

## VALUES OF RUSSIAN PEOPLE IN INSTITUTIONS OF SOCIALIZATION: FIGHTING FOR A “BETTER WORLD”

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The article deals with the problem of development and functioning (formation, existence and real being) of values in various social institutions of modern Russia (in particular, education and family). Educational and family values are among the main theoretical constructs in the forming of the complex value awareness at the current stage of development of our society. The examination of the formation, development and functioning of values is of interest both for Russia and for the world community. At the same time social norms, interests, needs, value attitudes, value orientations that make for institutional instability of the Russian society in general are the precondition of emergence of values and their development. Stratification processes, social inequality and globalization influence value transformation, motivate individuals to “fight for a better world”, search for the idea of optimal society development and meaning of their existence. The purpose of this article is to analyze the characteristics of value changes (the specific of their emergence and development), changes of value awareness of Russian people and also values that are significant for functioning of social institutions of education and family in the Russian society as socialization institutions.

**Keywords:** values, institutions of socialization, global sociology, social inequality, fight.

### 1. INTRODUCTION

#### 1.1. Identification of the problem

Global sociology as a new science project is acquiring a new significance because it puts the main emphasis on seeing the world as an object of analysis in the context of various subject matters. The formation of sociology of the world is a necessary condition of solving the crisis of sociology (Fomichev, 2000). Global sociology should be constructed by common efforts of sociologists; global sociology should be constructed from below (Burovoi, 2009).

In many respects the fight for a better world is provoked by inequality and globalization. Inequality becomes one of global topics and a universal problem with which the whole world should deal (Mohammed, 2015). The European Sociological Association dedicated its conference in Prague, 2015, to the problem of inequality. Since 2006 topics of World Congresses of Sociology deal with the global aspect. Among them are the following topics: “The quality of social existence in the globalizing world” (Durban, South Africa, 2006), “Sociology on the move” (Gothenburg, Sweden, 2010); “Facing an Unequal World: Challenges for

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Global Sociology” (Yokohama, Japan, 2014). The Third Forum of the International Sociological Association that will take place in Vienna in July 2016 is going to discuss the role of global sociology in building a better world.

One of the main problems in building a better world is the problem of values as a reflection of social, political economic and cultural structures of a society. Values are the main differentiating factor reflecting views of individuals on various chances opportunities of satisfying their needs. At the same time translation of values, familiarizing with them is a role of socialization institutions, and the most important institutions playing this role are education, marriage and family. In the conditions of social inequality and globalization values in socialization institutions are changing, which is conditioned by motivation of individuals in their fight for a better world, and it interferes with normal (traditional) functioning of these institutions and qualitatively influences the socialization level of individuals.

### **1.2. The level of development of the problem in Russia**

Globalization and inequality make for a transformation of values of Russian people, including the transformation of values in socialization institutions. Globalization as a process of nations and states of the world becoming closer to each other and strengthening mutual connections, has been gradually establishing itself in Russia since the nineties, when Russian political system abandoned its isolation and opened its borders for a free socio-cultural dialogue with the world community. Before that spatial mobility of Russian individuals as freedom of moving inside the state or crossing its borders was next to impossible. Globalization makes for growth of migration flows and spreading of new cultural elements, which influences changes in the traditional Russian value structure.

Inequality plays a role of a motivational mechanism which tends to heighten the commitment of an individual. People strive to what they appreciate but never have enough, what gives them more privileges, income, power, respect; that is why inequality also changes the traditional structure of values, making individuals act rationally to achieve their goals.

Analyzing the dynamic of the migration flow from the near abroad and beyond in 2010 – 2014, we can say that it has become three times bigger; from 191656 people in 2010 it has grown to 578514 in 2014 (Russian Federal State Statistics Service, 2016). The large-scale growth of the number of migrants on the Russian territory requires a research of its influence on the values of Russian people in socialization institutes.

According to the report of Credit Suisse Global Wealth (2014) the level of inequality in Russia is “much higher than in any other large economy in the world” (Kataeva, Kaurova, Koludarova, Sulyagina, Fomicheva, Kryukova, 2015). Inequality is a very acute problem for Russia: no European country is characterized

by such a great inequality in the income of its people. According to the data of 2013, Gini coefficient in Russia was 42%. We can consider inequality in Russia not just high, but superfluous (Salmina, 2015). The scale of inequality in Russia requires a study of its influence on the values of Russian people in institutions of socialization.

Most scholars tend to believe that the determining indicators that form values are cultural (ethnic/social) background of the individual and his/her parents, and the socioeconomic life conditions (Rudnev, 2012).

