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Our address:
129226, Moscow, Vilhelm Pik street, 4, building 2, room 410, 412

Contact phone:

http://rgsu.net/about/science/publishing/magazine/

E-mail: editorialofficeRGSU@yandex.ru

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Dear readers!

Here is not a usual issue of our journal. It was prepared towards the 3rd Forum of the International Sociological Association to be held in Vienna (Austria) from 10 to 14 July 2016, the editorial boards of two scientific journals of the Russian State Social University (RSSU, Moscow) “Contemporary Problems of Social Work” and “Social Policy and Sociology”.

The fact of holding the Forum as authoritative institutional forms of international Association and cooperation of the sociological community represents formation of scientific sociological knowledge on the completed stage. The main theme of the Forum: “The Future We Want: Global Sociology and the Struggle for Better World” called the authors in their thinking rely on empirical, theoretical and normative research to answer the main questions posed in the title of the Forum: 1. “Who are “WE”?”; 2. What kind of future do we want? 3. What is global sociology? 4. How and what ways should we fight for this “better world”? 5. Are there actually alternative models of “desirable world order” in the world of sociology and if they are which ones? Raised and other issues of interest to the ISA research committees, working groups, thematic groups.

The authors of this issue are sociologists of the Russian State Social University, social scientists from leading academic institutes and universities of Russia. Most of the authors of the issue are participants in the Forum of the International sociological Association. The issue is going to be announced by authors on the research committees and sections as the journal of the Russian State Social University.

Editorial boards “Contemporary Problems of Social Work” and “Social Policy and Sociology” of the journals hope that they will contribute to the fulfillment of the mission of the International Sociological Association (ISA), which aims to develop sociological knowledge throughout the world, the desire of Russian sociologists to support and make stronger the free development of sociology in cooperation with similar associations of social scientists.

Chief editor of the journal “Contemporary Problems of Social Work”
doctor of economic sciences, professor A.N. Maloletko.

Chief editor of the journal “Social Policy and Sociology”.
doctor of sociological sciences, professor T.N. Yudina
Social Time: Concept and Reality of Modern Russia

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Annotation: social time as human creation is capable to open more optimistic horizons for development of society if it comes to awareness of need of consolidation for creation of not an imagined future, but the real present. Based on evolution of approaches to measurement of time, authors consider two large public segments of the Russian society resisting each other as essentially unequal from a position of methodology of the theory of social time of P. Sorokin and R. Merton: the formed social class – precariat and ruling elite.

Key words: social time, measurement, precariat, ruling elite, system conflict, consolidation.

Time is no other than a form of internal feeling, i.e. contemplation ourselves and our internal state.
I. Kant

Everything is good in its season, and time of anything under the sky: time to be born, and time to die; time to spread, and time to pull out; time to kill, and time to heal; time to destroy, and time to build; time to cry, and time to laugh; time to complain, and time to dance; time to scatter stones, and time to collect stones; time to embrace, and time to evade from embraces; time to look for, and time to lose; time to preserve, and time to throw; time to tear apart, and time to sew; time to be silent, and time to speak; time to love, and time to hate; time to war, and time to peace.

Ecclesiast, 3

The combination of concepts of a landscape and time brings space time as the uniform, complete idea of the phenomenon created in a paradigm of modern natural science to concept. Reasoning this thesis, we will remind that, dominating over all human existence as destiny, time
was presented at before theory thinking as the word of daily language, penetrating deeply and organically ordinary consciousness. “Atavisms” of this approach – in habitual use in everyday life of such expressions, as: “We have no time”, “Could you find a little time for me?”, etc.

In the classical epistemology which is going back to Newton’s ideas, any time point – both in the past, and in the present, and in the future – it was indistinguishable from any other time point. Time in the Universe was considered uniform and synchronous owing to the divinity and the absolute. Apparent mathematical time proceeded evenly and was called duration. The subsequent scientific revolutions have considerably changed the principles of rationality, having transformed also idea of time: time is the event moment, it is amorphous, distinction between the past, present and future is conditional.

The present stage of development of science seriously influences ideas of time and space: there was “a reopening of time” [14], has come true, according to I. Prigozhin and I. Stengers, some kind of “conceptual revolution” which has closely brought to understanding of derivative character of time. To take at least sensational opening of the gravitational waves predicted nearly 100 years ago by Albert Einstein. Physicists say that if to decide to be beyond today’s science, then it is admissible to imagine lines of telecommunication gravitational communication, jet devices on gravitational radiation, gravitational and wave devices of a nondestructive testing and so forth. If to address history of discoveries in the context of their influence on ideas of time space, then it is possible to tell with confidence that opening of gravitational waves – though, apparently, remote from us on the distance measured by space scale, is unconditional, will exert impact on our representations. What it will be – shattering, or only correcting – “time will show”. It is clear only that such opening of the physical world bear in themselves the potential of social changes. We will remember discovery of atom, a beam tube, electronic technologies and so forth.

That is, time is represented today as a certain phenomenon of life in which communication of space and speed of the public processes happening on micro and macro levels is reflected. And it means that attempt to penetrate into category of space time is an attempt to answer a question of life of real.

Anyway we can claim that time – not space, alien to a person, substance, indifferent to it. It has anthropological measurement, exists only because the human brain is capable to realize it and to comprehend. In turn, such judgment demands adequate tools for measurement of time. And it can’t be time, and can be something other than it. We will remember, for example, the units of measure given by us in an epigraph from the Old Testament. Here this measurement is expressed in the opposed couples of actions. Perhaps, it is one of the first examples of basic not identity of time and ways of its measurement. And at Augustine time roots in soul: “Time is no other than stretching, but what? I don’t know; can be, the soul” [4]. Also continues, a little bit later: “In you, my soul, I measure time”. In the same row it is possible to consider also ancient East category “an era of changes”.

Actually, by means of change not only measurement of social time is possible, but it is represented also to the most adequate way. Yes, it is difficult: having passed a threshold of dynamic complexity, society has appeared in an area of civilization crisis which contours outline various social dysfunctions, impregnating society with vulnerabilities, disasters, plunging it into a condition of entropy. “The escaping world” of E. Giddens, the “liquid modernity” of S. Bauman, “risk society” of U. Beck, all these names which have become image for modern society reflect understanding that there has come “the end of definiteness” in social development, and “the connected extent of a chronotope is scattered on a kaleidoscope of the broken-off fragments leading very short life” [21]. We are forced to reinterpret constantly social reality, opening new opportunities in its comprehension through dynamism and variability. Through the prism it is possible to see qualitatively new parameters in the social landscape which is self-organized in the course of human activity: the acceleration continuity, instability, a randomness of trajectories
of development opening the horizon of the problem field of a technological civilization before society. Against these processes the fundamental questions connected with life and safety of the person become the central plot of social and scientific thought again.

