VALORES DO COMPORTAMENTO DE AUTO-PRESERVAÇÃO NO SISTEMA DE ORIENTAÇÕES DE VALOR DA JUVENTUDE RUSSA MODERNA

VALUES OF SELF-PRESERVING BEHAVIOR IN THE SYSTEM OF VALUE ORIENTATIONS OF MODERN RUSSIAN YOUTH

VALORES DEL COMPORTAMIENTO AUTOSERVADOR EN EL SISTEMA DE ORIENTACIONES AL VALOR DE LA JUVENTUD RUSA MODERNA

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RESUMO: O objetivo da publicação é analisar os valores propostos, como medida do comportamento de autopreservação dentro do sistema de orientações de valores, para descrever seu status, bem como formular os padrões propostos de comportamento autopreservador e social e fatores comunicativos do comportamento de autopreservação da juventude moderna. Os autores tocam em um problema científico tão importante e relevante pela primeira vez. Eles fornecem uma abordagem teórica e metodológica para resolver esse problema, propondo padrões de comportamento de autopreservação dos jovens e formas de inculcar estratégias de autopreservação entre os jovens estudantes. A fim de formar uma imagem holística das orientações de valores dos jovens, os autores usam a metodologia adaptada de M. Rokich. Os participantes do estudo eram estudantes de universidades de Ufa, um total de 1140 pessoas deram entrevistas. Os autores também utilizaram a análise de uma entrevista em grupo focal sobre o tema "comportamento de autopreservação dos alunos". Os participantes foram os alunos das universidades da Ufa, representados por diferentes faixas etárias, desde alunos do 1.º ano aos mestrandos do 1.º ano. Os autores também conduziram entrevistas narrativas com equipes médicas das policlínicas nº 49 e nº 2, bem como alguns especialistas em comportamento de autopreservação no campo das redes sociais. Como resultado de estudos sociológicos, os autores chegaram à conclusão de que o principal problema das orientações de valores dos jovens está em sua polarização, ambivalência. Entre os valores terminais, "saúde" está em primeiro lugar. Com base em métodos qualitativos de estudos sociológicos, os autores identificaram e descreveram padrões de comportamento de autopreservação. Eles são um padrão abrangente; padrão informado; padrão voltado para a formação do culto ao corpo físico; padrão de "cuidados de saúde forçados"; padrão de "Imagem Selfie"; padrão de "Imitação de ídolos - Fãs / Seguidores"; padrão de "indiferença à própria saúde"; padrão de comportamento destrutivo; padrão étnico. O uso dos materiais do estudo pode contribuir para o desenvolvimento de vários programas de economia, de saúde e a introdução de medidas governamentais de qualidade para construir um comportamento construtivo de autopreservação dos jovens, bem como para formar tecnologias positivas para a auto-preservação e preservação do comportamento dos jovens.

PALAVRAS-CHAVE: Comportamento de autopreservação, Juventude, Valores, Saúde, Padrões de comportamento de autopreservação.

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Introduction

The transformation of Russian society in recent decades largely relates to the transition to market relations. This process was accompanied by a change in the structure of the economy, a sharp decline in production, a change in the political system and a rejection of the practices of state paternalism. It led to the breakdown of traditional social institutions. A key indicator of social change is the transformation of the normative and value system of the society. In other words, according to M. Weber (1994), values, being the most important element of public consciousness, reflect the setting of a certain historical epoch.

Values contribute to correlating a multitude of individual meanings with each other, linking them, uniting them into a kind of unity. Therefore, value is a socially significant "guiding star" of individual search. Consequently, it is important to analyze the value orientations of an individual in a changing society. Value orientations are a reflection of values recognized as strategic life goals and common worldview guidelines in the mind of an individual.

Youth is a new generation that will determine the future of the country and its society as a whole. Therefore, it is very important to study their value orientations and life priorities. The period of youth is characterized by the transition from dependent childhood to independent and responsible adulthood, as well as the formation of social maturity and hierarchy of values that determine behavioral strategies in the future.

At the same time, during crises and uncertain periods in the state of society, it is the young people who are the most socially unstable, morally unprepared and unprotected. A multitude of differently directed factors influence modern young men and girls in the process of formation of value orientations. This contributes to the ambivalence/uncertainty of the underlying values and the behavioral patterns that develop on their basis.

Métodos

Belarusian sociologists A. Gritsanov, V. Abushenko and et al. (2012) notes: "value is a term used in philosophy and sociology to indicate the social and cultural significance of certain objects and phenomena, referring to the world of proper, purpose, sense basis, the Absolute. Values set one of the possible limits for the socio-cultural activity of a person or any other social entity" (ENC-DIC.COM, 2020).

The "value" category closely relates to the concept of "value orientations". They are

> […] elements of the internal dispositional structure of the personality, formed and consolidated by the life experience of an individual in the course of socialization and social adaptation processes. These processes delimit the significant and essential for a given person from the insignificant and inessential. This happens when the individual accepts or does not accept certain values realized as a framework of ultimate meanings and fundamental goals of life. Value orientations also determine the acceptable means to implement them. (ENCBOOK.RU, 2020, p.192).

Comprehension of the "value" category began in antiquity. Socrates analyzed the concepts of good, virtue, blessing, beauty. He concluded that "good" (value) is good if it corresponds to the goal of a man.

Aristotle was the first to introduce the term of "appreciated" ("timia"), when he classified some goods in his "Big Ethics" treatise. For example, the "divine" is the soul, the mind. "Praised" are appreciated, praiseworthy goods. The goods of "opportunity" are authority, wealth, power, beauty. One can use them for good as well as for evil. Thus, unlike Socrates, for Aristotle, good may be the goal and may not be the goal. He also noted that the good can be in the soul, for example, virtues. They can be in the body - health, beauty. Or beyond both, these are wealth, power, honor.

The views of the Stoics, Hecaton, Apollodorus and Chrysippus, are interesting. They noted that all things can be either good, or evil, or indifferent. The criterion for assessing the goods is the ability to bring benefits or harm. Health, beauty, power and wealth are considered "indifferent", because they can be used for good as well as for harm. It is worth noting that for a person, "indifferent" can also be either preferable, for example health, or unwanted, say the disease. As a criterion for this differentiation, Stoics used the concept of "value" ("axia" - dignity) for the first time. In the Stoics' view, the preferred is that which has value, the unwanted is that which has no value. Hence, values are instrumental in nature. They are tools that allow you to achieve good.