The economic crisis makes the socioeconomic life conditions of individuals worse. The number of poor people in the Russian Federation has dramatically grown by 2015; there became 3,1 million more of them; 9,2 million people in total, which is the maximum figure since 2006. (By 2016 the number of poor people has reached this maximum figure in nine years.) This also influences the functioning of socialization institutions and values of people belonging to these institutions.

In 2015, according to the data of Russian Statistics Committee, 65000 marriages less were registered than in 2014. Experts believe that this lower number of marriages is due to the economic crisis, because not all people can afford a wedding. (2006, March 22: Russian people begin to get married and divorced more seldom.)

5209,0 thousand students of higher educational establishments were recorded in the Russian Federation in 2014/2015, which is 347,7 thousand less than in the preceding year (Russian Federal State Statistics Service, 2015). In 2014 347,7 students (bachelors, specialists, masters) graduated from higher educational establishments (state and municipal), that is 42,3 thousand less than in 2013 (Russian Federal State Statistics Service, 2015). Statistic data show a downward tendency in the educational sphere, which can be connected with the decrease of the population or with the lowering prestige and status of higher education in modern Russia.

The aggravation of social contrarities and the lowering of the living standard of the majority of the population are characterized by upsurge of physical and mental health problems due to the fact that individual health is connected with economic, social and political processes in the society. The stressful informational environment, changing of life values and fear for the future directly or indirectly influence the health of an individual. The Human Development Index in the country is now lower than its economic indicators. Concerns are expressed about the percentage of people with health problems approaching the limit permissible for survival of the population (Kudryashova, 2014). This fact influences the quality of functioning of socialization institutions.

So, the problem of the transformation of values of the Russian people in such socialization institutions as education, marriage and family is meaningful.

### **1.3. Values in socialization institutions**

The analysis of the essence of the socialization as a most important mechanism of actualization of the value system appropriate to each stage of socio-historic development, makes it evident, that the spread and strengthening of these values takes place in such socialization institutions as family, school and higher educational establishments. The dominating system of values reproducing itself in socialization is a socio-psychological mechanism of self-regulation, a mechanism of development both of a personality and of the society (Buranova and Kharayeva, 2012).

The dominating values in marriage are love, trust and value of being married. We can see different classifications of values in the context of a family as a socialization institute. I.S. Kon, a Russian sociologist, differentiates the following family values: 1) values connected with democratization of family relations; 2) values of parenting; 3) values connected with family ties; 4) values connected with self-development; 5) values of extra-familial relationships; 6) values of professional occupation (Rusanova, 2012).

There is a classification of family values according to the social functions performed by a family. The reproductive function is connected with the value of children, function of socialization is connected with the value of socializing children (namely, in the family, not in any other institution of socialization; it is the value of participation of both parents and the older generation in bringing up children). The existential function is connected with the value of the family microclimate that helps to relieve stress and preserve the self of each family member, the value of health, well-being and longevity of the members of a family. The economic function is connected with the value of family business, the value of consumption or the value of a family as a single consumer (Rusanova, 2012).

Analyzing educational values within the frame of the motivational approach we can define three main groups of values: values concerning the meaning of life (education is itself an aim, it makes for self-realization); pragmatic values (education is needed for its practical use) and socio-communicative (Fomicheva, 2001).

The general value, important for the functioning of education, marriage and family, is the value of health and healthy way of life which provides stable individual development in the given socialization institutes. The problem of securing and strengthening of genetically inherited health of an individual is the main priority of modern Russian society.

## **2. METHODOLOGY**

There are several conceptions of defining values which can be found in the works of S. Schwarz, J. Berry, R. Inglehart. But in the context of examining values and from the viewpoint of social processes it is important to consider the factors that form values. That is why some institutions will be considered here that influence the process of value formation. Besides, special attention should be paid to the

institutions of education and family, that condition institutional instability of the Russian society in general and cause differences in access of the Russian population to the resources depending on the place of residence: Moscow as the Russian capital and a megapolis, cities and towns, and also settlements and villages. Working on this paper we used methods of document analysis: traditional (primary) analysis of documents and also secondary, comparative analysis. Specialized quantitative methods of content-analysis were practically tested. So we used the “triangular” approach examining the process of value formation.