We will notice that the approaches which are traditionally using the astronomical concept of evenly proceeding quantitative time measured by means of hours as well as spaces – through meters are most widespread in the sphere of social researches. In this regard the concept of social time created by P. Sorokin and R. Merton [3; 17] opens great heuristic opportunities for studying and comprehension of modern social reality with its gaps and synthesis.

We will note that it wasn’t succeeded to develop thoroughly in a due measure this theory yet and to make “ideal” productive methodological means of it because there is a number of controversial assumptions and weak places [19]. But the appeal to a concept of social time with this characteristics can form a productive basis for the analysis of essentially new calls of the formed difficult society. We will present the most important of these characteristics:

• there is not one social time, but uncertain amount of different times;
• social time is qualitative, “internal” time;
• social time is not evenly, it can be slowed down, accelerate or even stopped;
• social time is a human creation.

These parameters of social time bring to understanding that any society, a social group possess a tendency to functioning in time, special only for them and in which they try to dominate [19]. Having taken this thesis as a basis, we will consider only one cut of social structure of modern Russian society – formation of a new social class – a precariat.

Transformation of the Russian society with its pronounced radical character in the 90th of the 20th century, had a consequence deep stratification changes. Key value in these processes was gained by parasitic privatization during which had happened prompt stratification of society, polarization of the income, an illegal impoverishment of the population to the mass descending mobility.

The state policy during this period, in fact, has shifted all cares of public and private life to shoulders of people, doing them vulnerable and dependent on circumstances which they couldn’t influence. The class structure special for industrial society has given way to more difficult one, but not less caused by classes. It is possible to note that a new scale of stratification where two large public segments resisting each other as essentially unequal were formed: a new social class – precariat and ruling elite.

Precariat (combination of Lat. precarium – unstable, unwarranted and “proletariat”), not built in one of the available social cultural systems, is independent, but having bilateral communications with any stratification system [9], represents the peculiar social mosaic from various social communities forming lines of modern Russian society. Sociologists include in precariat:

• a part of able-bodied population, constantly busy on temporary job (by expert estimates this social group contains from 30 to 40% of able-bodied population in Russia);
• people working part-time working week or occupied at seasonal work;
• reserve army of the unemployed (the crisis phenomena in economy of 2014–2015 connected with a fall of prices of oil and sanctions against Russia have increased the number of the people who have lost work);
• people, so-called creative professions – information technology specialists, programmers, etc. which are occupied with freelance;
• migrants;
• part of student’s youth;
• besides, from 80 million able-bodied population of 38 million Russians aren’t presented in official statistical sources as it is unclear where also with what they are busy and what are their income and living conditions [20].
All these social groups so unlike at each other rally together by common features: unstable economic and social situation, deformation of labor process, possession of the conditional or lowered status, social vulnerability.

Incomplete, or temporary employment – a peculiar indicator of state of the economy in which vulnerability of the worker is reflected. A person who is possessing professionalism and qualification, having opportunities to apply for a full employment in the economic sphere is forced to agree to low-paid and not prestigious work. Earnings at precariat are unstable, incidental, occasional. But not only in low compensation social vulnerability of a precariat is shown, it also added deficiency to the organization of rest, medical care, in the help with training of children. Precariat isn’t confident in a provided quiet old age after end of work. But the main thing, without having a clear idea of the future, precariat doesn’t see the demand of the society and prospects for itself and the families.

Most of the people, making various social groups of precariat, because of instability of the situation and fragility of civic stands form special “culture” and psychological state [13]. It is shown in the most different actions – from an anomy in behavior to the destructive activity connected with criminal structures. But the most essential – begins process of degradation of the personality, ideals and belief in justice are lost.

Of course, precariat as the segment of the real communities connected by uniform interests, bonds and actions, is only on the threshold of transformation “in a class for itself”. But it is possible to predict that, uniting in itself the enormous human massif with the status of temporariness and vague awareness of the lameness, precariat concentrates potential threats for life of society and the state.

Owing to blurring and the uncertain social status this class can’t be and won’t be base of social support of official policy [20]. On the contrary, it is possible to expect that discrimination [5] by which the social group is influenced and aspiration to find a way out of the unstable situation are capable to lead precariat at first to spontaneous, and in the future – to united and organized actions which can shake stability of society.

However, difference of process of joining and the organization of this class dispersed spatially from the formation of the proletariat, known in the history of process, that the era of network structures allows to coordinate the actions in information space.

Especially, as shows the research “Eurobarometer”, the number of horizontal communications – and strong (“those for whom I can ask as a loan or together go to holiday”), and weak grows in Russia (“those to whom I can call with a request for the recommendation for work or for the child to a school”). In comparison with results of 2012, according to respondents, the number of their strong social communications has grown twice, weak – by 1,5 times [7]. Growth of such communications in a certain measure compensates their gaps in real social life, at least partially satisfying aspiration of individuals to security. We will suggest that among those who round the clock are online in the Internet is a big part of a precariat – owing to specifics of its social status. So the prospect of its socio-political organization is already looked through. So far in it the discontent and concern accompanied with circulation of both fantastic theories, and ordinary concepts ripens: from a demonizing of the party in power and imperious elite, to a search of external enemies. Any of them carries out function of an explanation of the reasons of unsatisfactory provision of the precariat.

Alternative student’s demonstration in Milan which took place on the first of May, 2001 was the first flash of disorders of the world precariat. And further, 2005 – so-called EuroMayDay became all-European: this day hundreds of thousands of people, generally youth, have taken to the streets of the cities in all continental Europe. “It would be incorrect to consider precariat only as sufferers. Much adjoined it look for something the best, than what industrial society could offer them. And they already show that precariat can become a harbinger of a “good society” of the twenty first century” [18].
On an opposite pole of a dichotomizing inequality there is a ruling elite. Process of crystallization of the Russian ruling elite in social to a level of the dominating owners, since 90th had the characteristic features. The Soviet elite hasn’t disappeared from a national scene, and to some extent, having kept the privileged position and imperious prerogatives, has found new “ecological niches” [16]. Natives of the party nomenclature, having rejected the ideological slogans which have become unnecessary, have changed external image, and have managed to reach firm position in the highest echelons of the government. Others for which there was no more important a political leadership but material well-being have come to the forefront in new market structures, having become large businessmen and bankers.

