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TÍTULO: Institutos sociales en el sistema de socialización de la persona en la Rusia actual.

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RESUMEN. El artículo contiene un análisis socio-filosófico de la formación de la personalidad en la Rusia actual y el papel de las instituciones sociales de familia, religión y cultura en la socialización de un individuo. La formación de la personalidad tiene lugar en condiciones difíciles de comercialización de las relaciones sociales, prevalencia del consumismo y la devaluación del trabajo como fuente de prosperidad. El artículo también analiza las opciones de cooperación del instituto eclesiástico y el sistema educativo en la formación de la ideología creativa de los jóvenes de hoy en Rusia.

PALABRAS CLAVES: socialización, problema, reproducción social, familia, Educación.

TITLE: Social institutes in the system of Person's Socialization in Present-Day Russia.

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ABSTRACT: The article contains a socio-philosophical analysis of personality's formation in present day Russia and the role of social institutions of family, religion and culture at socialization of an individual. The formation of personality takes place under difficult conditions of commercialization of social relations, prevalence of consumerism and devaluation of labour as a source of prosperity. The article also views options of cooperation of church institute and education system in the formation of creative ideology of today's youth in Russia.

KEY WORDS: Socialization, Problem, Social Reproduction, Family, Education.

INTRODUCTION.

Reflecting on a personality's formation in the conditions of the present, researchers come to one conclusion that this process has become quite difficult and has got a nature of a problem. From our point of view, there is an objective necessity in the socio-philosophical aspect that requires a solution, but which doesn't have a certain way of solution.

Apparently, the process of the personality's formation always had a complexity. Undoubtedly, it is like this because a biosocial nature of a person is complicated and contradictory. However, in comparison with previous historical periods; for example, the period of socialism, the core of socialization was creative labour, collectivism and people's equality regardless of social belonging. The majority of population had middle-income, pretty clear prospects for future job and private life.

Contemporary conditions are determined by entirely other ideas. The domination of market and cultural unpreparedness of a Russian person to competition, to using material values including money and absence of a common ideology led to the appearance of a great amount of young people - fast livers. For them life is an amusement and an uncontrolled way of spending time. Such teenagers and young people consider labour to be a destiny of losers. They are like dragonflies from a famous fable of I. Krylov "flutter and sing" till they face the harsh reality. The division of society into poor and rich and an endless advertisement of "beautiful" life lead to serious problems in the formation process of the person's socialization.

DEVELOPMENT.

For us, the socialization means the process of the social formation of a person with his world views, valuable purposes, cultural potential, working and communicative skills and with his ability to fulfill himself in society.

During the socialization, children are a factor of a social reproduction that is the reproduction of the social structure of society. The process of socialization includes mutual conditioned exchange between an individual and society, multilateral determinate connections of society and individual. Noteworthy, as a rule researches don't emphasis on a result the society expects defining the socialization process. We think the socialization can have opposite directions: constructive and destructive. In totalitarian and dictatorial regimes of fascist's type whole layers of population can become victims of socialization. It's known from the history that total governmental control of people's behavior as a result of transforming into zombies makes them destroyers (Selchenok, 2004; Sheinov, 2002).

A person can also become a real victim of unfavorable conditions of socialization - disabled veterans, natural and artificially-produced disasters, children and teenagers with psychosomatic defects. People with disorder mental state can become potential victims - migrants from one country

to another, from one region to another, from village to city and from city to village, children born in families with low economic, moral and educational levels. Whom do we want to see at the end of social reproduction? From the position of humanism and rationality of an individual, we presume to have a personality creating kindness, peace and beauty at the end.

Claiming socialization as a problem we mean modern ideological state of society not only in Russia but in the aspect of global civilization. Globalization, formation of world-wide economic space, intergovernmental migration of population and cultures interpenetration led to the loss of national peculiarities and traditions. We observe that the principle of consumerism becomes the main life principle of any modern society under these conditions.

Today, this principle is so self-contained that labour goes away and becomes of no prestige as a source of wealth and well-being. There is an attack on people's minds about "beautiful" way of life from TV, from the covers of glossy magazines, road banners' advertisements and so on. The confirmation of our observation, we find particularly in car marketing; for example, we see billboards of Daewoo Matiz in Ufa, Republic of Bashkortostan. A well-known brand of mini-car with slogan "a city hooligan" is on the billboard. There is mostly a federal commercial on the republic's automotive market made by an order of producers and designed for the whole country. As a rule, local managers fulfill only technical function looking for platforms for distribution. The independent marketing campaigns of auto-dealers usually offer only test-drives (Dmitrienko, 2016). The analysis of a quotation from a journalistic post by Oleg Dmitrienko shows that, firstly, hooliganism is offered to be regarded by society, not as a deviation but as a form of vital activity even though unlawful. Secondly, since a commercial is formed on the federal level we can talk about the absence of the governmental interest in the precaution of asocial behavior. Teenagers are very ambitious but their life experience is too small. They fall for propaganda of an idle way of life. They are not able to resist the pressure of such an unmoral culture.