In the modern age, T. Hobbes is the first one to talk about the relative nature of values. Indeed, that which one person calls wisdom the other calls fear. That which one calls cruelty the other calls justice... Value judgments are conditioned by human interests and inclinations. Therefore, they cannot be true or false in the scientific sense.

According to B. Spinoza, values are "prejudices". They only hinder people from achieving happiness. He believes that "an intelligent person will choose his benefit as his goal". Later, I. Bentham developed such a utilitarian approach to ethics in his writings. He believed that benefits and advantages are the only goal and norm of human behavior. And the

benefit, in turn, is that which is able to give pleasure. And the pursuit of pleasure is the source of morality (RUSSELL, 1993).

Views of I. Kant feature the idea of the independence of social values from any higher source. Most of his predecessors recognized the religious origin of values. Unlike them, Kant believed that morality and duty are inherent in the mind from the outset and do not need any divine purpose. The personality of every individual is the "absolute value". I. Kant contrasts morality, law of God and duty with the inclinations of a man and their satisfaction. I. Kant notes that it is with good deeds not out of inclination, but in duty bound that the highest value begins. But if the person doesn't meet his needs, then he may have a temptation to break his duty. Then the individual believes that "to secure one's own happiness is a duty".

In the 1860's, the study of values became a prerequisite for the formation of an independent scientific discipline - axiology. The axiological stage features the final differentiation between the concepts of reality and value as an object of man's desires and aspirations. The doctrine of values gained further momentum in the works of the Baden school members, V. Windelband and G. Rickert. They analyzed the evolution of human values passed down from generation to generation. These values are the basis of all spiritual life.

In the concepts of V. Windelband and G. Rickert, the whole world divides into real being (reality) and ideal being (values). And consciousness, respectively, divides into "empirical" and "normative". According to G. Rickert, the importance of values determines their essence. They act as an ideal universal norm that gives reality a meaning.

M. Scheler distinguishes things and goods. One can comprehend things as bearers of certain qualities by means of intellectual functions. And one can comprehend goods as bearers of "value qualities". According to him, the good is "a unity of value qualities similar to the thing". Consequently, values, like things, are objective in nature and represent a "special realm of objects". However, the values differ in the special nature of cognition. One carries it out through emotional functions, "feeling". Scheler himself calls this process "emotional intuition".

In the works of Russian religious philosophers V. Solovyov, N. Berdyaev, and N. Losskiy, the sphere of values is ideal and absolute in nature. This sphere reflects itself in the concept of spirituality and has a divine origin. Thus, according to N. Losskiy, the basis of values is "God and the Kingdom of God". The thinker divides the derived values into positive

(good) and negative (evil). The basis for division is the orientation toward the realization of the absolute fullness of being or toward moving away from it.

The views of F. Nietzsche are sharply opposite to the religious understanding of values. He defines them as "moralistic naturalism" and believes that the norms of morality have lost their true supreme value in the contemporary culture of nihilism. Nietzsche considered moral values imaginary and dissolute. He called for their "re-evaluation". According to Nietzsche, one can reduce genuine values to a certain "biological value". All virtues are physiological states. The natural "will for power" of the superman lies in values. The superman establishes them at his own discretion. In Nietzsche's definition, "value is the highest amount of power a person can absorb".

Classics of Marxism considered the behavior of people through a lens of "socio-historical conditions" and "economic basis". They did not use the notion of value in the ethical and normative sense. In his article "Moralizing Criticism and Criticizing Morality", K. Marx rejects the possibility of giving a moral assessment to any phenomena. And in the "Labor theory of value", he reduces the concept of value to the exchange value of a commodity determined by the time of labor spent on its production.

In sociology, the problem of values is one of the central. It got an extensive development in the works of E. Durkheim (2007). He believed that value ideals formed whole civilizations. From his point of view, objective and subjective components merge organically in values. On the one hand, values have the same objectivity as things. On the other hand, any value implies an evaluation carried out by the subject in close connection with a certain state of feelings. E. Durkheim proceeded from the need to build a certain hierarchy of values, conditioned by the existence of various types of values - moral, aesthetic, religious, metaphysical. Hence, religion, morality, law, economics, aesthetics are nothing but value systems. The value judgments deduced from these systems act as the value orientations for individual and collective actions of people. They act as an integrating force for the development of society, as well as the manifestation of its unity.

In the 70-80's of the XIX century, M. Weber, developing the ideas of G. Rickert, made the notion of value one of the key in this field of knowledge. In the sociological concept of M. Weber, the value motivation of actions is one of the four main motives of social action. His understanding is that social action is value and rational, if it is based on faith in the unconditional - aesthetic, religious or any other self-sufficient value of a particular behavior

as such. He argued that one's actions are value and rational when a man follows his convictions about the duty, dignity, beauty, piety or the importance of an object of any kind, despite the possible consequences. By values, M. Weber means the attitudes of a certain historical era. In his opinion, the formation of cultural and historical individuality occurs in two stages. First, he singles out the subjective evaluation of the object, and then relates it to the historical value system (WEBER, 1990).

Representatives of the Chicago school, W. Thomas and F. Znaniecki, consider values "situational". The notion of a "social situation" is central to their theory. It includes both objectively existing social values and subjective attitudes. Formation of the system of values of the individual occurs when the individual "determines the situation" by means of their interaction and rivalry.

In his teaching about the systems of modern societies, T. Parsons (2002) stressed that one of the four functional needs of any society, along with the functions of adaptation, integration and achievement of goals, is the reproduction of the sample. Society realizes this function as maintenance of the basic pattern of the values institutionalized in society. As for values themselves, he considered them the main connecting element of the social and cultural systems. His understanding is that an element of the generally accepted symbolic system acting as a criterion or standard for choosing from the available alternatives of orientation can be called value. Thus, in the sociological concept of social systems and social action, the concept of value turns out to be interconnected with the concept of value orientation.

In their sociological concepts of the development of society and man, E. Durkheim and T. Parsons proceed from the integral, generally accepted by the community of people idea about the social essence of values and value orientations. The authors do not concentrate on the individual manifestations of values in different in nature and content people's actions (ZHURAVLYOVA, 2013).

Russian sociologists also consider the problem of personal acceptance of the values of various social groups. V. Yadov, I. Kon, N. Lapin, S. Klimova, V. Vardomatskiy (KON, 1984; LAPIN, 2000; YADOV, 1995) and others developed this area in their writings.