Declaring democratic transformation of Russia, development and carrying out the measures providing creation of the social and constitutional state, the mercenary ruling elite, first of all, seeks to satisfy own interests. Representatives of political, financial, business elite, consuming medical, educational, recreational and other services abroad, haven’t created the influential groups interested in creation of the social institutes improving life of Russians. Having effectively joined in the global world, the Russian elite has carried out “exit” in other legal and social system, but doesn’t hurry to extend the European norms and values in the strategy, keeping in an invariance a traditional kernel of the Russian society for strengthening of an internal political order and legality.

In a segment of the social time the ruling elite shows a servility syndrome, keeping and reproducing the clan and corporate relations in the form of appointment to positions in the state hierarchy by the principle of personal devotion, but not for the sake of service to a debt, performance of duties by officials only counting on remuneration. “The paternalistic system needs devoted and stupid performers, but not amateur “clever men” [6].

As a result it leads to degeneration of the power, to the destruction of moral sense of the concept “elite” which is going back to Latin eligo – the electee, the best, i.e. the elite possesses higher development, talents, competence in comparison with other social groups, the aspiration to the public benefit has to be inherent in it. Hypothetically the desire to see the best people in elite remains in the Russian society, but most of Russians doesn’t believe any more that the elite consist of the best. And the concept of elite has found an ironical connotation in a certain measure.

It would seem that the middle class could alloy together the existing hierarchy in society. As of 2014 its number makes 40–42% of the population [10]. But on the structure the Russian middle class is diverse. In its structure sociologists allocate a stable kernel of 16% of Russians presented by people with the higher education, heads, businessmen and 26%, Russians having average qualification which make less steady periphery of this kernel. But against escalating crisis tendencies teachers of secondary and higher education, workers of health care, or workers with whom short-term contracts are signed, being exposed to optimization process, act as potential applicants for replenishment of the precariat. They are in a hover, “forming a certain friable, uncertain and unstable weight which is in concern of the growing instability and instability of its social status” [20]. All these processes open only one prospect: entry of society into a condition of the system conflict [1].

Whether it is possible to find a way out of this trap, having created “new models of a survival and control of degradation of the social sphere?” [12].

We will return to a concept “social time” and such its characteristic as “social time is human creation”. This parameter is capable to open more optimistic horizons for development of society if it comes to awareness of need of consolidation for creation not of some an imagined future, but the real present. Consolidation is characterized by a community of beliefs and interests and acts as a source for achievement of the purpose. Creation of a model of modern Russia founded on idea of general welfare can and has to be this purpose.

In the two-thousand-year history the idea of general prosperity accepted the most various interpretations, from emphases on material well-being of individuals to its restriction for the
sake of blossoming of culture, humanistic values. Thereby an infinite variety of types of the societies were born urged to emphasize the pluralistic width of ideas of the future and abundance of opportunities of development which in a common denominator have been presented by the main thing – concentration on a person and his activity, but not only as a resource, but as a purpose of development [11].

In the history of idea of the general benefit there were many falling and take-off, but today it can be transformed to a form of the socio-political project applicable to conditions of modernization processes in Russia. “Creation of society without social sufferings, without injustice, with the high level of safety, the frictionless social and ethnic relations, reasonable satisfaction of basic material requirements, a possibility of realization of creative abilities of a person” [15] can become the purpose of this project. It will demand superordinary political and organizational efforts. As it is impossible to forget about existence of the groups having different values and different interests in society, many of which reject idea of general welfare. But it is necessary to remember also the main formula of democracy where solidarity is based “on recognition of objectivity of interests of social groups which reconcile a compromise, refusal of part of interests for the sake of preservation of their basic unit” [8].

Not declarations, not illusions of fast democratic transformation, and forward transformations and concessions of ruling elite will provide real implementation of positive changes in the thickness of the public relations. The idea of national consolidation acts here as necessary “alternative to the remaining economic and social fragmentation of the Russian society, alternative to mistrust and estrangement between various public groups” [2]. Thus, only consolidation of all social groups on the basis of a compromise and their joint activity can give to time a visible, notable design of multidimensionality social, but not broken off integrity. And then time as a form of internal feeling of contemplation itself will fill Russians not with a feeling of deep disappointment and defective, but desire to work for achievement of new boundaries by the Fatherland.

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REFERENCE TO ARTICLE
Corporative Social Policy As an Instrument of Dialogue Between Capital and Labor

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Annotation: the author offers interpretation of corporate social policy as the most important factor providing for effective discussion among directors, owners and employees of an enterprise. Principal conceptual approaches to study of problems of dialogue between capital and labor are investigated. Studies of social problems and principles of effective interaction among employees and directors provide a chance to define the most important problems of an enterprise development and ways to overcoming of crisis manifestations in economics and social sphere. The article will be useful for specialists of state departments and agencies taking part in development of politics related to entrepreneurship, labor sphere as well as for entrepreneurs, researchers, postgraduates and students of higher education institutions and for a wide circle of general readers.

Key words: labor; entrepreneurship; corporate social policy; sociology of entrepreneurship; social responsibility; economic sociology; sociology of labor.

In the current situation corporations all over the world implement social programs aimed at development of local infrastructures as well as at provision of social guarantees to their employees. However in many countries the chaotic character oriented towards individuals makes itself conspicuous against the background of corporate social responsibility increase. For instance, a random social policy is specific for Russian companies. Entrepreneurship as an organized force does not contribute to improvement of social infrastructure. What is created in the sphere of welfare is done by individual entrepreneurs in accordance with their own tastes and beliefs but employees’ interests are not taken into account.

Problems of labor and capital interaction within limits of entrepreneurship’s economic and social functions performance were interesting to researchers in the epoch of capitalism emergence as well as in epoch of global economy bloom. For example, K. Marx regarded entrepreneurs-capitalists rather negatively. In the introduction to the first edition of “Das Kapital” Marx stated: “I draw figures of capitalist and landowner nowhere near the pink light” [9]. It is possible to say that this attitude is connected with denunciation of capitalist formation by Marx and with his critique of the capitalist society despite its numerous advantages.

In the foreword to the first edition of “Das Kapital” K. Marx mentioned “the most fierce, the most ignoble and the most ugly passions of human soul”, “furiae of private interest” [9]. However in this particular instance Marx demonstrates approach to the problem quite different from the approach employed by classics of economic theory. Marx did not recognize possibility of interrelation of “private interest” and interests of society in general and other social group interests.
The great German scientist, economist, philosopher, and sociologist Max Weber made a big contribution to the further development of notions of dialogue between entrepreneurs and working class. The Western sociological tradition often designates Weber as the great bourgeois antipode to Marx and approach developed by Weber is often presented as a considerable alternative to the Marxian concept. To a considerable extent that is determined by the contribution Weber made in development of problems of entrepreneur's behavior which Weber regarded as the epitome of rationality and efficiency.

