimism)	0.14	15.92, $p = 0.000$	$\beta$ (Faith in humanity) = 0.42, $p = 0.000$
Humanism (the influence of psychological capital on humanism)	0.06	1.58, $p = 0.19$ (not significant)	$\beta$ (optimism) = 0.2, $p = 0.08$
Humanism (the influence of optimism on humanism)	0.06	6.13, $p = 0.015$	$\beta$ (optimism) = 0.18, $p = 0.015$
Optimism (influence of humanism on optimism)	0.06	6.13, $p = 0.015$	$\beta$ (humanism) = 0.31, $p = 0.015$

The results of the regression analysis (Table 3) complement the results of the correlation analysis and make it possible to determine not only relationships between the personality parameters investigated but also a one-sided or reciprocal influence on each other.

In particular, it was found that psychological capital influences narcissism. The overall regression proved to be statistically significant ( $R^2 = 0.18$ ,  $F(4, 98) = 5.31$ ,  $p = 0.000$ ). Among the factors examined, self-efficacy and optimism showed the most significant effects on narcissism (self-efficacy =  $0.17$ ,  $p = 0.056$ ; optimism =  $0.17$ ,  $p = 0.085$ ). At the same time, there was no inverse effect of narcissism on self-efficacy, but its effect on optimism was evident (narcissism =  $0.53$ ,  $p = 0.000$ ).

Thus, a high level of self-efficacy, expressed in the individual's belief that they can achieve their goals, coupled with an optimistic outlook on success, may favor the development of narcissistic personality traits. On the other hand, narcissism does not always predict a high degree of self-efficacy in an individual but, at the same time, tends to contribute to the development of an optimistic attitude in a personality.

The investigation of the influence of psychological capital on faith in humanity as a characteristic of the light triad of personality also revealed a statistically significant regression ( $R^2 = 0.16$ ,  $F(4, 98) = 4.57$ ,  $p = 0.002$ ), with optimism playing a particular role (optimism =  $0.42$ ,  $p = 0.001$ ). Faith in humanity, on the other hand, influences optimism (Faith in humanity =  $0.42$ ,  $p = 0.000$ ).

The investigation of the influence of psychological capital on humanism did not lead to a statistically significant regression ( $R^2 = 0.06$ ,  $F(4, 98) = 1.59$ ,  $p = 0.19$ ). In particular, optimism proved to be the factor that came closest to significance (Optimism =  $0.02$ ,  $p = 0.08$ ). When we isolated this factor and subjected it to regression analysis again (influence of optimism on humanism), we obtained a satisfactory model ( $R^2 = 0.06$ ,  $F(1, 101) = 6.13$ ,  $p = 0.01$ ) in which optimism already plays a significant role (optimism =  $0.18$ ,  $p = 0.015$ ). The reverse effect of humanism on optimism was also found (humanism =  $0.31$ ,  $p = 0.015$ ). The investigation of the influence of psychological capital on Kantianism did not produce a statistically significant regression model.

In summary, it can be said that belief in humanity, humanism, and optimism are closely linked and influence each other.

### **Discussion of the results**

The results regarding the relationship between the dark triad and psychological capital are consistent with previous research, particularly the studies of X. Zhu and Y. Geng [18] and B. Stephan et al. [19]. This suggests that individuals with narcissistic tendencies, characterized by beliefs such as the importance of recognition and the expectation of a promising future, tend to have high levels of psychological capital. Indeed, such beliefs often require psychological resources to realize in practical life. Our study also highlights the central role that two factors of psychological capital play in this dynamic: Self-efficacy and optimism. In other words, a person's self-efficacy, together with

an optimistic attitude, in conjunction with other factors and psychological conditions, can create the conditions for the expression of narcissistic personality traits. However, it should be noted that while narcissism is often associated with a belief in one's own abilities and exceptionality – indicating an optimistic attitude – this does not always reflect the person's actual self-efficacy. A number of authors point to the relationship between narcissism and optimism. For example, S. Hickman et al. found that healthier forms of narcissism correlate directly with optimism and inversely with pessimism [29].

This conclusion confirms the data available in psychology that narcissism is in some ways distinct from the other two traits of the dark personality triad, which has led some psychologists to view it as the light side of the dark personality. In particular, the study by Y. Krasavtseva and T. Kornilova, which shows the positive relationship between narcissism, verbal intelligence, and uncertainty tolerance, supports the categorization of narcissism as the light side [30]. Other authors have also reached similar conclusions, noting that narcissism is in some ways distinct from Machiavellianism and psychopathy [31]. This duality in the interpretation of narcissism has led scholars to distinguish between two types of narcissism: The first type is associated with immoral tendencies and is thus related to Machiavellianism and psychopathy, whereas the second type reflects the more utilitarian side of human functioning [32]. Considering that the study was conducted with a group of students who were training to become teachers or psychologists, it is very likely that the light side of narcissism was more pronounced in this sample. A positive correlation was therefore found with psychological capital, with factors such as self-efficacy and optimism dominating.

The results of the second part of the present study on the relationship and mutual influence of psychological capital and light triad traits pose a challenge for interpretation, as there is not enough work in modern psychology dealing with this topic. However, it was evident that one trait, faith in humanity, showed significant associations with psychological capital and most of its parameters. The second trait, humanism, correlated positively only with optimism. The third trait, Kantianism, showed no significant correlations. The link between faith in humanity and humanism is optimism, which is a predictor for each trait. In addition, faith in humanity and humanism are predictors of optimism. This results in a new core of personality that encompasses all three of the above parameters.

If we compare the results of the study on the relationship between psychological capital and the Dark Triad and the Light Triad of personality, a remarkable pattern emerges. Psychological capital exerts a significant influence on the expression of narcissism within the dark triad and the expression of faith in humanity and humanism within the light triad of personality. A parameter of psychological capital, such as optimism, plays a leading role in this process.

It is crucial to understand the influence of optimism on various personality traits, including those described here. Optimism, as defined by C. Carver and M. Scheier, represents an individual difference variable that reflects the extent to which individuals have generally favorable expectations about their future

[33]. High levels of optimism are associated with better subjective well-being in times of adversity or challenge. It also correlates with a greater commitment to overcoming obstacles and taking proactive measures to protect one's health. Optimism is associated with good mood, stamina, performance, and physical health [34]. Specific studies have shown that optimists have better social relationships because they are more committed to them [35]. Optimists are more likely than pessimists to pay attention to threats to their well-being and deal with them proactively [36].

Narcissism is characterized by a person's tendency to dominate others, seek attention, and exhibit egocentric behavior. This sense of exclusivity often leads narcissists to expect similar treatment from others, which fosters an inherent optimism. For narcissists, a belief in a bright future is crucial to maintaining their self-perception and identity. A study conducted by J. Barnard has shown that narcissism predisposes people to develop a positive outlook on life. This predisposition stems from narcissists' ability to navigate social reality and their high self-esteem, which correlates with optimism and a lack of hopelessness [37].

A slightly different perspective emerges when looking at the relationship and mutual influence of optimism with faith in humanity and humanism. The light triad that encompasses humanism in the broader sense reflects a person's attitude rooted in a positive worldview and positive human relationships. Consequently, by definition, a humanist cannot advocate pessimism, as this would contradict the essence of humanism. The very notion of faith in humanity implies a positive attitude toward the future, which is related to the nature of human relationships. The available empirical studies confirm this position.

In the study by I. Tariq and A. Zubair, optimism combined with robust character traits proved to predict high social competence [38]. In addition, the results of a study by Z. Ye et al. among junior high school students in China found positive correlations between optimism and positive relationships with teachers and peers, social self-concept, and sense of coherence [39]. Similarly, a study by R. Sumi among Japanese university students showed positive correlations between optimism scores and ratings of social support and reciprocity and negative correlations with ratings of interpersonal conflict [40]. A study by N. Akhtar and S. Saleem found a positive correlation between optimism and feelings of happiness, conscientiousness, emotional stability, agreeableness, and openness among teachers. In addition, feelings of happiness, conscientiousness, and emotional stability were found to be predictors of optimism [41]. Overall, these results suggest that optimism is the most important attribute that characterizes the humanistic orientation of personality as reflected in the light triad.

Given the above, we can say that the theories have only been partially verified.