In psychology, the problem of values of the individual and society has always occupied an important place. W. Dilthey argues that the main subject of the analysis of "descriptive" or "understanding" psychology is the "spiritual life link". It includes both our basic notions and prevailing target ideas and rules. They dominate our actions, although we

often don't realize it. Our spiritual life, according to W. Dilthey, consists of emotions and feelings. They are a personal expression of value. For us, only things experienced in feelings are valuable... "value is inseparable from feeling".

Representatives of the Austrian Psychological School A. Meinong, H. Ehrenfels and I. Kreibig understand values as an exclusively subjective phenomenon. According to H. Ehrenfels, desirability of an object determines its value. And the possibility of deriving pleasure determines the desirability. Thus, the hierarchy of values forms on the basis of the ability of objects to bring pleasure or displeasure. A. Meinong reduces the concept of value to the possibility of experiencing a certain subjective "sense of value". He uses the concept of "personal values", that is, values "for someone".

In behaviorism, the category of values is also excluded from the sphere of scientific study of the human nature. For behaviorists, ethics, morals and values are only the result of associative learning. In classical behaviorism, the behavior of a person comes down to a set of reactions. Power of corroboration for the stimuli of the external environment determines their intensity. However, E. Tolman already used the concept of value to characterize the intensity and direction of human reactions. Value acts as an attraction of the target object. In his theory of social learning, J. Rotter uses the term of "corroboration value". He understands it as the degree to which a person prefers one thing to another, with equal probability of obtaining them. Similarly, the "value of need" also determines human behavior. It is the average value of a set of corroborations belonging to the main categories of needs. The expected value of corroboration depends on a subjective assessment of the external social situation.

Psychoanalysis of S. Freud focuses on the internal biological factors of personality development. Psychoanalysis considers unconscious instinctual drives, Id, the basis of human behavior. It serves as an impulse to satisfy biological needs in accordance with the principle of pleasure. According to Freud, "of course, Id does not know values, good and evil, morals." However, contrary to popular belief, Freud's theory still implies a certain value and normative regulation of human behavior. Freud's "Superego" is essentially a repository of both unconscious and socially conditioned moral principles, ethical values and norms of behavior. They serve as a sort of judge or censor for the activity and thoughts of the ego and set certain boundaries for it. In his works, Freud points to the three superego functions: conscience, self observation and the formation of ideals. He argues that the Superego of a child, in fact, forms... according to the model of his parents. It contains the same content and becomes a

bearer of tradition and of time-honored value judgments. They pass from generation to generation this way (FREUD, 1989).

As for humanistic psychology, the central concept of personality theory of C. Rogers is "self". He understands it as a consistent conceptual model of the perception of the characteristics and relationships of the "I", or of one's own self. He also understands it as the value system applied to this concept. The structure of the self includes directly experienced by the personality values and borrowed, "introjected" values. The person mistakenly considers the latter as his own. The author believes that a person forms or accepts both internal and external values if his "physiological apparatus" perceives them as being able to preserve and strengthen the organism. It is on this basis that a man assimilates social values borrowed from culture.

A. Maslow wrote that healthy people "make the right choice" in a biological sense, but also, probably, in other senses. As he said, "the chosen values are values". While the really right choice is one that leads to self-actualization. With the free choice, a person instinctively chooses the truth and not a lie, good and not evil. At the same time, like C. Rogers, he sees a "vital" role in the actualization, "awakening" of the person's internal values.

Russian psychology is similar to the Western humanistic tradition in many respects. In the opinion of B. Lomov, in spite of different interpretations of the concept of "personality", all approaches single out orientation as its leading characteristic. The works of S. Rubinshtein, A. Leontyev, B. Ananyev, D. Uznadze, and L. Bozhovich explain the concept of orientation. It appears as a core property of the individual. It defines the whole of its mental make-up. B. Lomov characterizes orientation as a ratio of what the individual receives and takes from society (in terms of both material and spiritual values). Thus, subjective value attitudes of the individual to various aspects of reality express themselves in orientation. V. Tugarinov emphasized the psychological nature of values as an object of personal orientation. He used the concept of "value orientations", defining it as an orientation of the individual to some values or the others.

V. Myasishchev notes that the term of "orientation" itself is very general and vector. Description of personality with orientation is not only one-sided and poor, but it is not suitable for understanding of most people. Public conditions form the personality as a system of attitudes. According to V. Myasishchev, substance of personality is the totality of attitudes to the subject content of human experience and the system of values associated with it.

Personality is a hierarchical dynamic system of subjective attitudes. This system forms in the process of development, upbringing and self-education. According to V. Myasishchev, the "dominant attitude" corresponds to the person's orientation and relates to his decision about the meaning of his own life.

Analysis of the social mediation of personal attitudes plays an important role in Russian psychology, since one cannot consider the personality in isolation from the social environment and society. Also, L. Vygotsky introduced the concept of "the social situation of development." According to L. Vygotsky, personality development is due to the individual's mastery of the values of culture. The process of communication mediates this mastery. S. Rubinshtein also wrote that values "are derivatives from the ratio of the world and man. They express that what in the world is significant for a man, including what the person creates in the historical process." According to B. Ananyev, the starting point of the individual characteristics of a person as a personality is his status in the society. It is also the status of the community in which this personality formed and emerged. On the basis of the social status of the individual, systems of social roles and value orientations form. According to B. Ananyev, status, roles and value orientations form the primary class of personal properties. They also determine the features of the structure and motivation of behavior and, in interaction with them, the character and inclinations of a person.

The works of B. Parygin, G. Andreeva, A. Dontsov, L. Antsyferova, V. Mukhina, A. Bodalev, G. Diligenskiy, V. Alekseeva, and others continued the study of the role of social relations in shaping the personality with regard to its value orientations. From the point of view of L. Antsyferova, the orientation of personality to certain values and value orientations forms the society. It is the society that presents a certain system of values. A person "sensitively catches" it. V. Alekseeva formulated the generally accepted definition of value orientations as a form of inclusion of social values in the mechanism of activity and behavior of the individual. She also considers them a stage of transition of the values of society to the activity of the subject.