Weber based his notion of entrepreneur on the concept of “ideal type”. According to Weber, the concept gist consisted in behavior the principal aim of which was not to study the essence of events or phenomena but to determine a level of rationality of phenomena that occurred in the real life, of whatever social constructions and real life situations.

It is important to understand that Weber considered economic activity of an individual as a social activity only in the case when interests of other individuals were taken into account in the process of economic benefits distribution [16]. Scientists interpreted “rationality” notion very broadly, as functionality, efficiency, as the maximum benefit from use of invested resources and efforts made, as a choice of the shortest way to achievement of the goal to be sought. Weber thought that criterion of rationality had no direct relation to specific goals that had to be achieved.

According to Weber, “uncontainable avarice in matters of gains in no way is identical to capitalism and even less is identical to the spirit if capitalism” [16]. According to Weber’s concept, a successful entrepreneur-capitalist is a representative of the rational type of behavior and this type of behavior imparts morality to a society. Weber’s notions of an entrepreneur as a rational agent have brought to bear a great influence on public opinion of the Western countries.

Research works of Russian scientist N.A. Volgin are of great interest within the limits of labor and capital interaction studies. Theoretical approach to understanding of an enterprise corporate social policy suggested by Volgin is based on consideration of a company's social activity, first of all, on consideration of the company development, its internal resources and improvement of its personnel policies.

Volgin’s concept pays the greatest attention to problems of skilled personnel training and increase of skilled personnel performance. Corporate social policy is actually identified with social and labor sphere of an enterprise: “All constituent elements of an enterprise social and labor sphere and key directions of an enterprise social policy which encompasses employment, rate setting, organization, remuneration of labor and protection of labor, social partnership, social protection, access to social infrastructure, personnel training are not a deadweight, not a second rate matter. On the contrary, corporate social policy defines and determines milieu and system of mechanisms that make launching of an enterprise economy as well as economy of a country at large possible” [2, p. 41]. Indeed social and labor sphere of an enterprise plays significant role in its functioning and development. At the same time it would be wrong to analyze social and labor relations at an enterprise and corporate social policies as identical notions.

Corporate social policy should be considered as a broader concept. Corporate social policy is one of the most significant directions of enterprise activities which provides for an enterprise efficient interaction with society and state, creation of social package inside the enterprise, its participation in social projects and programs implementation, realization of corporate culture norms [4]. Not only management structures of individual companies but businessmen associations that will elaborate directions and norms of corporate social policies implementation and ensure their fulfillment can be agents of corporate social policies. At the present day it is possible to speak of significant role of the state in corporate social policies shaping and development. Effective state support and incentive scheme ensure realization of social guaranties for employees.

It is impossible to forget that management of a specific organization has to contribute to development of social activities main directions proceeding from an organization’s economic
opportunities. An employee may also act as an agent of corporate social policy provided he/she shares norms of a company’s corporate culture. At the same time such employee is an object of corporate culture because principal measures of internal social policies are aimed at him or her.

Corporate social responsibility of the present day Russian enterprises becomes an object of public appraisal with increasing frequency. Success of companies and their social reputation often depend on socially responsible actions companies undertake. However, despite serious business competition in the sphere of social responsibility, Russian companies’ solutions in this sphere are not distinguished with diversity. A frequent set of solutions undertaken by individual companies and big corporations for support of their employees and social infrastructure of regions is observed.

The Russian sociological literature presents a number of research approaches that consider main directions of internal corporate social responsibility [1, p. 75]. These directions normally include the following positions:

- Retraining and requalification of employees, personnel development;
- Development of corporate culture norms and principles;
- Recreation and rehabilitation of employees;
- Additional payments (bonuses) to employees and retired employees;
- Health improving sport programs;
- Social help to employees’ children.

A sociological study of main characteristics of corporate social policies and determinants that define peculiarities of these policies at big and medium Russian enterprises was organized on the base of the Russian State Social University in 2011. 1500 employees from five Federal circuits of the Russian Federation took part in the study. In 2015 the enquiry of experts, i.e. directors and top managers of big and medium companies, was held and that allowed us to update results of empirical study.

Employees of enterprises were offered to choose several most significant directions of social support they required personally. The following directions were recognized as the most required: distribution of vouchers to vacation homes/day care centers for children (more than 43% of responses), additional health insurance (40.3% of responses), and payment of wages in due time (36.8% of responses). Preferential/mortgage loans and support of nonworking retirees proved to be less required (25% and 14% of responses respectively, see fig. 1).

**Figure 1. Distribution of employees’ responses to the question: “What Social Assistance Directions Indicated Should Your Enterprise Develop According to Your Opinion?” (percentage of the polled people total number)**

Provision of employees’ right to join trade unions is an important factor of labor and capital relations stabilization. In the course of empirical study employees’ requirement in realization
of such corporate social responsibility direction as additional protection of employees rights and interests have been established. According to the respondents, trade union organization has to play important role in this direction. On one hand, the Labor Code of the Russian Federation says about a right of employer to provide for conclusion of collective agreement with trade union but is silent about employer’s obligation to do that. On the other hand, the Administrative Violations Code defines punishment related to an employer’s refusal to be a party of such conclusion [11].

Results of empirical sociological study demonstrated that directors of state (public) enterprises adopted decisions to conclude collective agreements with trade unions by far more frequently that directors of private enterprises. 73% of the polled public enterprise directors indicated that their enterprises concluded collective agreements with trade unions while 85% of the polled directors of private enterprises said that there was no such agreement at their enterprises (see fig.2).

![Figure 2. Correlation of Responses to Questions “What Is Organization and Legal Form of Your Enterprise?” and “Is Collective Agreement with Trade Union Concluded at Your Enterprise?”](image)

Similar situation was observed in the course of sociological survey of employees. Over 50% of the polled indicated that trade union did not act at heir enterprises. 38.2% of the polled confirmed that trade union was available at their enterprises and 10.5% did not know at all whether trade union organization existed at their enterprises or not. In the course of the poll it was discovered that employees of public enterprises were better informed about trade union organizations activity than employees of limited liability companies, open joint stock and closed joint stock companies (respective figures are 65.5%, 24.7% and 38.5%, see fig. 3).