According to the first hypothesis, a positive correlation was expected between narcissism and psychological capital and a negative correlation between Machiavellianism and psychopathy. The first part of the hypothesis

was fully confirmed, as narcissism showed a positive correlation with psychological capital and some of its parameters. In addition, under certain conditions, self-efficacy and optimism were identified as predictors of narcissism, while narcissism itself predicted expressions of optimism. However, the second part of the hypothesis could not be confirmed, as neither positive nor negative correlations between Machiavellianism and psychopathy with psychological capital were found.

According to the second hypothesis, all characteristics of the light triad would be expected to correlate positively with psychological capital. In reality, however, only a positive relationship was found between faith in humanity and psychological capital. In addition, humanism showed a partial positive correlation, especially with one parameter of psychological capital – optimism.

The third hypothesis was also partially confirmed. Of the psychological capital parameters, only optimism proved to be a predictor of faith in humanity and humanism. In turn, faith in humanity and humanism do indeed predict optimism. Consequently, these three traits together form a conglomerate that characterizes a humanistically oriented and positive personality.

The study has certain limitations. First, it included mainly female participants (90%). With a male sample, the results might be different. Secondly, the students were first- and second-year students. The results could also be different for third- and fourth-year students. Thirdly, these were students with a psychological and pedagogical focus, which implies an initially positive attitude towards people. For representatives of other educational fields, the ratio of dark and light triad characteristics may be fundamentally different, as are the correlations between all the parameters studied.

Despite these limitations, we believe that the results presented here on the relationship and mutual influence of the dark and light triad of personality traits with psychological capital make a particular contribution to understanding the role of integral personality characteristics, which include the dark and light triad and psychological capital of personality, in explaining people's behavior and their reactions to ambiguous life situations.

### **Conclusion**

Based on the results discussed, it can be concluded that both the dark and light triads of personality show positive correlations with psychological capital or individual characteristics. In particular, the narcissism of the dark triad showed the closest relationship to psychological capital and correlated positively with self-efficacy, hope, optimism, and resilience. Among the light triad traits, faith in humanity, which reflects a positive attitude towards human interactions, was positively related to self-efficacy, optimism, and resilience. In addition, humanism, another characteristic of the light triad, correlated with optimism. Furthermore, self-efficacy and optimism were found to be reliable predictors of narcissism, with narcissism often associated with optimism. Conversely, optimism was found to be a predictor of faith in humanity and humanistic traits, which in turn contribute to people's optimism about their present and future.

The results of the present study contribute to the discussion of the relationship between the dark and light triad of personality traits and students' psychological capital, which can also be used in the practical work of university psychological services and the work of student group counselors.

Future research possibilities include expanding the topic contingent to include male students, older students, and representatives of majors other than psychology and education.

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## РОЛЬ ПСИХОЛОГИЧЕСКОГО КАПИТАЛА В ПРОЯВЛЕНИЯХ ЧЕРТ ТЕМНОЙ И СВЕТОЙ ТРИАД ЛИЧНОСТИ У СТУДЕНТОВ

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**Аннотация.** Исследование посвящено выявлению роли психологического капитала в проявлениях черт Темной и Светлой триад личности. Проверяться гипотеза о наличии взаимосвязи и взаимовлияния параметров психологического капитала (самоэффективности, надежды, оптимизма, устойчивости) с параметрами Темной (макиавеллизм, нарциссизм, психопатия) и Светлой (вера в человечество, гуманизм, кантианство) триад личности. В исследовании приняли участие студенты института педагогики и психологии Череповецкого государственного университета (N = 103) в возрасте от 17 до 22 лет (средний возраст – 18,3 года). В качестве диагностического инструментария использовались специальные опросники на выявление черт Темной и Светлой триад личности, а также психологического капитала. Математическая обработка осуществлялась с использованием методов корреляционного и регрессионного анализа. В результате было установлено, что с психологическим капиталом и отдельными его параметрами из черт Темной триады положительную связь обнаружил только нарциссизм, который положительно прокоррелировал с самоэффективностью, надеждой, оптимизмом и устойчивостью. Наибольшее влияние на проявления нарциссизма оказывают два фактора психологического капитала – это самоэффективность и оптимизм. В свою очередь, нарциссизм оказывает влияние только на оптимизм. Из черт Светлой триады вера в человечество обнаружила положительную связь с самоэффективностью, оптимизмом и устойчивостью, а гуманизм – с оптимизмом. На основе регрессионного анализа установлено, что оптимизм, вера в человечество и гуманизм не только связаны друг с другом, но и оказывают взаимное влияние друг на друга: оптимизм является предиктором веры в человечество и гуманизма, а вера в человечество и гуманизм – предиктором оптимизма как жизненной установки личности. Полученные результаты вносят определенный вклад в понимание проблемы взаимосвязи и взаимовлияния интегральных характеристик личности, могут быть использованы в работе кураторов студенческих групп, а также в деятельности психологических служб вузов.

**Ключевые слова:** *Темная триада, Светлая триада, психологический капитал, студенты.*

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## **IRRATIONALITY AS AN INTEGRAL PART OF THE TRANSGRESSION STRATEGY AND ITS POTENTIAL FOR COPING WITH UNCERTAINTY**

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### **Abstract**

The author presents a theoretical and methodological analysis of the phenomenon of irrationality and examines its potential in the process of coping with the discomfort of uncertainty. In the paradigm of existential psychology, irrationality is presented as one of the ways of resisting uncertainty, the increasing obsolescence of individual experience in the conditions of growing awareness of the uncertainty of existence, the immaturity of modern people, and the danger of developing a fragmented identity. The article presents the idea that turning to irrationality in the process of coping with uncertainty acts as an integral part of the strategy of transgression, which can not only take the subject beyond the framework of rational cognition of reality but also provide him with new experiences of adaptation to an uncertain existence and access to the level of new possibilities or logical comprehension of reality and self-understanding (axiology, Bayesian logic, imaginative logic, logic of synchronicity). The author compares the possibilities of rational and irrational thinking and behavior in situations of uncertainty when the available experience is not sufficient, and a person who cares for himself cannot avoid making decisions and acting. The work formulates provisions on irrationality and transgression as components of the mechanisms of meaning formation and self-development.

**Keywords:** *uncertainty, precariousness, identity, experience, transgression, rationality, irrationality*

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Common sense comes from experience.  
Experience comes from a lack of common sense.  
*M. Atwood, "The Blind Assassin"*

At the turn of the 20th and 21st centuries, the theme of insecurity is heard more and more frequently in humanitarian discourses. Since it largely determines the existence of modern man, it stimulates psychologists, philosophers, and anthropologists to actively address the related issues of chance, probability, and impossibility and to find strategies to adapt to them and lead a practical life. Today's changes, accompanied by the global influence of computerization and digitalization processes on daily life, fundamentally change and shape people's living environments. By perceiving the contexts of their lives as unstable, infinitely changeable, risky, and full of diverse,

sometimes completely unexplored possibilities [1–7], people are experiencing numerous micro-changes in the emotional, cognitive, and value-semantic realms, the nature and essence of which are the subject of current philosophical and psychological reflection [8–15].

At the level of the individual, this leads to a comprehensive revision of people's ideas about themselves and their self-determination, the possibilities and ways of implementing habitual life strategies and the structure of their life perspective, and the construction of a new self-image in their life frame [16]. Living in a world with an open existential horizon leads to a new self-perception – as an open system that is open to the outside [17], with constantly incomplete information and changing values.