It is necessary to emphasize that the socio-psychological approach to the definition of values does not consist in examining the value system of society as an aggregate of external for a man norms and rules. It consists in analyzing the socially conditioned nature of the acceptance of values by a person. As D. Uznadze notes, in most cases, a person reacts to the effects of external reality only after he refracted them in his mind and comprehended them.

Comprehension and "objectification" of the phenomena of the external world in the process of individual experience lead to a constant expansion of the area of human attitudes. The works of F. Vasilyuk, B. Bratus, B. Zeigarnik, A. Asmolov, V. Chudnovskiy, V. Slobodchikov, D. Leontyev reveal the analogous role of semantic formations in the formation of values of personality.

Speaking about awareness, "reflexion" of the most common semantic structures, B. Bratus uses the concept of "personal values" for their designation. In The recent Russian studies, in particular, the works of B. Bratus, G. Zalesskiy, E. Golovakha, G. Budinaite and T. Kornilova, N. Nepomnyashchaya, S. Bubnova and others, view personal values as a complex hierarchical system that is located at the intersection of the motivational and needing sphere of the personality and the worldview structures of consciousness. It fulfills the functions of the regulator of human activity.

Results

The research tradition reveals the nature of values through the introduction of almost identical concepts of "value orientations of an individual" and "personal values". In essence, they differ only by attributing values to motivational or semantic spheres.

At the same time, there is no single interpretation of the "value orientations" category in modern science. Some authors don't differentiate the concepts of "value orientations" and "value". Often they are identical. The term of "values" denotes both value orientations and values.

At the same time, according to N. Zhuravlyova, these concepts are not identical. She processed a large array of data and grouped the definitions of value orientations of many authors into five main approaches.

The first point of view relates to *the attitude of an individual to certain phenomena*: a) The attitude of an individual to life values. Value orientations express the internal basis of person's attitudes to different values. Value orientations reflect a particular type of individual's attitude to values. b) *Attitude of an individual to the objects of the surrounding reality*. The value system expresses the attitude of a person or society to the world.

The second point of view determines value orientations as an *aspiration, interest of the individual to life values*. V. Olshanskiy believes that value orientations are an aspiration of an individual or a group to various forms of social significance. The system of values covers the vital social interests of an individual. A. Zdravomyslov wrote that values are social interests that became isolated in the course of social development through the division of labor in the sphere of spiritual production.

The third point of view proceeds from the fact that value orientations are nothing more than a person's orientation toward values. V. Yadov notes that one can define the value orientation as fixed in the psyche of an individual and socially conditioned orientation toward the goals and means of activity in some spheres of his life.

The fourth point of view takes into account the *person's idea of life values*. According to C. Kluckhohn, value orientations are explicit or implicit concepts of the desired. They characterize an individual or a group and determine their choice of the types, means and purposes of behavior. G. Allport treats value orientations as a person's beliefs in what is truly important in life and what is not. According to the definition of M. Rokich, value orientations are "a firm belief that a certain mode of behavior or the ultimate goal of existence is

preferable to the opposite or reverse mode of behavior or the ultimate goal of existence, from a personal and social point of view" (PSYCHOLOGY.NET.RU, 2020).

The fifth point of view assumes that value orientations are an attitude of an individual to life values. I. Kon considers value orientations orientations aimed at some social values. In turn, orientation is "a system of attitudes, in the light of which the individual (group) perceives the situation and chooses the appropriate mode of action." In the opinion of V. Vodzinskaya, "among fixed attitudes, there are those that have a big force, because they formed in relation to those elements of reality that are of particular value to the individual. They are the relatively stable system of fixed attitudes or the value orientation of an individual." K. Davydova believes that value orientations are a system of individual values that characterizes the person's selective attitude to values (ZHURAVLYOVA, 2013).

Discussion

In general, one can consider value orientations as a relatively stable, socially conditioned orientation of the individual to certain goals that have meaning for him. Values also determine the choice of ways to achieve these very goals, expressed in the form of personal qualities or patterns (ways) of behavior. Value orientations form the highest level of dispositional hierarchy in the structure of the personality. They are the basis for assessing the surrounding reality and determine the predisposition of an individual to a particular social activity.

By the structure of value orientations of an individual, authors mean the hierarchy of values. The person determines it himself through a ranking. The hierarchy of the structure of values of an individual means that the values are fixed relative to each other and the order of coexistence of values remains intact. Here are the main approaches to the classification of values and value orientations.

Scientists rightfully consider M. Rokich the author of one of the most common classifications of values. He divides values into terminal and instrumental. *Terminal* values (values-goals) are significant objects of social reality. An individual believes that they are worth seeking and achieving them, from a personal, group or social standpoint. *Instrumental* values (values-means) are the qualities and methods of actions. An individual is convinced that they are more preferable for him in most social situations, from a personal, group or social standpoint (YUMASHEVA, 2020).

Proceeding from the structure of social phenomena, V. Tugarinov (1998) identifies two groups of values. They are *values of life* (life, health, communication with people, etc.) and the *values of culture*: material (technology, housing, food, clothing, etc.), socio-political (public order, peace, security, freedom, equality, justice, humanity), and spiritual (education, science, art).

In accordance with the "recipient" of the value, they divide into individual (will, talent, personal security), interpersonal (loyalty, tolerance, responsiveness) and collectivist (group), such as mutual assistance, cohesion, solidarity.

According to the type of needs, values can be vital (life, health, personal security), democratic (freedom of speech, national sovereignty, social equality), values of social recognition (diligence, qualifications, social status), values of interpersonal communication (honesty, goodwill, honesty, mutual assistance, tolerance, loyalty, love), values of personal development (the desire for education, the development of one's abilities, freedom of creativity and self-realization, values of the national language and culture) (ZHURAVLYOVA, 2013).

For a more holistic understanding of value orientations, researchers identify the types of value systems by their organization level. V. Gavrilyuk and N. Trikoz (2002) distinguish four basic types of value systems: - The meaningful system that unites the values of human life, determines the goals of being, human essence, and the values of freedom, truth, beauty, i.e. human values; - The vital system. These are the values of preserving and maintaining daily life, health, safety and comfort; - The interaction system. These are values and judgments important in interpersonal and group communication - good relations, easy conscience, power, mutual assistance; - The socialization system. These are values that determine the process of personality formation. They are socially approved and vice versa (GAVRILYUK, TRIKOZ, 2002).