The information and communication technologies (ICT) made a considerable contribution to the development of teenagers and young people's asocial behavior. The ICT appeared as means of optimization of a person's work activity. Today it is a monster that eats young souls and leads to their deviation which is harmful for health and even life. As an example of our considerations there was an incident that made a lot of noise in Russia about an adolescent blogger girl who pushed young searchers of the meaning of life to suicide. The investigation showed that the girl didn't feel any sorrow to the dead. She openly mocked at them. Doing such cruel things, the girl took her place in the social niche.

Such phenomenon as selfie (taking pictures of ourselves by phone) is widely spread exactly among teenagers and young people. It is a way of self-realization and a way of getting more 'likes' which are taken as a purpose in life by them. "Likes" put under photos and videos in the Internet are regarded as an evaluation of self-importance by teenagers. Television has announced a new tendency and teenagers cling to fast moving trains and run on their tops to take a picture and to post it in the Internet for self-advertisement showing their "boldness". A possibility to die doesn't frighten them. These teenagers don't think that in case of a tragedy absolutely innocent people – the workers of railway will be responsible. The workers can't find a way to struggle with these "bolders".

The given examples are just a small illustration of harmful influence of the ICT on the youth. Numerous electronic games are also an evil. They carry away greenminds of teenagers to the virtual world and substitute them the reality. It might be thought a game is not a provocation for the suicide – what is bad about it? But monitoring young people who play computer games most of free time shows that they become short-tempered, aggressive to people around them, lose interest to psychical exercises, knowledge, education and so on.

We again repeat the thought that the devaluation of labour's value makes society morally poor and first of all growing up generation in the national scope. As a result, there is an absence of the interest to work in its any manifestations (mental or physical work), thoughtless imitation the life of social pseudo idols, beer alcoholism, toxic and drug addiction, early love-life and disorderly sexual relations, early abortions and abandoned children. It is a rhetorical question – what progressive future will be in a society with nonsocial children?

At all times the main spatial form of socialization was a family. A child gets a model of life way to follow during his life exactly in his family, in the depths of its way of life, in the system of moral orientations, in the forms of interaction with society and so on. Undoubtedly, a society determines the personality of an individual, his ideology but a family base remains with a person and let him stand or get down during life crises. Children adapt to family conditions according to their genetic (biological) inclinations and under the influence of natural, ecological and socio-cultural phenomena and processes, environment, neighbours, coevals and school. Little by little they become independent and grow as individuals. Within alternation of generations children continue the life of their parents, the life of human race.

What is going on with the family institution today? We wrote in our article “The problems of family development in present-day Russia” that a modern family as a social institution goes through a serious crisis (Dmitrienko, 2016)]. The crisis concerns not only a Russian family. We observe the crisis of family relations everywhere. According to statistics, the amount of divorces prevails on the amount of weddings. A number of unwedmothers who bring up children without fathers increases. The values of a classical family (parents of different sexes and their children) are denied by aggression of homosexuality. From our point of view a negative attitude to homosexuality isn't a sanctimony. The forms of a person's sexual satisfaction may be different, but they should be deeply private without showing off as a social challenge and attitude. Moreover, the history of mankind

demonstrated that scornful attitude to traditional family values leads to general degradation and death of civilization. You can just recall the fall of the Roman Empire.

We have already talked about an important factor of socialization which are means of mass media in particular. From our point of view a great role in creating an image of a family could be information about tight marriages of famous actors, politicians and other public people whose way of life influences on the social behavior in any case. In practice we hear endless stories about who have divorced and become sexually intimate, about how husbands and wives having common children share belongings.

A young person without proper upbringing in a family, without positive ideological guiding line in the borders of society becomes nonsocial and chooses a way of least resistance. A society gets not mature individuals and as a result it degrades on the whole and becomes “easy meat” for ambitious people who are ready to ruin any nation for their selfish interests.

In a complicated process of socialization, a modern family, besides caring about children’s health and life support, cares for getting good education in accordance with children’s abilities and requirements of society. Education is an important component of the process of socialization. It should be viewed not only as a method of teaching and learning in the process of which a trainee gets certain knowledge, abilities and skills. As a social institution education realizes an issue of forming an intellectually and personally-educated individual who can be self-sufficient and can create good things for the sake of a human being in conditions of general consumerism and total disregard of labour values.

Today, education is a kind of labour. It is known that knowledge becomes one of the key factors of social production. As a result of it the learning process becomes difficult, responsible and determining, healthy and financially cost-based. At the same time, it is a preparation for a new level of socialization being a grown-up when a person is realized in certain spheres of material and moral

productions. However, today the value of labour-connected with creativity, devotion and creation is denied by consumerism that increases its influence.