![Figure 3. Correlation of Responses to Questions “Does Trade Union Organization Operate at Your Enterprise?” and “What Is Legal Organizational Form of Your Enterprise?” (percentage of the polled employees total number)](image)
In the course of study employees were asked: “What directions mentioned should be developed at your enterprise, according to your opinion?” According to employees, the most required direction is improvement of labor and rest conditions. This position was mentioned by slightly over 60% of the polled. The respondents also rather frequently pointed out protection of employees’ rights and interests (this response was given by 54.6% of the polled) and provision of social protection to every employee in direct dependence on his/her personal labor contribution (this response was given by 36% of the polled). The least popular directions of trade union activity proved to be creation of conditions for cultural and spiritual improvement of trade union members (20.1% of responses) and work aimed at increase of trade union membership at an enterprise (9.8% of responses).

Efficiency of human resources management is also a significant factor of employees and management interaction optimization. Results of experts enquiry (directors of enterprises were polled) confirmed the trend discovered during massive poll of employees working at big and medium companies. The trend is related with poor development of confidential information distribution systems. The system of confidential information distribution at an enterprise represents a new procedure of personnel management and provides for not just a possibility to transfer information from employees to directors but also prevents information leakage from organization [7, p. 25].

Regulation of labor process is directly connected with employees’ satisfaction with their work and availability of system which informs director about employees’ dissatisfaction with their work is an important link. Performance, profit and success of company depend on that directly. Therefore, understanding of the fact whether system of director information about dissatisfaction of employees with their work existed or not, had a great significance in the course of study. Majority of the polled directors (69%) answered to the question: “From what sources you as a director can get knowledge about problems caused by dissatisfaction with work among employees?” that they got such information from personal conversations with employees. And only 17.1% of directors mentioned such method as formation of confidential information system. It should be emphasized that directors of Moscow private enterprises comprised the majority of those who mentioned this method.

Employees polled in the course of the study were at loss when they were asked to answer the question: “Does confidential system of director information on dissatisfaction of employees with their work exist at your enterprise?” The answer to the question proved to be difficult for 46% of the polled employees. 23% expressed their certainty that such system existed at their enterprise while 31% indicated absence of such direction of corporate social policy at their enterprises. These statistics says that system of confidential information still is quite novel for the Russian corporate management.

Making of important for company decisions and provision of information on these decisions for all organizational units is an integral part of corporate social policy implementation in organizations. Information of employees about “earthshaking” decisions made at enterprises also became one of our analysis facets. In result of employees polling 34% of respondents noted that all employees were fully informed about all issues that occurred at their enterprises. Nearly one third of the polled employees (28%) said that employees were informed about changes with a little delay. 30% of respondents noted that rank-and-file employees did not know anything about decisions made at the level of top management. The question actually did not cause any difficulty because the share of those who found it difficult to answer the question comprised mere 8%.

Employees who took part in the study were offered to appraise the extent of their companies’ compliance with labor laws requirements. The principal goals of the labor laws are establishment of the state supervision and control over abidance by labor rights and freedoms of citizens, provision of favorable labor conditions, protection rights and interests of employees and employers.
According to the polled employees’ opinion, the following requirements of the labor laws are abided by at the present day Russian enterprises in the most rigorous way are the procedure of medical/maternal leaves granting and prevention of payment delay cases (40,5% of responses), observance of employees’ dismissal procedure (43,7% of responses) and conclusion of labor agreement (56,1% of responses).

As analysis of the study results demonstrated, failure to conclude labor agreements with employees was, first of all, the problem of private enterprises. A considerable number of respondents (up to 9%) who were workers of private enterprises indicated that requirement to conclude labor agreement is disregarded.

In the course of the poll respondents were asked about enterprises’ payment for additional health insurance. The greater part of the polled employees (55.7%) confirmed existence of such insurance while a bit more than 33% of the polled noted that their companies did not pay for health insurance of employees, and 10.9% found it difficult to answer the question. Nevertheless, health insurance is legally recognized as a form of social protection of population in the sphere of health protection. The principal normative legal act that governs process of compulsory health insurance is the Russian Federation Law “On health insurance of the Russian Federation citizens” (hereinafter referred to as the Law) adopted in 1991. The Law establishes economic, legal and organizational principles of health insurance of the Russian Federation population, defines compulsory insurance as one of instruments of financing medical organizations and creates foundation for health insurance funding of public health service in Russia. As the integral part of state social insurance the compulsory health insurance provides all the Russian Federation citizens with equal opportunities in receiving medical and pharmaceutical assistance in amount and on conditions that are compliant to the programs of compulsory health insurance.

But provision of additional opportunities of health insurance at enterprises is an effective measure of social support given to employees. Nevertheless respondents answered to question “In what polyclinic are you served?” as follows: 69.8% said they were patients of district polyclinics, 11.5% said they were patients of departmental polyclinics and 7.6% were patients of private polyclinics.

Additional material aid to employees who are in maternal leaves is a significant social guarantee for employees. In result of the study the following data have been obtained: availability of such payments was mentioned by 34% of the polled employees. A bit more than 36% of respondents indicated that additional payments were not practiced by their companies. A bit less than 30% of respondents found it difficult to answer the question.

Nowadays granting of such social guaranties to employees is getting to be increasingly widespread component of corporate social policy formation. Many big companies and representative offices of international corporations operating in the Russian Federation territory as, for example, Mars, Novotech, Wimm Bill Dann and others make big payments to employees that are on child-care leaves and these payments and these additional payments amount up to a half of the salary.

Housing credits accommodation is one of the indices of company’s internal social policy. The practice is common in some big Russian banks where employees can take mortgage loans on privileged terms. However in the course of our study it was discovered that only 15% of the polled knew about opportunity to get privileged mortgage loans at their enterprises. Majority of the polled, nearly 50% of respondents, indicated that their enterprises did not implement this direction of corporate social policy. It is interesting to note that more than 48% of employees who are employed at enterprises that have legal organizational forms of closed joint stock and open joint stock companies mentioned that their companies provided an opportunity to get mortgage loan. It should be said that over 27% of respondents-employees found it difficult to answer the question about preferential mortgage granting.
Training and requalification of employees is one of key directions in the current social policies of the Russian corporations. The following trends have been established in result of employees polling. More than 47% gave the affirmative answer to the question: “Does the enterprise where you work pay for retraining/requalification of employees?” That gives evidence of companies’ high interest in development of their personnel.

Correlation of answers given to questions about retraining of personnel and forms of an enterprise ownership has demonstrated existence of these programs of social support, first of all, in closed and open joint stock companies.