As D. Leontyev (1992) points out, the individual hierarchy of value orientations, as a rule, is a sequence of well-delimited "blocks." In particular, among the *terminal* values, there are dichotomies: 1. Specific life values (health, work, friends, family life) - Abstract values (cognition, development, freedom, creativity); 2. Values of professional self-realization (interesting job, productive life, creativity, active life) - Values of personal life (health, love, friends, entertainment, family life); 3. Individual values (health, creativity, freedom, active life, entertainment, self-confidence, well-to-do life) - Values of interpersonal relations

(friends, happy family life, happiness of others); 4. Active values (freedom, active life, productive life, interesting work) - Passive values (beauty of nature and art, self-confidence, cognition, life wisdom).

Among the *instrumental* values, D. Leontyev distinguishes the following dichotomies: 1. Ethical values (honesty, irreconcilability to inferiority) - Values of interpersonal communication (good manners, cheerfulness, sensitivity) - Values of professional self-realization (responsibility, efficiency in business, firm will, can-do attitude); 2. Individualistic values (high demands, independence, firm will) - Conformist values (can-do attitude, self-control, responsibility) - Altruistic values (tolerance, sensitivity, open-mindedness); 3. Values of self-affirmation (high demands, independence, irreconcilability, courage, firm will) - Values of other people's acceptance (tolerance, sensitivity, open-mindedness); 4. Intellectual values (education, rationalism, self-control); 5. Values of directly emotional world perception (cheerfulness, honesty, sensitivity) (LEONTYEV, 1992).

The value system of any society is also heterogeneous. H. Triandis distinguishes "emic" and "ethical" social values. The first have a specific socio-cultural nature, while the latter are universal "meta values" inherent in any type and stage of social organization. Thus, the basis for the identification of socially conditioned types of value systems of an individual can be both universal social values and specific features of the value hierarchy inherent in one or another specific type of society (YANITSKYI, 2000).

As a result of summarising of typical situations that society faced in history, V. Frankl identifies three groups of eternal values - semantic universals: - values of creativity that allow a person to realize what he gives to society; - values of experience that allow a person to realize what he takes from society; - values of the attitude that allow a person to understand the position that he holds in relation to the factors that limit his life (FRANKL, 1990).

What are the *characteristics* of value orientations of an individual?

1. *Subjectivity* of value orientations. Value orientations are the result of reflecting, comprehending, experiencing and evaluating of the objects and phenomena of the surrounding reality by a personality.

2. Value orientations of an individual are *structural*. As B. Lomov said, "in the process of life in the society, each individual forms the most complex - multidimensional, multilevel and dynamic system of subjective and personal attitudes." The area of the person's value

consciousness is multifaceted and multidimensional. It includes components of various origins.

The primary modal component of this structure is *cognitive*. It is the knowledge of the significance of a particular value and a cognitive definition of its preference. It closely relates to the *evaluation* component that manifests itself in the selective evaluation of value alternatives. The third modal component is *behavioral, activity related*. In its process, the attitude towards a particular object as a value can satisfy the person in action or not.

Thus, the person forms certain value priorities through the experience that one value is higher than any other. He also goes through the stage of comprehension, understanding and determination of his attitude to this value.

3. The *hierarchy* of value orientations of an individual. According to A. Maslow's personality theory, the hierarchy of life values corresponds to the hierarchy of needs. Value attitudes arise only when the subject feels the problem of meeting the actual need. The more problematic the possibility of satisfying a particular need is, the more valuable the object (or method) of its satisfaction is.

4. *Selectivity* of values for an individual. As M. Rokich believes, the total number of significant and motivating values in a person is small. An adult usually has dozens or hundreds of thousands of beliefs, thousands of attitudes, but only a few dozen of values.

5. *Integrity* of the whole system of value orientations of an individual.

6. *Dynamism* (variability) and / or *stability* (relative stability) of the individual's value orientations. On the one hand, value orientations are a fairly dynamic entity and tend to change throughout the life of a person. Age, individually typical changes, the accumulation of life experience, the change in the social environment determine the dynamics of value orientations of the individual. These changes affect not so much the totality of the values themselves as their structure. Some values acquire a higher rank, while others go down in their significance. On the other hand, the hierarchy of value orientations of the individual is sufficiently stable. One can estimate this characteristic of value orientations by their stability in time, by their manifestation in all the basic spheres of life activity of an individual, and by the stability of their influence on behavior in difficult conditions of life activity (ZHURAVLYOVA, 2013).

An analysis of the current state of research on value orientations makes it possible to single out their main functions.

1. *Orientation* function. Value priorities are the reference points of human life. They direct the efforts of the individual to the search for order and meaning in life. Values help a person and society determine good and bad, truth and delusion, just and unjust, permissible and forbidden, essential and inessential. Without values, people would be disoriented in social space.

2. *Motivational* function. Value orientations serve as a basis for motivating people's behavior and determine its features. An individual experiences value in the present, although places it in the future or the past, as an object of desire, aspiration or interest. Therefore, the structure of value orientations can serve as an indicator for predicting the general orientation of behavior.

3. The *goal-setting* function. Values are structural elements of the subjective meaning of social action. The value contributes to fixing the perspective of action in the process of the implementation of a social action. This allows a person to imagine the future result better and increase the effectiveness of the action.

4. *Evaluation* function. Value is the criterion or standard for an individual, a group, or a community to choose a certain subject or attitude from the available alternatives in given social conditions and in a given social situation.

5. *Integration* function. Values are the most important factor for uniting people, integrating them into communities. Common value orientations ensure the public consent of citizens, social communities and groups. The coincidence of the most important value orientations of the members of the group ensures its cohesion.

6. *Normative* function. Values are necessary to maintain the social order. They are an important element of social control. A person accepts basic social values, and they guide him in his behavior.

7. *Socio-cultural* function. Values impact various aspects of socio-cultural life - law, legislation, science, art, and social structure of the society (YANITSKYI, 2000).

The formation of value orientations is a multifaceted process for young people. It is due to many factors. Various *objective* (external in relation to the individual) and *subjective*, psychological factors influence the formation of the value system. The category of objective (or social) factors influencing the formation of value orientations of the individual includes, firstly, the social conditions of life of the individual. One can divide them into macro and micro social. Secondly, the category of objective factors includes its social characteristics.

Among the *macro social* conditions, the most important are socio-economic, socio-cultural, socio-political, and ideological, as well as spiritual living conditions in society, social norms (morals, rights, religions, etc.), features of historical time, regional conditions, and values that dominate in a particular society.