We can consider D.A. Leontyev’s conception of values the most appropriate of value classifications. 1) Social ideals: the initial form of values, as each value is generated by some social community, from a family to humankind in general. Thus a social value is a concentrated expression of collective experience of a group or a community in the form of an ideal, that is, understanding of perfection desirable in this or that sphere of social activities. 2) Embodied values: social ideals are seen not abstractly, but through their embodiment in works (artefacts) and actions of definite people, in which values become the most material. 3) Personal values: object embodiment is possible only through people’s activities. People realize these values, people are motivated by them. That is why acceptance of existence of values in the motivational structure of a personality is inevitable (Leontyev, 1998, 2000).

### **3. RESULTS**

#### **3.1. Changing of the values of Russian people in the institution of education**

The institution of education is responsible for translation of values to future generations; that is why it is important for our analysis. Tendencies connected with instrumentalization of the value of education in the Russian society are still becoming stronger. Since the moment when Bologna Declaration was signed the process of “adaptation” of Russian education to European standards has been going on. We can define processes of modularity, discreteness and “client-centeredness” of education. New forms and method appear: e-learning, distance learning, extramural distant learning. Education is viewed as a market product, personal connections between teachers and students disappear, the concept of “personal knowledge” loses its sense (Polanyi, 1985). The conditions of globalization and internationalization of education need constant academic mobility, which is with effort being established in Russia. Thereby importance of language and linguistic factors in developing the institution of education grows higher.

Some scientists justly remark that the traditional value system of Russians is suffering “frightening pressure of monocultural attacks”. First of all, it is reflected in language forms (Ivanov, Litvinov and Khusainov, 2014). The Russian language is being transformed acquiring new words and idiomatic expressions, losing its originality.

The “product” of the new educational system, that is, the student, must be able to rise to the challenge of globalization, adequately responding to it. That means being ready to live in the “global environment”. This is one of the aims of teaching modern students. The main direction of the educational system in the conditions of globalization is training specialists for the sectors economy, which are needed in Russia (or the world in general).

### **3.2. Changes of the values of Russian people in the institution of marriage and family**

Migrants coming to Russia penetrate into the everyday space of the Russian society which has its impact on interpersonal relationships, including marriage. Value changing in the conditions of migration activity is caused by the fact that the main migration flows are from Central Asia, that has a culture absolutely different from that of Russia. The value of marriage is being transformed in the context of the traditional form of marriage, because monogamy is traditional for Russia, it means that two partners of different sexes get married. Polygamy is officially prohibited, but migrant workers from Tajikistan, for example, have «temporary wives” in Russia. They regard them as “temporary” because they try to preserve their relations and socio-economic connections in Tajikistan (Ryazantsev, Pismennaya, Karabulatova and Akramov, 2015).

The growing number of migrants in the Russian society has provoked a growth of a “market” of fictitious marriages. According to the opinion of the vice chairman of the Duma Committee for families, women and children, “80% of foreigners who refer to Federal Migration Service to receive documents for temporary residence, name marriage as their reason, and some 15% of them have presumably contracted a fake marriage. It can be suspected when the age difference of the partners is great, when the Russian citizen`s way of life is asocial, when partners live in different regions” (Kataeva, Kaurova, Koludarova, Sulyagina, Fomicheva, Kryukova, 2015). Fictitious marriages with migrants transform the value of love in marriage which is traditional for Russians and which is the basis of spiritual values of a family. Russian philosophers of the end of XIX and the beginning of XX century wrote that “Sexual love performs the function of great moral importance, it connects the masculine and the feminine, restoring the wholeness of a human personality”. And “Love becomes realized in such a social form as a marriage; we should remember that marriage without love is immoral” (Berdyayev, 2007).

As for the public opinion, we can say that people become more tolerant to fictitious marriages. According to Russian Public Opinion Research Center, the response rate of those who view fake marriages positively or think they are permissible has become 1,9 times higher in comparison with 1990 (Crisis of marriage: who is to blame and what to do?, 2007).

One of the main reasons of contracting fictitious marriages of Russian people with migrants is getting citizenship. There are various dating sites where such advertisements can be found as: “Looking for a woman (fictitious marriage) to get Russian citizenship”; “Going to contract a marriage without living together on mutually advantageous terms” (Belenkova, 2012). Fictitious marriages with migrants help Russian people to improve their material status.

Transformation of the value of love in marriage can be seen in the changing dynamic of motives for getting married. Such a motive as “having a cozy home and a comfortable living” has grown considerably in comparison with other motives: from 25% in 1989 to 38% in 2014 (Brak v Rossii: vchera i segodnja, 2015). The nature of this motive is economic, which shows that the choice of the partner is rational.