As one of directions of wage workers and enterprise management relations optimization can be mentioned special events aimed at collective banding and organized by management. The greater part of directors polled indicated that celebrations of companies’ memorable dates, national holidays and collective leisure activities were the most effective events of such kind. 51% of respondents mentioned celebrations of memorable dates as the most effective event aimed at collective banding. Mere 5.7% of respondents did not think that any of the mentioned events were effective (see fig.4).

Some of the polled top managers noted that “collective celebration of employees birthdays” can be an effective instrument of collective banding.

Summing up it can be said that in recent years top managers of Russian enterprises began to realize the necessity to establish dialogue with wage workers in the process of economic and social development of their enterprises. At the same time directors’ striving to realize social responsibility has different manifestations in public and private companies. Public enterprises implement the Soviet type standard of corporate social policies that entrusts protection of personnel predominantly with trade union organization. In its turn, the trade union in a greater extent pursued the object of employee protection against risks but not the object of extra guaranties provision.

Internal direction of private enterprises’ corporate social policies includes, inter alia, creation and development of corporate culture. It is opinion of the polled top managers that sustentation of collective cohesion, formation of corporate values and norms shared by all employees is very important for creation of favorable psychological climate in their companies and, ultimately, for overall development of companies. Such methods of human resource management as, for instance, system of confidential information are employed in companies rather infrequently and in public sector they are used less frequently than in private sector.
Corporate social policy can become an instrument of effective dialogue between entrepreneurs and employees. The following directions of corporate social policy contribute to achievement of the end: creation of new jobs, high level of wages provision, social guaranties for employees, assistance to retraining and advanced vocational training, privileged mortgage loans, development of corporate culture and other measures.

References

REFERENCE TO ARTICLE
Methodology of Researching Social Changes

Annotation: in sociological science social changes have long been identified with social development, social progress, and social evolution. It was the result of ideologization of the general scientific principle of evolutionism and its extrapolation to social processes. Socio-historical process was interpreted as a gradual process of changes, i.e., as a social progress. Being based on retrospective analysis of the Western and Russian sociology (from Henri de Saint-Simon to I. Wallerstein), the article defines basic provisions of the methodology of researching social changes and integration processes in the post-Soviet space. The authors note that the methodology of analyzing contemporary realities and perspectives of social changes must be based on a new paradigm of the Humanities. Basic principles of analyzing social changes are defined. Social progress is subordinated to the laws and causes of the universal progress but to a large extent it depends on the person’s moral nature. A. Giddens, a British sociologist, describes the development of ideas about the essence, nature and factors of social changes in the Western sociology best of all. He not only gives a retrospective of sociological approaches to social changes and makes critical comments about a particular theory, but also considers the influence of certain factors on the processes of social changes. The article emphasizes that since the processes of globalization have contradictory and complex nature, the integration of post-Soviet public and state formations in international social and economic, social and political and social and cultural structures and institutions should be based on regional polycentrism.

Key words: social changes, integration processes, reintegration, globalization processes.

The problem of social changes is an important part of sociology [7; 11; 12; 15]. Its importance for the contemporary science increases according to the complication of social processes both in the world and in certain societies.

The fact of continuous social changes in certain societies and in the world is acknowledged by all thinkers. The differences are manifested in ideas about the essence and content of the process of social changes, factors that cause them, and methods and tendencies of social transformations [4–6].

In sociological science social changes have long been identified with social development, social progress, and social evolution. It was the result of ideologization of the general scientific principle of evolutionism and its extrapolation to social processes [20; 21]. The movement of the human intelligence was also regarded from the perspective of this general methodological prerequisite. Hence, the social and historical process was interpreted as a gradual process of changes (sometimes with small digressions or deviations), i.e., as a social progress [1].

Progress theories of A.R. Turgot, J.A. Condorcet, and H. Saint-Simon based on the idea of generality, unavoidability and imminence of gradual social development had direct impact on forming opinions of both founders of the structural and functional direction [2; 14]. A. Comte and H. Spencer who appeal to continuous, so called evolutionary development of social structures and institutes and the creator of the historical materialism concept, the founder of the conflict theory K. Marx who was a follower of fundamental, revolutionary transformations in
the society with the purpose to eliminate social and class inconsistencies based on economic inequality [10, p. 8].

The progress is identified with the human nature. Everywhere where there is a person the progress has already started. In spite of the fact that every person has the beginning of the same progress, external circumstances influence its manifestation. Along with this, the human intelligence turns them into obedient servants of the progress in relation to geographic and climatic conditions as factors of the progress. Turgot did not agree with Ch. Montesquieu. He thought that the impact of these factors should not have been exaggerated. The basic driving forces of the progress include desires that can be calm and aggressive. Herewith, aggressive ones are the beginning of the progress as there is the beginning of the activity and the required attribute of some phases of the civilization.

The concept of Condorcet is a direct development of the Turgot’s progress theory. The French thinker is convinced that the progress of the mankind is provided by the laws of nature. The nature tied the progress of education with the progress of freedom, virtue, and respect to natural rights of the person with invisible but indissoluble bonds. The person and the mankind are unified. The difference is that the individual’s life is limited by the frames of his life and the life of the mankind is eternal. However, both the person and the mankind are in the state of continuous development (above all, skills).

However, this process includes its difficulties. Stagnation in the development of primitive societies is caused by the climate, habits, engrained traditions, intelligenceal laziness, weakening curiosity, and superstitions. At the same time in more perfect (progressive) societies “the progress of intelligence not always led to the happiness and virtue” [2]. And the transfer itself from imperfect to more perfect society was cruel and painful. However, at any rate the progress consistently moves on, and the knowledge improves morality. In other words, the progress is firm and continuous in general and as a whole, i.e., it turns into an extreme abstraction.

Social progress for H. de Saint-Simon is the progress of intelligence that in its turn is a process of comprehending the reasons of phenomena [14]. Depending on how these reasons are comprehended – by images or ideas – the progress of intelligence has two cycles. The first one is performed on the basis and in the form of religion; the second one is on the basis and in the form of scientific disciplines. Each of these cycles covers 1,100–1,200 years, but within the cycles the intelligence undergoes three stages of development. At the last stage of the second cycle, the paradigm of the social structure, if we call it in the modern language, will be changed. Ideas move the world to a better life. The discovery of the law of gravitation by Newton is the beginning of changing the general idea and trust in the mankind, and as a consequence, the necessity to transform social structures by scientific or religious constitution. Radical social overturn, global revolution that will result in another social world are required. The progress of the human intelligence has achieved that stage when the true knowledge of reasons of phenomena and consequently fundamental social changes became possible. The gradual development of intelligence leads to the world revolution. Unlike some of his predecessors for example Rousseau, Saint-Simon was convinced that the vector of progress pointed only forward and the human’s happiness did not remain in the past but expected for him in the future.