The mechanisms of formation of the system of value orientations of an individual can include: - Informing. The process of the formation of the personality is primarily informational. It occurs through the transfer of relevant information obtained primarily by other people to a young person. The mastering of culture and values of the society occurs through accessible information means and dialogue with each other; - Tradition. Tradition allows to consolidate and reproduce the existing forms, methods, ways of life and social relations. Traditions are social mechanisms of fixation, reproduction, enrichment and transfer of social experience. This experience accumulates in stable, recurring and generally valid forms of people's life activity. Traditions reflect themselves in the minds of people in the form of ideas, views, symbols, principles, beliefs and convictions (ULEDOV, 1981).

The change in the economic indicators of the development of Russian society over the past decades, the deterioration of welfare, the polarization of the population, and the activities of the media, including advertising, led to the formation of a new system of value orientations. First of all, it happened among young people, as the most susceptible to social change.

According to V. Semyonov, now, the main obstacle for the realization of nonparental care for young people is the contradiction between its prosocial, moral nature and the antisocial, immoral conditions of Russian uncivilized market, leisure and media infrastructure, the gap between the super rich and extremely poor segments of the population. On the one hand, modern young man in Russia is in the more or less normal moral environment of the family, school and work. On the other hand, after leaving these "oases", he is in a completely different atmosphere of the street, transport, entertainment and leisure areas. Obtrusive ambiguous advertising surrounds him. Sometimes it goes beyond all the norms of elementary ethics. Its key concepts are "pleasure", "temptation", "seduction." In the evenings, numerous night clubs and bars start to operate. One can very mildly call their entertainments erotic. In all kinds of large-circulation publications and Internet content, it is possible to find veiled advertising of drugs and prostitution. One can also find open advertising of abortions, including those at the latest stages. TV is very active in this respect. There are endless series

and vulgar reality shows that promote parasitism, irresponsibility and pointless entertainment (SEMYONOV, 2007).

In general, the influence of the following factors determines the specifics of the value orientations of young people: - age and demographic; - ambivalent and transitive; - educational; - deviant and delinquent (VOLOSKOV, 2009).

1. The *age and demographic* factor of the formation of value orientations relates to a certain age, the social status, and, to some extent, the dependence of young people on guardianship on the part of society and the state. Age characteristics determine the duality and the lack of strength of the assimilation of values and norms.

Young people bear, to a certain extent, the rudiments and vestiges of the infantilism of the primary assimilation of prohibitions and permits, rights and duties, etc. This assimilation has external, superficial and non-reflexive nature.

They perceive the symbolic law of the social norm as being imported from the outside - from parents, teachers, seniors, adults and society as a whole. This instance of the symbolic law has not yet internalized consciousness in the form of an internal law as the law of conscience. In this situation, fear of punishment from an external punitive instance stimulates the norm.

The positive aspect of the age and demographic factor that influences the formation of value orientations of young people is that the young man's consciousness is widely open to perception of axiological knowledge. Since there is still plenty of free space in his soul's tabula rasa (KARPUKHIN, 2012).

2. The *ambivalent and transitive* factor is due to the dual and transitional nature of young people. They have already showed their independence in the choice of the future profession and specialization. On the other hand, this independence is yet to show itself practically. Theoretical awareness of their freedom to realize the right to choose does not have practical basis and support (SIBIRYOV, 2010).

3. The *educational* factor is perhaps the most positive, since it is connected with the systemic process of education. In addition to special profiling disciplines, it includes aspects of humanities education. This is of great importance for the formation of value orientations. In effect, this is what makes higher education the highest. Young people confront with philosophical ideas in the process of education. As one knows, the world revolves around these ideas, with historical examples of exploits of the people and their individual

213

representatives. Also, with sociological principles and laws that are the basis for social stability and solidarity; with examples and big masterpieces of world art, etc.

4. *Deviant and delinquent* factor mediates asocial forms of reassessment of former values and assimilation of new ones. There is social frustration, the radical breakdown of infantile stereotypes, adaptation to the rapidly changing conditions of the social environment, the imperative of economic independence and the need to create and then maintain a family. All this cannot buy cause various pathological forms of deviant behavior, such as alcoholism, drug addiction, suicidal syndrome, perverse sexuality, etc.

Such pathologies provoke pessimism, apathy, enmity, dislike, depression and conflict with respect to the values and norms imposed by society (VISHNEVSKY, TRYNOV, SHAPKO, 2011).

Thus, the main problem of the value orientations of young people lies in their polarization, ambivalence.

In order to form a holistic picture of the value orientations of the youth, authors use the adapted methodology of M. Rokich. The study participants were students of universities in Ufa, a total of 1140 people gave interview. Among them, 48% were rural people and 52% were townspeople. The gender distribution is as follows: 44.3% are boys and 55.7% are girls.

Table 1. Hierarchy of Terminal Values

Value	Points
Health (physical and mental)	**4.74**
Happy family life	**4.64**
Good and faithful friends	**4.55**
Self-confidence (inner harmony, freedom from internal contradictions, doubts)	**4.52**
Interesting job	**4.45**
Active life (fullness and emotional richness of life)	**4.45**
Freedom (self-sufficiency, independence in judgments and actions)	**4.43**
Life wisdom (maturity of judgments and common sense achieved by life experience)	**4.31**
Well-to-do life (absence of financial difficulties)	**4.29**
Love (spiritual and physical intimacy with the beloved one)	**4.15**
Productive life (the fullest possible use of one's capabilities, strengths and abilities)	**4.13**
Development (self-improvement, constant physical and spiritual perfection)	**4.13**
Entertainment (pleasant, easy time, a lack of duties)	**4.11**
Public recognition (respect from others, groups, colleagues)	**4.06**
Cognition (the possibility of expanding their education, outlook, culture, intellectual development)	**4.05**
The beauty of nature and art (the experience of beauty in nature and in art)	**3.72**
The happiness of others (welfare, development and perfection of other people, the whole people, humanity as a whole)	**3.64**
Creativity (the possibility of creative activity)	**3.57**

Source: Prepared by the authors, 2020.

The obtained data testify that "health" is the first one among the terminal values. 80% of the respondents gave this value 5 points. Only 1.4% of respondents believe that health is

rather not important or not important. In general, this is good news. Only a healthy person and healthy generation can fully realize their abilities, their potential and provide themselves with a decent standard of living. Today, there is much talk about health, health care, about all sorts of healthy lifestyle practices. It sinks in the minds of the younger generation naturally. Behavioral practices of self-preserving behavior become the behavioral embodiment of the values of health.