We think religion can and must become one of the social institutions that can raise a mature and spiritually-rich individual – a creator. According to modern science and philosophy religion consists of two aspects. The first is fundamental which is peculiar to a person's nature. It is a belief in God who is presented as a superior mind. The believers think God can help a human being at difficult moments in life. God is not a dogma of church in a human's mind. God is an ideal of humanism as hope. There is a psychological and philosophical side of religion in it.

The philosophical issue of a human's psychology is that developing mind of a child and teenager in a family and of a mature person is constantly going beyond the psyche to perceive the secrets, to find out the meaning of life and the depths of "the world". The second aspect of religion is moral and ideological doctrines, institutions and organizations. It is obvious that only a human has superior intellect. It is not accidental God is pictured as a human in world religions. A very interesting remark of Hegel about a concept "god" draws attention to gnoseology. Hegel writes that god is a relation of "phenomenon to essence, final to eternal and so on and at the same time a raised question about the character of this relation" in "The encyclopedia of philosophical sciences" in the section "An utter spirit" (Bilalova, 2009).

Thoughts about God appear because of human's weakness before the nature and society. People often ask: is there an evidence of God's existence in prayers and rites of believers? Yes, there is. It is in BELIEF as a WISH to have God because a person needs him and his protection from evil. God is a spiritual image of people's belief and wishes in general (let it be abstract) protector of a human from evil. A person lives in constant fear of misfortune. He doesn't rely on another person as he knows that a human being is weak in front of evil which attacks its victim suddenly, cruelly and without remorse. Misfortunes for a person are natural hazards, wars and malicious actions towards

innocent people. The evil is in terrorism, abduction of children and girls, in murder of girls and children by making severe injuries. Wise people, philosophers usually say that a wicked person himself is a demon and devil. A wicked man is worse than any beast.

Knowing or feeling an evil, a human needs a protector who is more powerful than he is. Scientifically described there is a human's soul, psyche, psychology and morality in it. There is a way of appearing and saving religion in it. The difficulty of this aspect is that a person has taken religious consciousness in his hands to control it. A person establishes special institutions - churches - with churchmen. Among these churchmen are people who want to use the status of religion and church in their selfish interests to rule people. The inquisition appeared like this in Western Europe. There are some modern religious criminal sects that kill people for sacrifices. Maniacs do it for fear in order to have power under recruited members of sects.

Some religious ideas are used for terroristic acts by certain sects for selfish interests. As archbishop Kirill said about the tragedy in Nice on the 14th of July, 2016 – “a terroristic act is a way to wage war which is the most terrible and inhumane. The murder of civilians has always been a crime and here the main way to wage war is a murder of innocent civilians” (Hegel, 1956). It is necessary to point that as a rule a human turns to God in bad moments of his life.

Modern Russian society goes through this crisis period when religion is able to revive, save and develop its moral mentality and identity. It is necessary to emphasize that orthodoxy as a form of religious ideology has been and still is the basic moral guide of Russian society. As N.A. Berdyaev wrote “orthodoxy plays an important role for Russia. It is a special civilizational code for each person. Orthodoxy is “first of all orthodox of life, not orthodox of teaching... Berdyaev notes that orthodoxy is first of all religious life, religious experience and religious way but not a doctrine, not an outer institution, not an outer form of behavior. Orthodoxy finds the essence of Christianity in inner spiritual feeling”.

In Orthodoxy, which is guided by Church doctrines of east fathers, Christianity has been so rationalized as in the West: “Orthodoxy has nothing common with rationalism, juridism and normativizm. Orthodox Church isn’t determined by rational concepts. It is understandable only for those who live in it, for those who join its spiritual experience”. One more conception of Nikolay Berdyaev seems to us very important and relevant in present-day conditions. He said that “Orthodoxy must go out from restraint and isolation, it should update its concealed spiritual wealth” (Chinkova Elena, 2016).

We would like to add that orthodoxy should become the leading power of international Russian society in the straggle for Russian social spirituality, for organization of inter-religious cooperation for the sake of Great Russia. This role is immanently peculiar to Orthodox Church. In our opinion, there is its world-historical importance in it. We should unite efforts of all religions for moral upbringing of teenagers and young people in order to fill their souls with peace, creation but not with destruction.

CONCLUSIONS.

The conclusions are obvious. Modern civilization makes a great leap to a new level of progress that promises new hopes to a family, parents and their children. At the same time, it brings new difficulties and worries, new problems that can be solved only by peaceful collaboration of nations and by perfection of social life of each nation taking into account its (nation’s) concrete historical peculiarities. Successful prolongation of human race is possible only in a peaceful cooperation of nations.

The actuality gets moral upbringing of children, parents, men and women to respect each other and to take care of family values.

The prolongation of human race and social reproduction determine children's socialization. In conditions of modern civilization, of total informatization of society, in comparison with previous historical levels of culture, the socialization is more difficult and lengthier, more science-intensive and more power-consuming. It is an economically more expensive process of forming biosocial and individually social character of a person. The socialization is hard, responsible and joint patriotic work of children, parents and society in general. Religion should play an important part during this process in present-day conditions.

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