The experience of uncertainty is usually associated with a semantic gap between the demands of the current situation and the resources of previous experiences available to the subject. The accumulated experiences are considered insufficient or unsuitable for new circumstances that require an independent semantic redefinition. However, the experiences a person repeatedly needs when encountering something new in reality often cannot be directly predicted and precisely determined, making it impossible to apply familiar algorithms in ambiguous situations. There is a need to constantly search for new ways to adapt to a changing reality – for possible strategies to circumvent familiar paradigms, find ways out of perceptual automatisms, highlight the implicit signs of events, and analyze minority opinions. Today, the question arises quite acutely that the unpredictable problematization of the future, which forces individuals to change themselves, simultaneously deprives traditional socialization of the possibility of providing at least some stable trajectories and normative guidelines for life planning, as was the case in earlier centuries [18]. Today, when “the formerly self-evident becomes incomprehensible” [19, p. 64], one can certainly speak of a large-scale revolution of social consciousness taking place before our eyes, reminiscent of the crisis of humanity after the First World War, which introduced existential ideas into mass consciousness. Human existence itself is no longer perceived as clearly and holistically as it was in the philosophical and psychological optics of the late 19th and even the 20th century, and the experience of the temporality and unreliability of one's own existence in the world manifests itself in new precarious phenomena:

1) short planning horizons – orientation only towards short-term (usually one year or less) life perspectives, which in principle do not imply continuity [20];

2) the willingness, due to the inability to shape one's own self-realization, to realize randomly occurring, situational opportunities that are not significant or necessary (self-evident affordances), which do not fit into the life transpective;

3) the lack of a well-thought-out, holistic and structured lifeline;

4) mental sacralization of multitasking with minimal personal involvement and avoidance of personal psychological contribution to the chosen field of activity (what K. Marx called ‘Craft Idiocy’ in “The Poverty of Philosophy”);

- 5) Absence and distance from social and civic activity;
- 6) the pressure of rational and performance-related components (use of simulacra) on people's privacy and emotionality;
- 7) the frequent lack of precise professional and sometimes even pronounced personal self-identification;
- 8) the vagueness of personal desires, coupled with the hope of chance, luck, and reliance on serendipity (one's unintentional shrewdness);
- 9) Lack of regular control over one's time management;
- 10) social atomization and the inability to build and maintain stable social relationships [21];
- 11) the disappearance of a stable attitude towards professional work and personal development as a life imperative;
- 12) the erosion of the attitude towards self-realization as the ultimate goal of human life;
- 13) the gradual loss of self-esteem and the corrosion of character [22].

The new existential perspectives that they define for the formation and development of a person show that existence in uncertainty requires new adaptive behaviors and the formation of new adaptive mechanisms and variable personality models ("I am") that correspond to them. This leads to patchwork, alternative, multiple, processual, fluid, precarious [23–25], flickering, cracked [26] variants of modern identity, in which, in our view, the most important existential imperative is fundamentally undermined and defines adulthood as the acceptance of one's own existence as an exclusively personal life task. A position in which it is not necessary to take care of oneself [27, 28], to build up one's own projects for oneself and to realize them in the long term, eliminates the need to become an adult, which is particularly evident in the spreading phenomena of Me Me Me, Kidults and the Peter Pan Syndrome. Not becoming an adult under the conditions of rapid obsolescence and the constant change of acquired experiences is today regarded as an independent psychological problem that requires analysis, and the open, never completed, fragmented identity of today with the probabilistic-possible, alternative character of its realization is its consequence.

By "pushing the uncontrollable future beyond the horizons of understanding" [29, p. 71], modern man changes the usual ontological guidelines: he trusts more easily in chance and allows unforeseeable circumstances independent of his own characteristics to occur; he immerses himself more deeply in everyday life and avoids the difficulties of constructing the perspectives of his own existence. And then he either lapses into states of disembodied existence that reinforce a fatalistic and distanced attitude towards reality and flees from it into virtual spaces (a vivid example is the Japanese hikikomori [30]) or, when making meaningful life decisions, he falls prey to the power of vague sensations that suddenly envelop him ecstatically – emotional states, irrational impulses.

As seen above, existence in uncertainty is accompanied by more complex experiences than under conditions of Negative Clarity, which directly threaten the individual's well-being, motivating him to act. These include the



experience of the impossibility (or inability) to adapt quickly and adequately to the unpredictable and constantly changing conditions of life, the lack of a sense of naturally guaranteed stability, a subjective feeling of acceleration of the pace of life, forcing the subject into a constant race, as there are no gaps of time to pause and look back; the perception of one's existence as incomplete, without a core of values and an insurmountable semantic fragmentation of one's life path.

The fear of uncertainty, restlessness, and dependence on the uncontrollable influences of reality opens up a space for the irrational components of consciousness to take effect. With their help, man begins to search for the foundations of himself and new horizons of his existence in directions previously not considered or rejected as unreliable or impossible. Guided by them, man pushes himself to behavioral heuristics, to risk, to gamble, follows his intuition, relies on phenomenological explanatory paradigms with their immediate perception of reality, since he sees in them a certain expediency under the conditions of uncertainty: "Only by deciding to take a risk, to rely on a nothing-knowing and a nothing-possessing himself, on practically nothing" [31, p. 55], does he obtain the possibility of creating life.

Let us add that the precariousness mentioned above, which today has practically become the norm of existence, as "a complex existential-political feature of all modern societies, in which the economic and social capital (including corporeality) of practically every person, regardless of their resources, possibilities, and abilities, can be leveled by a coincidence of random and unpredictable events" [32, p. 51], leads to a holistic experience of temporality, the unreliability of one's existence, the fragility of decisions made and the crisis of life prospects [33] since such a lifestyle presupposes a limited number of social opportunities and, accordingly, resources for personal development.

All this is a relatively new but "disturbing and irritating experience" [8, p. 8] that one would like to avoid but cannot. In this respect, uncertainty almost inevitably opens up the possibility of new perspectives in dealing with reality, which helps to overcome existential confusion ("what to do?", "How to live?") and intensify the search for one's own authenticity.

In the search for open self-determination, humans often have to resort to strategies of transgressive behavior primarily concerned with overcoming the existential boundaries set by traditional socialization [34]. Transgression "makes it possible to look at the world in a new way, to sense the relativity of everything that exists and the possibility of a completely different world order" [35, p. 51], which opens up greater limits to freedom and the realization of reality. The strategy of transgressivity, which becomes a way of coping with uncertainty, "does not allow for anything substantial: complete, self-identical, firm and stable, absolute. Transgression knows only transition, erasure, and the shifting of established boundaries" [36, p. 146]. It can be assumed that irrationality is integral to the transgression strategy.

Transgression can be understood as actions aimed at a person's material environment, actions aimed at other people, symbolic actions that trigger creative processes, and finally, actions aimed at creating oneself, having

individual experience, and “taking care of oneself” [37]. In each case, however, it presupposes a shift in the boundaries between one’s already accepted meanings and values and those potentially possible and realizable for the person.

Such a shift in the rationality of thought and action familiar to man is not always sufficient for adaptation and self-determination, which is why he is forced to a certain extent to appeal to irrationality, which is based less on exact knowledge and logic than on the resources of everyday experience, which was not previously taken into account, as well as on common sense, that forms the basis of everyday consciousness [38]. The modern drift towards irrationality as a reaction to uncertainty can be seen in the massive blending of scientific knowledge with mysticism, occultism, superstition, and supernatural practices. This can also be seen in irrational consumer behavior, in the tendency towards symbolic and/or performative actions in relation to arbitrary objects, persons, or phenomena, in the tendency to create various subcultural mythologies, in the proliferation of themes of utopia and [post-]apocalypse in literature and art. The attitude that irrationality is negative compared to rationality has less potential for solving complex life situations, cannot be at least minimally cognitively justified today, and today is easily overcome by ordinary and scientific consciousness.

The interest in the problematic nature of modern man’s appeal to the irrational as an alternative way of relating to reality is reinforced by the fact that it itself “cannot be presented in univocal and clear forms and denotes a certain limit that reflects the fullness of reality” [39, p. 3]. Indeed, irrationality, as an internal contradiction to the universal character of habitually mediated experience, hypertrophies the idea of human freedom and appears in various interpretations both as a mode of thought and behavior in a diverse social reality and as a mode of individual existence under conditions of uncertainty and even as an integral part of the modern self (‘irrational self’ [39–41]). The content of the irrational self comprises various components: Basic beliefs and individual cognitive schemas, irrational attitudes (doing the opposite), dysfunctional attitudes, stereotypes, prejudices, superstitions, but also the will, the unconscious, and intuition [42].

They all more or less organize human behavior in the face of uncertainty and, to a certain extent, free people from the need to be aware of events and to accept and control them. By relying on irrationality, man does not see the need to establish reliable, objective connections between phenomena and even between cause and effect of his actions, and therefore, cannot logically connect the goal of his own actions with the ways and means to achieve it. This is, for example, how mythological thinking works, in which rain is triggered by song or sacrifice, and the sick person is cured by a vow to do something in the present and future. In this way, irrationality is incorporated, albeit in a peculiar way, into the mechanism of creating meaning.