Self-preserving behavior is a system of actions and attitudes that affect the health and longevity of an individual (NAZAROVA, 2009).

At present, young people lack a formed system of self-preserving behavior. The program to create such a system for young people is one of the important social tasks. There is a need for targeted informing activities to secure the "correct" self-preserving culture in schools, colleges, universities and other educational institutions.

There is a lack of information about the health habits, the role of health in the system of values of the respondents, unhealthy behaviors and their causes, patterns of behavioral practices aimed at preserving and strengthening the health. This is a problem situation. Authors conducted a focus group among university students in Ufa (BashSU, USATU, USPTU) to resolve it.

Health-related behavior is any behavior that does have a significant impact on health, or if there is a general belief in such an effect. The prevalent number of individuals associate a healthy lifestyle with a set of decisions about physical exercise, quality of nutrition and its systemic nature, stress management, smoking, drinking alcohol, use of narcotic and psychotropic substances, and the risk of accidents.

Self-preserving behavior is a system of actions and attitudes that affect the health and longevity of an individual.

Self-preserving behavior features following set of actions: regularity of nutrition and occupations that imply physical activity; attitude to the use of alcohol-containing beverages and tobacco smoking; behavior in case of illness; observance of sanitary and hygienic rules; level of medical awareness; sanitary and hygienic literacy; visits to medical institutions for information and medical examination; the level of medicalization (ZHURAVLYOVA, 1989).

Analysis of the focus group interview on "self-preserving behavior of students."

Location: Ufa, Bashkir State University. Time: 90 minutes. Participants: students of Universities of Ufa. They are represented by different age groups, from the 1ˢᵗ year students to the masters of the 1ˢᵗ year.

The transcription of the research data and comprehensive analysis of focus group interview were conducted.

The result of the focus group study is the self-preserving patterns of student youth identified in the course of the analysis. They were formed on the basis of all responses in the focus group and separate narrative interviews with medical personnel of polyclinics No. 49 and No. 2, as well as some self-preservation behavior experts in the field of social networking.

Consider the following patterns of self-preserving behavior in Table 2.

Table 2. Patterns of self-preserving behavior

Selection Criteria	Characteristic of Self-preserving Behavior	Examples of responses
Complex Pattern	− Physical health; − Psychological (spiritual) health; − Moral (social) health.	"Health is a state when nothing disturbs you not only in physical terms (pain, for example), but also in the psychological state. You feel complete comfort within yourself and with others", "I am absolutely healthy physically and mentally too", "I strive for perfect health, I should view everything as a whole, including health."
Pattern, aimed at the cult of physical body	− Intensified disease prevention − The use of dietary supplements, vitamins − Frequent visits to fitness centers − Visits to medical and cosmetology centers	"I have been attending fitness club for a year, at least 3 times a week in the morning", "at the age of 25 the pursuit of youth begins", "...I will definitely do Botox, face lift", "...in addition to some physical exercises, I am engaged in revitonics... these are special exercises for the muscles of the face", "my friend works with a personal trainer, I plan to do it too, but now I attend group sessions, as it is cheaper for me."
Informed pattern	− Maximal awareness in the field of medicine − Studying of medical websites − Studying of medical innovations − Use of innovative pharmacological drugs	"... yes, I was interested in how to cleanse properly cleanse", "I studied proper nutrition", "I use nutricosmetics", "I attended acupuncture procedures... it's very healthy", "I know that now, there are anaerobic drugs for all viral diseases... in return for existing antibiotics... though they do not sell them in Ufa, but one can order them in St. Petersburg", "I consider prevention the best defense, so I often check my health... well, my family is almost all doctors."
"Forced health care" pattern	− Presence of disease − Visit to a doctor − Implementation of doctor's advice	"...I began to occupy myself with my health a year ago, very seriously, because of the disease", "I have to take various actions for recovery, because I have a serious illness... I have diabetes", "because of a chronic illness, I often have to be in the hospital... also, I often go to the Caucasian mineral waters, on the recommendations of doctors", "... although I have to take 5 drugs a day, I feel good... no, they are not nutraceuticals, the doctor prescribed them."
Selfie Image Pattern	− To stay healthy, one needs support from the public − Subscribers, fans, followers, spectators commenting every	"...I read the comments about what my subscribers want to see", "which problem areas they want to work on", "...often, I find new information in the answers", "...subscribers are encouraging", "...they motivate me

	action of the hero, supporting and watching his success are the necessary attribute − Advertising of self-preserving behavior − Keeping a photo diary, an ordinary diary of one's self-preserving behavior in various social networks, applications for sharing photos and videos with social network elements, LJ, etc. − Motivation through fans − Often have their channels on YouTube or other video hosting services − Often put photos of their body online, typical are photos "before and after", healthy lifestyle, eutrophy, etc. − When successful, they turn their Internet project into work, ads appear on the page, sometimes they participate in promotions, they go on tour − Fashion for a healthy lifestyle	to develop my self-preserving behavior", "...please like...I check activity this way", "I exercise, eat properly, show all this in Instagram, share tips", "...I tell what I eat during the day", "the eutrophy is easy, the main thing is to present it easy", "...in reality, you can find healthy food at any location", "...an exercise marathon will start on my page any time soon."
"Idols Imitation - Fans / Followers" Pattern Comes out of the previous pattern, a pattern that imitates the "selfie image" pattern.	− Those subscribers who repeat the actions of their idols − Get information about self-preserving behavior: useful foods, food recipes, sports, recommendations, self-preserving philosophy − Ask questions about self-preserving behavior, draw information from social networks − Idols are Internet trainers, online trainers, online dieticians, online psychologists, etc. for them − Idol is not the only one, there may be several of them. Sometimes online trainers are divided into different spheres: sports (cardio, power, etc.), food (proper and healthy foods, food basket, eutrophy, recipes, types of handling, vegetarianism, etc.), getting rid of bad habits, etc. − Idols attract new imitators thanks to their social and financial status	"...I regularly do her exercises at home", "I actively comment on her page in the VK / Instagram / OK", "one can often ask about the balance of proteins, fats and carbohydrates", "...I often cook following the eutrophy recipes of my idol", "I asked what load one needs to lose weight", "...I exercise following short films that my idol puts on the Internet", "...because she cultivates a positive attitude to physical activity in me, which I did not have initially... rather tries to cultivate, as I'm a lazy creature."
"Indifference to One's Own Health" Pattern	− Good well-being − Good health − Having bad habits − Do not think about health at all, consider it as given for granted − They tend to ignore any health problems and do not resort to any actions to protect or	"...I had a feeling that I should", "I do exercises sometimes, when I remember about it", "I learn about my health at the medical examination", "...one needs to live life to the fullest."