The value of marriage in the modern Russian society has become considerably lower. In comparison with 1989 the response rate of those who prefer getting married and having a family has become 10% lower. At the same time the number of people who prefer not to get married and be single has become higher: 4% in 1989 and 12% in 2014 (Brak v Rossii: vchera i segodnja, 2015).

Moral values in pre-marriage relationships in modern life have also suffered some changes in comparison with 1991. In responses to the question if sex is possible for a man and a woman before marriage, the majority (16%) said that “there is nothing reprehensible” in it (Navstrechu Dnju Svjatogo Valentina: o ljubvi po-vzrosloму, 2016).

The value of children is also viewed differently, which is surely connected with the problem of social inequality and globalization. In modern Russian society married pairs who do not want to have children are less criticized than a quarter of a century ago: 33% in 1989 and 18% in 2014. Three fourths of respondents are loyal to them (79%): 62% think that each case should be considered differently, and 17% think that they should not be criticized at all (Brak, deti, supruzheskie izmeny: sejchas i 25 let nazad, 2015).

Family is still the main social institution in forming and developing socially meaningful values and attitudes in a child’s personality, in a child’s socialization. In fact, one fifth of respondents and experts think that one of the main functions of a family (spiritual) is not being realized, which inevitably influences the socialization of children in families (Pivovarova and Pilipenko, 2015).

Various Russian specialists accentuate the value of health and healthy way of life in families. Teachers suggest informing parents and children on such topics as “health of families and future children”, “a healthy family, a healthy society” (Tyugaeva, 2016). Psychologists assess the role of a teacher in forming values of health in children.

Such an important factor as family traditions, forming social stereotypes that make health a value, connects the abovementioned process with bringing up children

in families. Social stereotypes concerning people's own health are built with the help of methods of family education which predetermines the important role of families in the forming of individual worldview and way of action. The action of a family has a considerable influence on all spheres of a human life, including the attention to one's health. The retransmitting family function forms all the set of social stereotypes concerning one's own health and medicine (Andriyanova and Pozdnova, 2012).

#### **4. DISCUSSION**

There are two competing theories of value formation in the context of sociology: socialization and institutionalization. The socialization theory assumes that individual value orientations are formed at an early age in the process of socialization and stay the same in adult life. They depend on the environment in which the child grew up, they form a worldview for a child whose inner condition is first indefinite. Changes in the life values in the society are as slow as generation changes. The institutionalization theory assumes that the formation of values is also influenced by various institutions which the adult person meets: work, school, family, etc. Changes of values are rather quick, they change during the life of one generation. Further changes, caused by values, penetrate all spheres of social life. "Consciousness determines being", - this motto can be boldly formulated as a new postulate of Russian social life.

It is a pity that formation of value consciousness is influenced not only by directed factors, but also by spontaneous factors, not planned in the society.

#### **5. CONCLUSION**

Social processes conditioned by globalization and social inequality transform values of Russian people in such institutions of socialization as education, marriage and family. Many values have considerably changed since the end of the previous century, which indicates a qualitative change of the social consciousness of Russian people in their striving for a better life in the context of the modern society.

The unequality in the education in modern Russia is first of all influenced by the social structure of the society and the stratification processes that are going on in it. The gap between the rich and the poor causes differentiation in the sphere of education. State regulation of the educational sphere is especially important for disadvantaged social groups. Pragmatic educational aims (getting an education for having a good job and a successful further career) are gradually becoming prevalent.

The value of love, which is historically an important aspect of marriage morality for Russian people, is also being transformed because of fictitious marriages with migrants. As Federal Migration Service workers say, "nobody knows how many marriages are made for love, and how many are marriages of convenience"



(Babanova, 2014). Russian civil law does not permit rejection to register a fictitious marriage, and the fact of a marriage being fictitious is sometimes impossible to prove. Migrants meet the simplified practice of getting Russian citizenship, they have the right for various social facilities, which affects the economic situation of the country.

Marriage and family relations are becoming more and more rational, which is caused by economic factors. It influences such family values as children, marriage, health. Creation of an ecologically comfortable environment, trying to preserve people's health, especially that of the rising generation, are among the most important aims of the educational sphere. If a teacher is an adherent of the healthy way of life, if he/she is sure that the healthy way of life must be taught, he/she can achieve good results in forming values of health in the students' minds.

State and public measures are needed to regulate social processes in socialization institutions, so that such phenomena as social strain and social inequality did not cause further changes in value attitudes of Russian people. Processes of socialization also depend on other social institutions, but education and family are the most important for a healthy society and value formation.

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