The evolution of opinions of Saint-Simon had led to the fact that he replaced two initially developed cycles of the progress by three epochs due to placing one more between them – critical. In his work “On Industrial System” he says about the great change or about transfer from the feudal and theological system to the industrial and scientific one. However, in order to make this change, during several centuries special activity of classes was required. These classes include legists as he calls lawyers, men of law for the political area, and metaphysicians in the spiritual one. Thus, the progress of intelligence goes on in the spiritual area from the theology to the science through metaphysics. Such scheme already resembles the law of three stages
The founder of sociology A. Comte thinks it is a science about the order and progress, durability and activity, connection and expansion, and hence “in any real science there is a basic difference between statistical and dynamic assessments of any subject” [1]. Along with this, the order and progress are various expressions of the social unity.

Contradicting revolutionary transformations, assessing early capitalistic relations as crisis, and feudal ones as the ones that restrain social development, Comte stands for gradual, reformation changes in the society. In spite of the fact that contemporaries had not accepted the ideas of Comte or had criticized them, the further development of the sociological thought showed that the search for ways of harmonic union of social order and social progress was one of the actual directions of the science that was to cognize current laws of social phenomena and processes.

For H. Spencer the idea of the universal evolution is a central point of its sociological concept. However, unlike Comte he differently tries to avoid organicism, emphasizing that the similarity between the biological and social organism does not lie in the material basis, but it is in the principles of the systematic organization [16, p. 23].

Thus, on the one hand, social progress is subordinated to laws and reasons of the universal progress. However, on the other hand, it depends on the moral nature of the person. To our mind, these statements do not have contradictions. In the first instance it goes about objective factors. In the second one it goes about subjective ones. Herewith, biological and psychological constitution of the person is the primary factors as the person receives them from the nature, and the moral nature, ideas and beliefs are secondary as they are acquired and dependent: one depends on the social discipline, another – on social circumstances. Of course, Spencer failed to subsequently develop the idea about subjective factors because he was limited by the orientations of evolutionism that did not allow the person’s will to interfere in the unavoidable process of the universal progress [16, p. 23].

The theory about the division of social labor proposed by E. Durkheim was formed under the influence of concepts of A. Comte, H. Spencer and F. Tonnies. Here the evolutionistic approach goes with structural and functional ideas. The development of the human solidarity from the mechanic to organic form, and the development of societies from segmental to organized ones are based on the evolutionistic idea about the subsequent change in time and complication of social species. Along with this, the French sociologist does not follow the unilinear evolutionism and regards social development in the plurality and complexity of its forms and directions.

According to Durkheim, the division of social labor is not an economic phenomenon but universally social one that pays the role of the factor of the reason that stipulates the settlement of organic solidarity. He thought the population compressed and increased in the volume of societies as the reason of the labor division: “The labor division is developed directly proportionally to the volume and density of population and if it continuously progresses in the process of the social development, it happens because societies constantly become denser and as a rule more voluminous” [3].

The appearance and development of civilizations are also required consequences of changes that take place in the volume and density of societies. The intensification of labor creates a
The way to this ideal can be decreased if “instead of letting reasons accidentally produce their consequences conformably to the directing forces, the reflection interferes and manages their movement; it can prevent people from many painful attempts” [3]. In other words, people are not inactive bystanders of their own history. However, herewith, Durkheim emphasizes that there is nothing in the social life that would not be in individual consciousness, but almost everything it includes was taken by the individual from the society.

The Durkheim’s concept had a great impact on the development of the structural and functional direction of sociology [3]. However, no matter how important the role of the population density and volume are in social changes, it is impossible to acknowledge it as a principle factor of the division of social labor and social evolution. It is not occasional that one of the prominent functionalists of the XX century T. Parsons distinguished the changes caused by the increase in the society size and the changes of structural and institutional character. The French thinker acknowledges science, morality, religion, and other social phenomena produced by the person as factors that contribute to the decrease in the way or overcoming of fluctuations in the process of social development. It is nevertheless secondary in relation to natural and objective process of the biological evolution of the person. The objectification of the social evolution process happened to be a priority basis of theoretical constructions both for Durkheim and Spencer.

One of the most influential evolutionistic theories of the end of the XX century is the theory created by T. Parsons. He thought social evolution to be the expansion of the biologic one, although it had distinct mechanisms. He proposes to consider the evolution in terms of evolutionistic universals [13]. The functional theory of social change developed by Parsons is of considerable interest for the problematics we regard. As it was noted, the American sociologist distinguishes two types of changes. The first one takes place when the system considerably grows and its “immensity” increases; for example, in case of the population growth. The second one takes place in case of qualitative and structural changes, i.e., when “the process of structural differentiation and consequential development of standard and mechanisms that integrate differentiating parts” [13].

In order to analyze the processes of changes of the second type, the scientist has to change a permanence criterion. This criterion is a structure of the social system. On the one hand, any system is a structure or a number of units and components with stable features that can be relational; on the other hand, these are events and processes when “something” happens and changes some features and relations between elements of the system. Hence, stability is both a defined characteristic of the system, and the term identical to the stable balance that can be both static and mobile. Parsons states that “the system is stable or is relevantly balanced if the relation between its structure and processes that take place inside it, and between it and the environment, is such that the features and relations we call the structure are unchanged” [13; 18]. In their turn changes are processes that are opposite to stability and balance. Parsons assumes that there are systems for which the notion of balance is relevant, and which undergo changes that firstly violate the balance and then lead the system to a new balanced state.

The social system consists of four interrelated subsystems that fulfill relevant functions: adaptive (economy), the one of goal setting and goal achievement (politics), integrative (legal and non-formal system of social control), and latent (family and other institutes of bringing up and socialization). As a rule, not all subsystems fulfill their functions smoothly. The information about shortfall of its function by any subsystem gives an incentive for conscious improvement of its efficiency, i.e., its material and professional provision is intensified. However, it continues until the improvement of its functioning starts causing negative consequences and influencing the functions of the subsystem that is opposite to it. For example, the complication of relations in the economic subsystem of the society with the necessity led to weakening of the family
function of the subsystem that according to the development of productive and professional relations is decomposed from the kindred group to the nuclear family and already does not cope with the functions of bringing up and socializing. That’s why the society makes efforts to protect this institute.

Thus, firstly, social changes lead to a sort of violation of the system balance; secondly, the system as a self-setting mechanism improves functioning of its subsystems due to material and other “power-fix”; thirdly, it causes dysfunctions of the subsystem that is opposite to it; fourthly, it is “treated” by the same method; fifthly, the interrelation and inter-influence of subsystems are regulated by the social consciousness that receives information about functioning of the subsystem of the society. It contributes to the return of the system to the balanced state.