	improve it	
Pattern of Destructive Behavior	− Those who underestimate their health (estimate too high) − Having bad habits − Don't visit a doctor having a disease − Lack of treatment for illness	"...everything is fine with me", "...everything is not so bad for me", "...everything will subside by itself."
Ethnic Pattern	− The influence of nationality on the way of life, the quality of nutrition, the attitude towards the health of the respondents − The influence of national cuisine − The influence of national habits.	"We do not eat pork", "we buy halal products", "national cuisine determines our eating habits."

Source: Prepared by the authors, 2020.

The presented patterns describe the frequent characteristic features of the self-preserving behavior of student youth in most detail and vividly.

Conclusion

Thus, based on the experience of both earlier sociological studies and the results of the author's sociological research mentioned in this article, one can conclude that the obtained results will not only reveal problems in the health of student youth, but also show ways of solving the problem. They will do this by inculcating self-preserving strategies based on the identified behavioral self-preservation patterns among students. These models are fairly objective, as the study took into account the entire complex of self-preserving and self-destructive behavioral characteristics.

The materials of the article will be useful for specialists in the field of health, sociologists, specialists in working with young people, as well as specialists in the development of state programs related to the formation of measures to preserve and form the self-preserving behavior of young people in modern conditions.

VALUES OF SELF-PRESERVING BEHAVIOR IN THE SYSTEM OF VALUE ORIENTATIONS OF MODERN RUSSIAN YOUTH

ABSTRACT: The purpose of the publication is to analyze the proposed values, as a measure of self-preservation behavior within the system of value orientations, to describe their status, as well as to formulate the proposed patterns of self-preserving behavior and social and communicative factors of self-preserving behavior of modern youth. The authors touch upon such an important and relevant scientific problem for the first time. They provide a theoretical and methodological approach to solving this problem by proposing patterns of self-preserving behavior of young people and ways of inculcating self-preserving strategies among the student youth. In order to form a holistic picture of the value orientations of the youth, authors use the adapted methodology of M. Rokich. The study participants were students of universities in Ufa, a total of 1140 people gave interview. Authors also used an analysis of a focus group interview on the topic of "self-preserving behavior of students". Participants were the students of universities in Ufa, represented by different age groups, from the 1st year students to the masters of the 1st year. Authors also conducted narrative interviews with medical

personnel of polyclinics No. 49 and No. 2, as well as some self-preservation behavior experts in the field of social networking. As a result of sociological studies, authors came to a conclusion that the main problem of value orientations of young people lies in their polarization, ambivalence. Among the terminal values, "health" is in the first place. Based on qualitative methods of sociological studies, authors identified and described patterns of self-preserving behavior. They are comprehensive pattern; informed pattern; pattern aimed at the forming of the cult of the physical body; pattern of "forced health care"; pattern of "Selfie Image"; pattern of "Idols Imitation - Fans / Followers"; pattern of "Indifference to One's Own Health"; pattern of destructive behavior; ethnic pattern.The use of the materials of the study can contribute to the development of various health-saving programs and the introduction of quality government measures to build constructive self-preserving behavior of young people, as well as to form positive technologies for self-preserving behavior of young people.

KEYWORDS: Self-preserving behavior, Youth, Values, Health, Patterns of self-preserving Behavior.

VALORES DEL COMPORTAMIENTO AUTOSERVADOR EN EL SISTEMA DE ORIENTACIONES AL VALOR DE LA JUVENTUD RUSA MODERNA

RESUMEN: El propósito de la publicación es analizar los valores propuestos, como medida del comportamiento de autoconservación dentro del sistema de orientaciones valorativas, para describir su estatus, así como formular los patrones propuestos de comportamiento de autoconservación y comportamiento social y social. factores comunicativos del comportamiento autoconservador de la juventud moderna. Los autores abordan por primera vez un problema científico tan importante y relevante. Proporcionan un enfoque teórico y metodológico para la solución de este problema proponiendo patrones de comportamiento autoconservador de los jóvenes y formas de inculcar estrategias de autoconservación entre los jóvenes estudiantes. Para formar una imagen holística de las orientaciones de valores de la juventud, los autores utilizan la metodología adaptada de M. Rokich. Los participantes del estudio eran estudiantes de universidades de Ufa, un total de 1140 personas dieron entrevista. Los autores también utilizaron un análisis de una entrevista de grupo focal sobre el tema de "comportamiento de autoconservación de los estudiantes". Los participantes fueron los estudiantes de las universidades de Ufa, representados por diferentes grupos de edad, desde los estudiantes de 1er año hasta los másteres de 1er año. Los autores también realizaron entrevistas narrativas con personal médico de los policlínicos No. 49 y No. 2, así como con algunos expertos en conducta de autoconservación en el campo de las redes sociales. Como resultado de estudios sociológicos, los autores llegaron a la conclusión de que el principal problema de las orientaciones valorativas de los jóvenes radica en su polarización, ambivalencia. Entre los valores terminales, "salud" está en primer lugar. Con base en métodos cualitativos de estudios sociológicos, los autores identificaron y describieron patrones de comportamiento de autoconservación. Son un patrón integral; patrón informado; patrón destinado a la formación del culto al cuerpo físico; patrón de "atención médica forzosa"; patrón de "Imagen de Selfie"; patrón de "Imitación de ídolos - Fans / Seguidores"; patrón de "indiferencia por la propia salud"; patrón de comportamiento destructivo; patrón étnico El uso de los materiales del estudio puede contribuir al desarrollo de varios programas de salud y la introducción de medidas gubernamentales de calidad para construir un comportamiento constructivo de autoconservación de los jóvenes, así como para formar tecnologías positivas para la auto-conservación. preservar el comportamiento de los jóvenes.

PALABRAS CLAVE: Comportamiento autoconservador, Juventud, Valores, Salud, Patrones de Comportamiento autoconservador.

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