However, modern man, traditionally oriented towards the ontological order and unambiguity acquired in socialization and denies the potential of irrationality, often has no other real resource to withstand the “time, non-

linearity and immensity of the present” [43, p. 1]. This creates internal dissonances in need of resolution and leads to notions of compensatory control [44], reinforcing the illusion of invulnerability and actualizing the belief in the immanent justice of the world [45]. The rejection of forms of logical, rational thinking when making life decisions leads to these being replaced by intuitive insights and irrational beliefs. “The convergence of the rational and the irrational, the emancipation of sensuality and emotionality from reason and rationality characterize the modern understanding of human existence as dynamic and eluding concreteness and self-identification” [39, p. 3]. This convergence also makes it relevant to turn to the resources of the collective unconscious, whose content comprises peculiar anthropological universals, the primary elements of human experience that operate “not as the result of logical analysis but as the most vital, universally significant elements of the life-world,” in some ways comparable to the ancient Greek logos [46, pp. 11–12].

The rational or irrational reaction of a person results both from the various life events that occur in a continuous stream in everyday life (metaphorically, one can say that today we are all increasingly no longer in the resource, but in the flow!) as well as from the numerous communication situations that lead to many alternative decision possibilities and reinforce the already existing tendency of people to change their decisions spontaneously [40, p. 20]. Today, we even speak of the “irrationality of a rational person” [40, p. 20], who tends to make decisions under the influence of emotions, self-deception, the effects of collective thinking, unconscious conformity to the majority or authority, risk, imitation, the tendency to use shortcuts (shortcuts to get rid of the discomfort of uncertainty).

Rational and irrational coping with reality is usually inseparable for the individual, even if the higher value of rational knowledge is tacitly recognized, allowing man to measure himself against reality based on reason, fit into it, pursue self-knowledge, and calculate utility. Nevertheless, irrationality is seen as an ancient, primary, chthonic, and immediate interaction between man and the world, from which rationality emerged ontologically and ontogenetically. Perhaps this is why humans naturally return to it under conditions of uncertainty – as the archetypal experience of generations, as a traditional resource whose value is not exhausted by scientific knowledge.

Modern interpretations of rationality are numerous and varied: it is understood as “a specific kind of order, a particular structure that opposes structurelessness and fundamental ineffability; features of the system universe; an ascribed property of all technical civilizations; features of cognition; features of methodology or operating rules; features of behavior” [47, p. 23]. With their help, man has tried for centuries to get a grip on reality, subordinate it to his needs, and make its various areas comprehensible and controllable. But today, aware of the power of uncertainty, he increasingly finds himself in conditions of problematization of his own future that is not rationally predictable and is confronted with the need to interact with the features of reality that are not present in experience, which in turn calls up the dormant resources of irrationality. At the same time, in the ‘container of possibilities’

that expands at their expense, it becomes more difficult for a person to find and realize the one and only way of life, which not only reduces the experience of self-determination but also forms a narrative of helplessness, despair victimization [48] that often goes hand in hand with irrational decision-making thinking and behavior (the come what may strategy).

The irrational (counter-rational) knowledge of reality and the recourse to this knowledge in decision-making are also interpreted in at least two ways. In the first case, it is the contact of man with the presence of the unknown, which nobody knows, and in this sense, it loses all value for the knowledge of reality or oneself. In the second case, on the other hand, the irrational represents a knowledge of reality that has not yet become rational but can potentially be transformed into a rational one. Then, there is trust in faith and intuition, the capacity for symbolic constructions, and working with metaphors and allegories. The processes of reflection and the transfer of life experience considerably expand the individual's epistemological and adaptive abilities and become an instrument of self-determination. Under conditions of uncertainty, it is perceived as a fully functional resource for coping with the associated discomfort: People sometimes have to make the rational out of the irrational because there is nothing else to make it out of.

The subject can direct both attitudes in the interaction with the world towards the outside world and towards himself. In order to cope with uncertainty, the first case is more about the necessity of a semantic redefinition or a redefinition of the situation; the second case is about a semantic and value-related redefinition or a redefinition of oneself, one's qualities, i.e., in the first case, the cognitive potential and the dominance of mental, reflexive processes are more strongly emphasized; in the second case, transgressive behavior that eludes the familiar and is based on the scanning of reality on the basis of intuition, serendipity, belief and instinctivity. From the perspective of the existential paradigm that we share, we are more interested in the aspects of the second case.

The irrational self, which is coupled in the personality structure with the potential, imagined self, can be defined as a set of facets of the self that are captured by intuition and not fully realized, that are involved in decision-making at an existential level, and that reinforce the emergence of new semantic syntagms. At the same time, a person expects to achieve the desired adaptive outcome without prior predictions, evaluations, planning, and analysis of alternatives, believing that the mere fact of having to face the need for change, decisions, and actions under uncertain conditions will lead to the necessary decisions being made for the good of the person without their cognitive involvement, practically and instinctively. This strategy is based on the belief in the existence of an unknown self that can materialize spontaneously and form transgressive behavior patterns.

Appeals to the irrational do not exclude the rational; they usually create new possibilities for solving problems, setting goals, making decisions, or discovering unexpected directions for life. Additional appeals by the individual to pre-reflective fundamental evidence replenish rational resources for coping

with the discomfort of uncertainty. The difficulty is that irrational thoughts, decisions, choices, and actions involve an element of destruction in relation to the self (this leads to fears, doubts, worries, and depressive experiences), as the person cannot rely on themselves and their present experiences, but on the contrary must deny themselves as the cause or source of self-determination and set out in search of something new. This situation generally hinders maturation and provokes the appearance of metapathologies [49].

In today's world, where the present reality differs considerably from the world known from the past, the individual cannot always keep up with the speed of change that reality is undergoing. Their individual experiences are so quickly and radically overtaken that he has no time to follow, examine, and process emerging innovations rationally. The situations in which and for which these experiences were made are repeated less and less frequently in his life. This circumstance constantly puts the maturing personality in the status of a child and leads to a state in which the world regularly appears as unknown, new, strange, and incomprehensible [50]. The inability to independently evaluate rapidly updating experiences makes a person trusting and open to all sources of information, including advertising, propaganda, fakes, suggestions, and manipulations of other people. O. Marquardt figuratively refers to this situation as living by hearsay, in which a person willingly and without critical reflection accepts both the knowledge of other people transmitted via the Internet, social networks, or instant messengers, as well as their own, not fully semantized sensations and feelings [50]. By believing information that he cannot verify or even obtain himself, he ceases to grow up in the classical sense of this process and is once again forced to resort to the resources of his irrational self.

In the general psychological context of the understanding of irrationality, it is defined as a specific attitude of consciousness towards the immediate perception of events. The trigger for its emergence can be a variety of phenomena: the effects of herd behavior (contagion, imitation), curiosity, invention, suggestion, helplessness (being cornered), frustration, or even a random impulse. In the absence of the necessary effect (a way out of a problem situation, a point of reference when choosing between several alternatives), the use of irrationality can remain an isolated phenomenon. However, its systematic actualization, which makes it possible to deal with uncertainty, easily becomes a personal characteristic (irrational self) that protects the subject from doubt and criticism by filtering them through rational categories. The modern subject shows various forms of functioning of irrational self: the irrationality of conformism, habits, prejudices, and illogical thinking, the irrationality of experience and emotions, the self-destructive behaviors [51], the tendency to resort to behavioral heuristics in life decisions that contradict even rational considerations and are not even an additional but a main resource [52].

In our opinion, the inner willingness to accept the unreal and/or impossible as feasible plays a particularly important role in this list. Irrational components intensify in difficult life situations (stress, reduced ability to manage and control, a threat to life and health, lack of support, full affective involvement in

a meaningful situation [53]) when the usual and rationally justified approaches to solutions are not sufficient, and the resources of everyday consciousness are called upon, forcing even an adult personality to slip into the intuitive, magical level of their understanding.

If we compare the rational and the irrational as different attitudes in dealing with reality under conditions of uncertainty, their different potential for life fulfillment becomes clear:

1) Rationality is characterized by unambiguity, the search for cause-and-effect relationships, and the conditionality of incomprehensible phenomena by something explainable and obvious; irrationality acts under conditions of uncertainty as a more synchronistic and holistic phenomenon that gives priority to holistic perception, understanding, and attitude over the analysis of its components; this determines, in particular, the associated greater tolerance of inconsistencies and contradictions, the ability to synthesize contradictory judgments into a coherent whole and to attribute the causes of events and phenomena to random, situational factors that do not depend on a person's will and consciousness;

2) Rationality refers to the objective reliability, verifiability, and determinability of decisions and conclusions. However, subjective certainty, belief, and appearance are sometimes sufficient for irrational behavior. The appeal to irrationality refers to a whole block of categories of consciousness for choice and decision-making – other than those that a rational person typically makes through the actualization of imagination: Spontaneity of consciousness [54], apprehension (figurative synthesis), productivity of imagination, associative imagination, metaphors, polyphony (multidimensionality), representations of ideas, mental images, fictions, analogies, intellectual chimeras, transcendental synthesis, synchronicity [55, pp. 33–35];

3) Rationality is based on the possibility of an appropriate transmission of facts and arguments in an accessible form; irrationality presupposes an intuitive feeling that something is true or at least probably possible, and therefore often implies no transmission at all and thus the need to put the content used into a form that others can understand. At the same time, the irrational seems to contain more possibilities for co-creation in this respect. It is worth adding that in the existential optic, “human experience in its ultimate foundations cannot be objectified and presented in the form of rational constructions: For experience is individual, and the attempt to objectify it and transfer it to other people leads to the creation of rational constructions that have nothing in common with those who do not have this experience. It is not rational forms of reflection that are more effective for the transmission, or more precisely for the contagion of experience, but symbolic language, linguistic creativity, allegories, and tropes.” [40, p. 19];

4) The rational is discursive and conscious; the irrational, which has never been fully recognized as a mechanism of cognition and decision-making, is based on intuition, epiphany, insight, and catharsis and is comparable to Bergson's life impulse.

The above suggests that irrationality sometimes has more significant adaptive and transcendent potential than rationality in coping with uncertainty

and that irrational patterns that have led to the acquisition of new experiences in unfamiliar situations (control over them and one's behavior in them) inspire the individual with greater vitality, reduce fear of uncertainty, strengthen confidence in one's inner resources, and increase confidence in one's ability to cope with changing reality.

How do we know that it makes sense to resort to irrationality when making decisions and choosing a behavioral strategy under existential uncertainty? First of all, we can talk about the possibility of using it to reduce discomfort: Irrational thinking and acting partially minimize the fear of ignorance, error, information overload, and fear of future shocks if we use E. Toffler's terminology [56, p. 277], and the person frees himself to a certain extent from making decisions by adopting a fatalistic (come what may) or infantile (someone/something will appear and help no matter what) position [50]. Both lead to an immediate, albeit short-term, therapeutic effect, after which rationality can be incorporated into the decision-making process.

At the same time, the adoption of irrational actions such as (mysticism, nihilism, apathy, and alcoholism) acts as a specific protective mechanism for an adult burdened with the responsibility for decisions, a way to escape from situations of uncertainty, e.g., into antisociality, by establishing new links between the goals of actions (solving a problem, making a choice) and the methods of achieving them, which were previously unacceptable (intoxication, vandalism). This also reduces the inner tension caused by uncertainty.

As a resource for temporarily coping with uncertainty, irrationality can also be expressed by following the ideas and trends of the crowd and joining the masses through the willingness to be emotionally infected and to imitate and suggest. This actualizes ancient biological mechanisms characteristic of social animals forcing humans to accept the choice of the majority, a mass template, as a decision without individual application and critical reflection – regardless of its possible effectiveness. In this case, the redefinition of the parameters of the uncertainty situation is passively delegated to others, to the masses, without the person being left alone and feeling the need to decide. In these functions, irrationality tends to be used as a one-off resource. However, when uncertainty forms a constant background to existence, we must speak of actualizing a person's instinctive domain.

The resource of irrationality in decision-making, especially in the choice of a life strategy, is also manifested in the integrativity of the content to which the personality turns in this case (the inseparability of its intellectual, emotional, moral, and communicative components), and in its axiomaticity, since it appears as self-evident, self-grounded, inherent in reality itself, but above all – in its high potentiality. The content realized in irrational behavior has an open structure and allows for many interpretations and variations in its application.

By surrendering to the power of irrationality in certain situations, people realize a specific form of understanding the world that is appropriate to existence in uncertainty and opens up possibilities for them, thus expanding the options of dealing rationally with reality through a fundamentally different methodology. This unusual paradigm of dealing with reality cannot be regarded

as entirely unreasonable or inappropriate, mainly since the irrational can express itself not only in the forms described above but also, for example, in innovative art, the development of groundbreaking technologies, self-sacrifice in the name of an idea or a principle.

By turning to the irrational, man can discover the functioning and resources of very different logics of life, e.g., axiology (the logic of probabilistic value conditioning) or Bayesian logic, which admits inconsistencies and has its own preference filters, of which V. Nalimov has spoken of [54], or imaginative logic, which combines thought and imagination and has been described by N. Vasiliev [57–58] and Ya. Golosovker [59–60], as well as the logic of synchronicity described by C. Jung [61–62]. The movement at the level of these logics, which are irrational by nature, can reveal new meanings to humans, build new mental systems, and develop new behavioral strategies, especially in situations where the flow of information is very fast and uncertain. The ability to use irrationality as a means of coping helps to transform modern man into an open system and to realize strategies for transgressive behavior that shift the boundaries between the meanings and values that are already familiar to the subject and those that are potentially possible for him, thus strengthening his adaptive capacity.

In summary, we conclude that irrationality can be seen as a new (well-forgotten) resource for coping with the tension of uncertainty, which opens up a space for choice and decision-making in conditions where rationality and logic are insufficient for self-organization, and the human being finds himself in a [crisis] situation in which he cannot avoid a difficult decision. A living person cannot be passive towards the reality surrounding reality; he inevitably realizes and structures his relations with it based on the current perception of himself and the constantly renewed experience of his life path. In other words, he considers irrationality part of the mechanism of meaning formation.

Modern man, who lives under conditions of uncertainty, is confined within the framework defined by rational knowledge, and by transcending its limits, he finds additional possibilities for constructing the system of self-world. Irrationality can lead individual lives out of the familiar routine and make the impossible possible. And even if this departure from the familiar existential framework may initially be temporary and even isolated, if its effectiveness in coping with uncertainty is confirmed, it gradually becomes a new way of existence, a new life strategy. Irrationality and transgression can, therefore, also be understood as unique mechanisms of self-development that make it possible to gain a new vision of the world by recognizing the possibility of a different world order and the relativity of every accumulated experience, which opens up even greater limits of personal freedom and knowledge of reality.

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## **ИРРАЦИОНАЛЬНОСТЬ КАК СОСТАВНАЯ ЧАСТЬ СТРАТЕГИИ ТРАНСГРЕССИИ И ЕЕ ПОТЕНЦИАЛ В СОВЛАДАНИИ С НЕОПРЕДЕЛЕННОСТЬЮ**

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**Аннотация.** Автором представлен теоретико-методологический анализ феномена иррациональности, рассмотрены его возможности в процессах совладания с переживанием дискомфорта неопределенности. В парадигме экзистенциальной психологии иррациональность представлена как один из возможных способов противостояния прекарности, ускоряющемуся устареванию индивидуального опыта в условиях нарастающего осознания неопределенности существования, невзросления современных людей и рисков становления фрагментарной идентичности. В статье аргументируется идея, что в процессах совладания с неопределенностью обращение к иррациональности выступает как составляющая часть стратегии трансгрессии, способной не просто вывести субъекта за рамки рационального познания реальности, но и дать ему новый опыт адаптации к прекарному существованию и обеспечить выход в плоскость новых возможных «логик» осмысления реальности и самого себя (аксиологии, бейесовой логики, имажинативной логики, логики синхронистичности). Автор сопоставляет возможности рационального и иррационального мышления и поведения в ситуациях неопределенности, когда имеющегося опыта оказывается недостаточно, а избежать необходимости принятия решения и действия человек, осуществляющий «заботу о себе», не может. В работе формулируются положения об иррациональности и трансгрессии как составных частях механизмов смыслообразования и саморазвития.

**Ключевые слова:** *неопределенность, прекарность, идентичность, опыт, трансгрессия, рациональность, иррациональность*

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## **USING THE MEMORIES OF TOMSK OBLAST INHABITANTS TO TEACH REGIONAL HISTORY AT SCHOOL**

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### **Abstract**

The pedagogical and scientific community actively discusses the problems of teaching regional history at school. The article discusses the possibilities of using the memories of Tomsk Oblast residents to teach regional history. A general description of the situation in the pedagogical and methodological support of regional history teaching is given. It is emphasized that a comprehensive study of regional history is impossible without working on the regional level, which offers a link to local history. Since there are currently no didactic-methodological materials on the history of Tomsk Oblast, the emphasis is placed on memoirs that can be included in an anthology or a collection of documents that are an obligatory part of the didactic-methodological complex. These are the collections “Нарымская хроника” (Narym Chronicle), “Как мы жили: воспоминания и устные свидетельства томских крестьян” (How We Lived: Memories and Oral Testimonies of Tomsk Peasants) and “Я вам, родные, излагаю быль” (I Will Tell You, My Dears, a True Story), in which the memories of residents of Tomsk Oblast are published. The characteristics of the stories contained in them are given. The advantages of including these collections in the educational process at school are shown. The use of the collections will help the teacher to demonstrate one of the main features of modern historical science – the interest in the “little man” that arose in connection with the development of micro-historical approaches in historical research, as well as to show the potential and uniqueness of family archives, where memories can often be preserved. The use of these materials allows students to understand better the diversity of the historical and cultural heritage of Tomsk Oblast. The information content of the memoirs presented in the collections can be understood by studying the following sections on the history of Russia: “The Russian Empire in the 19th and Early 20th Centuries” (topics “Ethnocultural Appearance of the Empire,” “National-Religious Peculiarities”), “Russia in the “Years of Great Upheavals.” 1914–1922 (topic “Civil War and its Consequences”), “Soviet Society in the 1920–30s”) (topics “The USSR in the Years 1929–1941: “Stalinist Socialism”, “Cultural space”), “The Great Patriotic War. 1941–1945”, “The Zenith and Crisis of the Soviet System. 1945–1991” (topic “Late Stalinism” (1945–1953)).

**Keywords:** *regional history, didactic-methodological complex, anthology, document collections, memoirs, Tomsk Oblast*

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The discussion about the place and role of regional history in the system of school history teaching in Russia has been going on for decades. The concept of a new didactic-methodological complex on Russian history states that Russian history lessons should combine the history of Russia and the peoples inhabiting it, the history of the regions, and local history (the past of the hometown, the village) [1, p. 5]. However, the inclusion of a regional component in the educational process is associated with various problems, including organizational uncertainties, insufficient regulations on this topic [2, p. 23], the issue of class time allocated for the study of regional history [3, p. 57], and difficulties in didactic and methodological support.

Experts from various regions point to the lack of textbooks on regional history. Thus, the question of creating a textbook on the history of the Kursk region remains topical. The experts note that the publications used in schools do not meet the requirements of students, teachers, and parents regarding content, methodology, and health [4, p. 4]. The possibility of introducing the history of the Nizhnevartovsk region into the school educational process is severely limited by the lack of textbooks and the absence of developed methodological recommendations and educational programs [5, p. 106].

However, some Russian regions already have successful experience in implementing the regional component based on the created didactic-methodological complexes. In 2015, an electronic version of the textbook “History of the Saratov Volga Region” was made by the specialists off the Saratov Regional Institute for Educational Development department for the first time in the country [6]. A team of Orenburg historians and researchers developed the book “The History of the Orenburg Region” [7] as part of the federal scientific and educational project “History of Russia through the “History of Regions.” In 2020, the didactic-methodological complex “History of Stavropol” was published, which includes textbooks and an approximate educational program for the class “History of Stavropol” [8, pp. 119–120]. In the schools of Udmurtia, a series of textbooks were published in the early 2000s, forming a unified didactic-methodological complex for school teaching in the republic. However, experts criticize the lack of a unified set of textbooks on the history of Udmurtia and new textbooks for studying the history and spiritual culture of the peoples of Udmurtia now [9, p. 153–155]. In the 2000s, the didactic-methodological works of Professor Z. Rabetskaya, Doctor of Historical Sciences, were published, and they are still very important for teaching history in Irkutsk oblast [10, p. 456].

For the Siberian region, the first module of the innovative didactic-methodological complex “History,” which was made to ensure the implementation of the regional component of history teaching, was a textbook “History of Siberia,” written by a team of authors from Novosibirsk State Pedagogical University, edited by V. Zverev and O. Khlytina, professors of the Department of Russian History of the Institute of History, Humanities and Social Pedagogy [11].

However, a comprehensive study of regional history is impossible without turning to the regional level, which links to local history, where the focus is on

the hometown and village. Unfortunately, there are still no educational materials on the history of Tomsk Oblast. Within the framework of this study, I would like to draw attention to historical sources that can be useful in compiling an anthology or a collection of documents that are a mandatory part of the educational system [1, p. 7].

The study of regional history requires documentary material of different origins, types, and content that comprehensively covers the historical processes. In this case, memoirs written by inhabitants of the region must be given their due place.

More than a dozen memoirs by residents of Tomsk Oblast have been identified as dealing with the history of their homeland. In the literature, the content of these texts is described according to the plot, the coverage of the populated territories, the period of the events, and the genre described [12, pp. 107–119].

In today's conditions, the texts of the memoirs are available both in published form and electronically on the websites of various organizations. The project "Siberians, Free and Involuntary" is particularly noteworthy. It was implemented by the Tomsk Regional Museum of Local Lore in 2013 and offers residents of the region a unique opportunity to publish their memoirs on the website with the same name.

To understand the possibilities of using memoirs in the educational process, I would like to turn first to the published collections, the documents of which, it seems, can be valuable material for studying specific periods of the history of Tomsk Oblast.

First, I would like to mention the collection "Narym Chronicle" [13], published in 1997 and dedicated to the particular resettlement in the 1930–40s. Its author was the famous Tomsk writer V. Maksheev, whose fate also included a tragic side of the repressions. His father was sent to a camp in 1941, and together with his mother and sister, he was exiled from Estonia to a settlement in Narym. In addition to the documents, the collection also contains memories of some settlers and farmers who were deported in the early 1930s and 1940s. For example, the collection includes the memoirs of V. Kurchenkov [13, pp. 43–44], M. Abramenko [13, pp. 34–35], E. Lukina [13, pp. 36–37], children who were deported together with their dispossessed parents.

The collection "How We Lived: Memories and Oral Testimonies of Tomsk Peasants" [14] contains memories and oral stories collected and recorded by students of the Tomsk Agricultural Institute under the direction of the associate professor of this institute, G. Shipilina: this book's author, N. Dmitrienko was a professor at the Tomsk State University. The collection contains more than 40 stories. The editor titles all the documents. Each publication is accompanied by a legend indicating the informant's full name, first and last name, year of birth, place of residence (during the interview), and the type of reproduction – own memories or record of the speech [14, p. 10]. This study focuses specifically on memories.

We are also talking about the collection "I Will Tell You, My Dears, a True Story" [15], which was created and published with the financial support



of the Russian Foundation for Basic Research in 2019 as a part of the scientific project “Ethnic History of Tomsk Villages in the Twentieth Century Through the Prism of Personal Texts of the Region Residents.” The collection includes four memoirs of residents of Tomsk Oblast, which were unpublished and unavailable to the public. These include the “Autobiographical Sketch” by Nina Matveevna Babul from the village of Pervomaisky, Tomsk Oblast. It also contains the original manuscript as a 20-page typewritten text, which the author personally handed over to the municipal archives of the Pervomaisky district in Tomsk Oblast. The collection contains a family story in verse, “The Fable of Relatives,” whose author is Alexander Andreyevich Malinovsky from Borokovka (Chesnoki) village in the Asinovsky district of Tomsk Oblast. The booklet with texts by A. Malinovsky was kept in the family archive of his niece, T. Potoshkova (Asino), for many years. The collection contains another poetic work created by a resident of the village Teguldet of Tomsk Oblast by Ekaterina Kharina. The original memoirs are kept in the archive of her son, V. Kharin (Teguldet village). The collection also includes the memoirs of the Pervomaiskoye village resident Flegont Yubin. The original of this document is in the Regional Museum of Local Lore in Pervomaiskoye.

Using the memoirs contained in the above collections in the educational process is advisable for several reasons. First of all, it is noteworthy that they have collected stories of ordinary residents of Tomsk Oblast. Using these texts, the teacher can show one of the most important features of modern historical science – interest in the “little man,” which arose in connection with the development of micro-historical approaches in historical research. Thus, the collection “I Will Tell You, My Dears, a True Story” contains biographical information about each author, indicating the place of birth and residence, information about the profession and place of work, which makes the material more personal and has a more profound impact on students.

Studying the memoirs of compatriots will also allow students to understand better the diversity of the historical and cultural heritage of Tomsk Oblast. They will recognize that heritage is created at different levels, including the level of ordinary people. In addition, including this collection in the educational process makes it possible to demonstrate the potential and uniqueness of family archives since it is precisely such archives that can contain memoir texts. As the specialists noted, the reconstruction and understanding of the characteristics of a place and a community of people in a particular area is most evident and concisely achieved through the study and demonstration of the everyday life of the “little man” fate through the study of the personal archives of compatriots [16, p. 102].

The technical design of the texts in the collections corresponds to the modern trend of increasing the role of visualization in the educational process. A visible image, one of the most popular forms of presenting information in recent decades, is given the significance of a fully-fledged unit of information [17, p. 108]. The collections contain photographs of the authors, photographs illustrating one or another aspect of peasant life, and photographs of the covers of the original memoir pages of the texts.

If you use the suggested sources in your history lessons, you should bear a few points in mind. In the collection “I Will Tell You, My Dears, a True Story,” the texts are published in authentic form, i.e., the author’s style, spelling, and punctuation are fully preserved, which probably requires correct explanation by the teacher. In addition, when working with memoirs, creating a glossary that considers the terms and concepts contained in the texts that existed in the period described may be necessary.

The teacher can use the proposed collections for independent analysis and for further presentation of the material and direct work of students with the sources.

We will now outline the possibilities of using the documents to study specific topics. The memoirs presented in the collection cover the period from the end of the 19th to about the last quarter of the 20th century and are, therefore, in demand in the context of Sections IV–VIII. Let us begin with Section IV, “The Russian Empire in the 19th to early 20th Century,” which introduces the topic “Ethnocultural Appearance of the Empire,” in the context of which individual regions, including Siberia, are examined. The study begins with the observation that ethnic diversity in the region increased considerably in the period after the reform. At that time, numerous diasporas formed in Siberia, and national settlements emerged within the borders of Tomsk Oblast.

In this context, it is very important to look at the memoirs of the children of post-reform migrants, some of whom were also locals and residents of the national villages. F. Yubin’s parents were among the founders of the Belarusian village of Lomovitsk, Pervomaisky district, Tomsk Oblast. He was born in the neighboring village of Petrovsk, a Belarusian community region. In his memoirs, he describes the history of the three nearby Belarusian settlements of Lomovitsk, Petrovsk, and Konstantinovka, which were founded around 1900 by settlers of the post-reform period. A. Malinovsky’s parents – immigrants from Ukraine – founded the Ukrainian community village of Borokovka (Chesnoki) in the Asinovsky district of Tomsk Oblast. Alexander Andreyevich was born there and spent his childhood and youth there.

In their memoirs, F. Yubin and A. Malinovsky mainly discuss the reasons for their parents’ resettlement to Siberia. As F. Yubin writes, “Many peasants could no longer remain in the Belorussian provinces. All the land suitable for cultivation was in the hands of large landowners” [15, p. 95]. The following lines can be found in A. Malinovsky work on this occasion: “... Stolypin and the famine drove the peasants out of Ukraine” [15, p. 41]. N. Popelygin writes about his father’s resettlement to Siberia at the end of the 19th century: “Around 1885 poor people gathered, discussed the fact that there were no more landowners in Siberia and much land was empty – taiga, animals, birds, fish, so they went to Siberia” [14, p. 114].

A. Malinovsky wrote poetically about the founding of his native village: “And here in the forests of distant Siberia as if on a piece of Ukraine, the wanderers Kovalchuks and Ratnyuks settled the village of Chesnoki.” [15, p. 43].

The history of the foundation of Belarusian villages written by F. Yubin takes up more than one page. It contains detailed information about the starting points and the names of the first settlers. The memoirs devote much attention to the description of economic and everyday life in the new place, describing the cultivation of the land, hunting and gathering of wild plants, handicrafts, flax processing, and weaving; the interior decoration of the houses is also described [15, pp. 96–101].

Ethnographic material about the economic life, crafts, and life of the inhabitants of the Belarusian settlements studied in the 1930s–40s can be found in N. Babul's memoirs, who was born on a farm near the village of Lomovitsk. For example, the author describes a Russian stove as "enormous size, which could accommodate two adults or a whole crowd of children on one stove bed" [15, pp. 14–15].

When N. Popelygin reports on the resettlement of his ancestors to the present-day Pervomaisky district in Tomsk Oblast, he emphasizes that the indigenous population lived there, the Evenks. His story about them contains ethnographic information and examples of interethnic interactions. "The Evenks are very honest and hospitable; they helped us with food and taught us how to hunt animals, birds, and fish. The Evenks did not farm; they sold furs to traders; they were illiterate and did not know prices, but they stocked up on guns, ammunition, sewn clothing, and even matches, which was a great scarcity" [14, p. 115].

In part IV, the memoirs contain interesting material on "national-religious characteristics." It is worth mentioning that Belarusian Catholics lived in the above-mentioned villages of the Pervomaisky district in Tomsk Oblast. In the memoirs of F. Yubin, there is an account of the religious life of these villages' population, including reports on the construction of a church in Lomovitsk and the holding of services in this church. As the author describes, the priest (*ksiądz* in Polish) from the village of Andreevka only came on major holidays such as Christmas, Easter, and Trinity. All Catholic believers went to the church to pray: "All rituals took place there: the wedding of newlyweds, the baptism of children and even adults, the confession of their sins, and on smaller religious holidays, the local assistant priest organized prayers and other rituals" [15, pp. 104–105].

Information about the religious life of the inhabitants of the village of Lomovitsk can also be found in the memoirs of N. Babul. For example, she writes, "The school was in the house where the priest lived. Our village was dominated by Belarusian-Polish Catholics, so there was also a Catholic church (kościół)" [15, p. 15–16].

In the collections examined, Section V, "Russia in the Years of the Great Upheavals," contains occasional references to the subject of civil war and its consequences. Here, one can refer to the memoirs of N. Popelygin, who tells the story of his father, who witnessed the events of those years as a child: "In 1918, two armed units, called Whites and Reds, clashed in Markovo. <...> 12 Red partisans and the commander of the unit, Lubkow, whose given name I do not know, died. Later, their bodies were taken to Zimovskoye and buried

there; a memorial was erected, the so-called “mass grave,” which still stands there. But the White Guards took the bodies away, and no one knows where they were buried. [14, p. 116].

Let us now turn to the Section VI, “Soviet Society in the 1920–30s”. The topic “The USSR in 1929–1941: Stalinist Socialism” involves the question of “dekulakization,” in answer to which it is advisable to turn to the memories of some settlers in the early 1930s. E. Kharina was deported with her parents from Bashkiria to Siberia, to Tomsk Oblast, at the age of 8. In her poem, as she calls it, the author writes about the deportation to Siberia: “The thirty-third year came when we were in disarray: First they took everything from us, then they banished us” [15, p. 70]. Despite her young age, the author fully grasped the drama of the situation: “I remember everything as if it were real because I was eight years old at the time when they carried us on carts, and although my heart was that of a child, it hurt too.” [9, p. 70]. The narrative contains a description of the journey full of drama: “And sometimes the train stood still for more than an hour when they buried a mother or a child, then everyone rested, mourned the unfortunate and breathed the clean May air” [9, p. 71], difficulties and privations in special settlements: “For most of the spring we were housed in stinking Tomsk camps, sick people died, they were buried everywhere and in the fields and meadows” [9, p. 73], “And the people are poor! Where should they go? They began to build dugouts and dig like moles in the damp earth, which they could not even think about before” [15, p. 77]. In the pages of her memoirs, the author shows various aspects of life in the Timofeyevka settlement of special settlers, one of many located in Tomsk Oblast.

E. Lukina’s memoirs about exile in the Naryn district mention birch-bark huts in which the dispossessed peasants initially had to live, subsisting on flour and water [13, p. 36]. Hard child labor is described in the memoirs of M. Abramenko: “The little ones felled birch trees, and the younger ones tore up the birch bark and made birch tar.” I also remember the touching words of her father: “My dear workers, what an unhappy childhood you have. Why, oh why?” [13, p. 35]. V. Kurchenkov writes: “People found themselves in a swampy taiga, without a roof over their heads, with a huge accumulation of mosquitoes, and had to work hard. They ate mash with a little flour, grass, young shoots of shrubs, and at the same time, they had to clear the forest and build huts” [13, p. 43].

Section VI presents the topic “Cultural Space,” which concerns the question “From Compulsory Primary Schooling to Mass Enrolment.” First of all, it is worth looking at the history of the national schools that emerged in the 1920–30s as part of the indigenization policy briefly pursued in Siberia. There is little information about these schools in the archives, which makes the memories of contemporary witnesses all the more valuable.

In his memoirs, F. Yubin mentions Belarusian schools in the Pervomaisky district. He writes that the first school in Petrovsk, where Belarusian was taught, was opened in 1925. The section dedicated to the schools contains the teachers’ names and describes financial difficulties and academic successes. It even contains poems in Belarusian [15, pp. 111–113]. He ends his story by

describing the closure of the schools: "In 1935, the first graduates left the seven-year Petrovskaya School. However, the teaching of the Belarusian language at this school was soon discontinued" [15, p. 131].

The "Fables About Beloved People" contains information about the national school that opened in 1930 in the village of Chesnoki, where two languages – Ukrainian and Russian – were taught. It was in this school that A. Malinovsky received his primary education. In one of the parts of his narrative, he recalls his school days as follows: "Povkh was my first teacher – A kind man – He taught me the basics of science – I will never forget his words. "Не цурайся своей мовы (do not be ashamed of your language)," – Povkh said while reading the primer. The notebook is "zoshit," and "Lyutyn" is January" [15, pp. 52–53]. I want to draw your attention to the fact that the memoirs of F. Yubin are very revealing regarding the topic "From Compulsory Primary Education to Mass Enrollment." Flegont Afanasyevich went from being an elementary school teacher to the director of Petrovskaya Elementary School (since 1940). Then, after graduating from the Tomsk Pedagogical College in 1940 and surviving the whole war, he was the director of the seven-year Petrovskaya School (since 1946), the seven-year Zimovskaya School (since 1949), and the seven-year Lomovitskaya School No. 1 (since 1953). He retired in 1974. He was awarded the title "Veteran of Pedagogical Work" [15, p. 92]. He devoted more than one page of his memoirs to the history of the schools with which his entire career was connected. I want to give a brief excerpt about the seven-year Petrovskaya School, which was founded in 1932: "In the first two years, the school had few teaching and few illustrative materials, there were not enough exercise books, and the blackboard was written on with lumps of white clay. The pupils wrote on various types of wrapping paper and newspapers, made ink from different colors, and solved math problems on slates. But these were only the difficulties of the early years. After that, the school had sufficient teaching and visual aids" [15, pp. 130–131].

The memoirs contain information on Section VII, "The Great Patriotic War. 1941–1945." A. Yubin shared his memories of Sunday, June 22, 1941, when he and his friend returned from hunting: "... there was not a single person on the street. Where did the people go? Where are they? With difficulty, they opened the window, changed their clothes, and went outside. We met an older woman on the street crying and wiping a tear with a handkerchief. We asked her: "Why are you crying, Grandma?" She replied: "How can you not cry, children? The Germans have attacked us." [15, p. 134]. The very next day, he was sent to the front with other villagers and returned home in 1945. A. Yubin's memoirs contain detailed lists of the villagers who died at the front and those who returned [15, pp. 148–150].

N. Popelygin shared his childhood memories of the difficult everyday life of the war years: "The hunger has begun. With tears in their eyes, they picked nettles, sow thistles, dock leaves, sweet peas, wild garlic, horsetail shoots, and lungwort. But they did not give up their work" [14, p. 119].

The war also took place in N. Glazkova's childhood: "It also happened that when a cow or a horse died in a collective farm, it was divided among the whole village. They ate everything they could get their hands on: vegetable tops, nettles, dock leaves, quinoa, angelica, hogweed, and pestle (horsetail that grows in the cultivated areas and makes a good porridge). Generally, all grasses that were not bitter. The potatoes frozen in spring were taken from the fields and used to bake good flatbreads" [14, p. 109].

The expectation of news from the front by relatives is also remembered forever in the memory: "The letters were read out, and when the funeral came, the whole village mourned: they did not believe that the person had really fallen. They waited and thought that perhaps he had been taken prisoner or was lying wounded in a military hospital" [14, p. 118]. In his memoirs, A. Malinovsky recounted an astonishing fact from his family's history concerning the war. All his brothers who went to the front returned home alive: "Five fought through the war – all the brothers returned – that was simply incredible! – No wonder people kept saying to their mother: "That's a miracle" – your children were probably born under a lucky star" [15, p. 56].

The collection also presents material for Section VIII, "The Apogee and Crisis of the Soviet System. 1945–1991." In particular, the topic "Late Stalinism" (1945–1953), within which the impact of the consequences of the war on the Soviet system and society is discussed. F. Yubin, in his memoirs, paid attention to the difficulties of the post-war Siberian village: "On the Chervonnaya Zorka collective farm in the village of Petrovsk, five old horses and several working bulls remained after the war. <...> It was mainly women and teenagers who plowed the land with steers; there was not a single able-bodied man in the village except older men and teenagers. <...> Various edible herbs were collected from the gardens, dried, pounded in mortars, and this herbal flour was mixed with bread flour" [15, p. 150–151].

Within the framework of this study, only brief excerpts from the memories in question are given. Accessing full-text documents will allow you to become more immersed in the atmosphere of different eras and feel involved in the events that took place in your native places.

As we see, further work is required to provide didactic-methodological materials for the course of regional history, including the history of Tomsk Oblast. It appears that memoir texts from the collections "Narym Chronicle" can become valuable materials for a reader on the history of Tomsk Oblast, "How We Lived: Memories and Oral Testimonies of Tomsk Peasants," "I Will Tell You, My Dears, a True Story" which touches on different aspects of the life of Siberians. Memoirs are informative when studying the following sections on the history of Russia: "The Russian Empire in the 19th – early 20th centuries." (topics "Ethnocultural Appearance of the Empire," "National-Religious Features"), "Russia in the "Years of Great Upheavals." 1914–1922 (topic "Civil War and Its Consequences"), "Soviet Society in the 1920–30s." (topics "USSR in 1929–1941: "Stalinist Socialism," "Cultural Space"), "The Great Patriotic War. 1941–1945", "Apogee and the Crisis of the Soviet System. 1945–1991." (theme "Late Stalinism" (1945–1953)).

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## ИСПОЛЬЗОВАНИЕ ВОСПОМИНАНИЙ ЖИТЕЛЕЙ ТОМСКОЙ ОБЛАСТИ В ПРЕПОДАВАНИИ РЕГИОНАЛЬНОЙ ИСТОРИИ В ШКОЛЕ

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**Аннотация.** Проблемы преподавания региональной истории в школе активно обсуждаются педагогическим и научным сообществом. В статье рассматриваются возможности использования воспоминаний жителей Томской области в преподавании региональной истории. Представлена общая характеристика ситуации с учебно-методическим обеспечением преподавания региональной истории. Подчеркнуто, что полноценное изучение региональной истории невозможно без обращения к уровню области, выступающего в качестве связующего звена с локальной историей. Учитывая, что к настоящему времени отсутствуют учебно-методические материалы по истории Томской области, сделан акцент на воспоминаниях, которые можно включить в хрестоматию или сборник документов, являющихся обязательной частью учебно-методического комплекса. Рассматриваются сборники «Нарымская хроника», «Как мы жили: воспоминания и устные свидетельства томских крестьян», «Я вам, родные, излагаю быль», в которых опубликованы воспоминания жителей Томской области. Дается характеристика содержащихся в нем нарративов. Выявляются преимущества привлечения рассматриваемых сборников в образовательный процесс в школе. Обращение к сборникам поможет учителю продемонстрировать одну из ведущих черт современной исторической науки – интерес к «маленькому человеку», возникшему с связи с развитием микроисторических подходов в исторических исследованиях, а также показать потенциал и уникальность семейных архивов, в которых зачастую могут храниться мемуары. Школьникам обращение к этим материалам позволит более серьезно осмыслить многообразие историко-культурного наследия томского региона. Показана информативность представленных в сборниках мемуаров в изучении следующих разделов по истории России: «Российская империя в XIX – начале XX вв.» (темы «Этнокультурный облик империи», «Национально-религиозные особенности»), «Россия в «годы великих потрясений». 1914–1922 гг. (тема «Гражданская война и ее последствия»), «Советское общество в 1920–30-е гг.» (темы «СССР в 1929–1941 гг.: «сталинский социализм», «Культурное пространство»), «Великая Отечественная война. 1941–1945 гг.», «Апогей и кризис советской системы. 1945–1991 гг.» (тема «Поздний сталинизм» (1945–1953 гг.)).

**Ключевые слова:** региональная история, учебно-методический комплекс, хрестоматия, сборники документов, мемуары, воспоминания, Томская область

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