In and of itself the sociological construction of Parsons is meant to explain reasons of social changes in the systems, for which the balance is really relevant and social integration is provided by the legitimation of a standard normative order people are oriented on in their behavior. Parsons is convinced that moral standards bear large social content and are an important aspect of the individual’s value system in the system of social action. However, values can also change.

In the Western sociology another paradigm of social changes that is alternative to functionalism has a considerable impact. It goes about various modifications of the conflict theory that is based on the idea about the conflict as an obligatory form of social interrelations and even directing force of the social development. The founder of this direction is K. Marx.

The methodology of Marxism sociology or historical materialism is an idea about materialistic understanding of the history and formational approach to historical process.

The K. Marx’s concept of social order is based, firstly, on the belief in gradual unilinear progressive development of the mankind; secondly, on the grounding that in its development the mankind passes five stages or formations: primitive communal, slave-owning, feudal, capitalistic, and communistic [10, p. 8].

The English sociologist A. Giddens proposes the most detailed introduction of the development of ideas about the essence, character and factors of social changes in the Western sociology. He not only gives a retrospective of sociological approaches to social changes and proposes critical notes about the theory, but also regards the influence of various factors on processes of social changes.

Giddens distinguishes three groups of factors that have stable impact on changes: physical environment, political organization, and cultural factors. Herewith, he emphasizes that the direct impact of physical environment on social changes is not so massive, because there is no direct and continuous relation between the natural environment and a type of productive system. The character of political organization has a considerable impact on social changes in all societies except tribes of hunters and foraging people. The military force is the most important factor of political influence. However, it is not an obligatory factor of the increase in the efficiency of the productive system and the level of welfare. The cultural factors, to which he refers religion, style of thinking and consciousness, nature of the communication system and leadership, also have various signs of impact on social changes. Religion can both contribute to progressive changes and be conservative. The development of means of communication has a positive impact on changes. In his turn, the leader “who can conduct original and dynamic politics, attract masses or change the traditional way of thinking can make a real overturn in the existing state of things” [8].

Analyzing fundamental changes for the recent two hundred years, Giddens a sort of modifies one of the factors of changes and proposes to consider the physical environment in the context of “the universal importance of economic factors”. Hence, he regards industrial capitalism as a factor of fundamental changes of the most important social institutes and the mode of life of contemporary people.
Giddens sees the perspectives of further changes in the increase in the role of information that will become the basis of the productive system. He does not propose his own variant of social changes in the future. However, he does not agree with a number of characteristics of the post-industrial society offered by D. Bell.

It is necessary to admit that as a whole the universal methodological approach of the English thinker to factors of social changes is rather convincing because it accumulated factors that acted as principle or priority ones between various Western thinkers and showed a complex character of their impact on social changes by emphasizing the complexity of these impacts.

The concept of the world system of I. Wallerstein aims to reveal the causes of the global world inequality.

He thinks that for the recent 150 years one of the basic elements of the world social science has been specific interpretation of the European history. It created the deep layer of the common European culture. It became the common property of two major world views of the recent one hundred years, liberalism and Marxism that were opposite to each other in other issues [17, p. 84].

This interpretation of history took the form of a historical myth that included two basic provisions. The first one is in the fact that a new social layer of the city middle class emerged from the feudal world of the medieval Europe. Initially it economically blasted and then politically overturned the old system. As a result the capitalistic economy with the market dominance, the representative political system based on individual rights emerged. This process was acknowledged by the “Marxism and liberal consensus” as progressive.

The second provision is based on the acknowledgment of the modern history of the expansion of economic interests from the local to urban to the national economy located in the national state.

Wallerstein is convinced that these provisions are the falsification of history. He proposes an alternative conceptual scheme that more successfully and fully grasps the real modern social world [17, p. 84].

The capitalistic world economy assumes the existence of the nucleus, half-periphery, periphery and external arena countries. A similar structure reflects assertive hierarchy and the level of the development of the system parts. As the countries of the nucleus dominate in the world system, international relations are organized in the manner to realize their interests. The global world equality is stipulated by the fact that the first world countries got an opportunity to exploit resources of other countries, especially third world countries involved in the system of the world capitalistic economy as a result of the colonial expansion.

Capitalistic world economy puts pressure on interpersonal and contractual relations of people, politics and culture. Being rational according to its form, it is irrational according to its content. It displayed its abilities in solving short-term and medium-term problems and demonstrated these abilities for the future. In doing so, it is violated the system balance and created such changes in the deep structure that will eliminate the adaptation opportunities in the future.

The Wallerstein’s theory is conformable with the theory of imperialism of J.A. Hobson and V.I. Lenin where the reasons of states inequality are explained by the politics of colonialism that led to the breakdown in the welfare of the Western and third world countries, as well as the theory of dependence of A.G. Frank who thought that the impoverishment of the third world countries was a consequence of their subordinating position towards the Western world countries.

At the present time the problem of social changes acquired another angle of view. No today’s thinker denies that the social world of the planet has fundamentally changed. The differences appear in the assessment of the nature of such changes, their social efficiency and criteria of gradual development of social processes.

Rapid change of scales of the person’s creative and productive activity that led to the globalization of social processes began at the end of the XIX – beginning of the XX centuries.
That’s why the complication of social interrelations and search for their optimal development was apprehended by the science of that time.

The Second World War made the fact of the global unity of the mankind obvious. The scientific and technical revolution extended the possibilities related to communication and interrelating of people on the planet level. Along with this, ecological problems set a task to assess criteria of the efficiency of the person’s economic and productive activity, the extreme of poverty and wealth, and the crisis of spirituality and humanism. This is the necessity to reassess the results of social development. The ideologeme of the universal progress taken on faith by the classical sociology was put into question. The science of the twentieth century made a paradox discovery that the progress is not always gradual development.

By the end of the XX century the world ceased to be divided into two dissenting camps. However, it got a problem of numerous local and regional oppositions that not only failed to decrease but due to unpredictability even increased the threat of security of the planet, separate states and personality. By the beginning of the XXI century the world has got the necessity to solve another “axial problem” – the interrelation of civilizations and ethnic groups that are different according to geopolitical, material and technological, natural and ecological and sociocultural aspects of the development [19, p. 3].

These and other problems of the global character require joining forces of people on the planet as nobody has doubts about the fact that the locality of threats does not exclude their impact and expansion.

The science, including sociology, has a task to analyze forms and directions of the development of the whole range of global social transformations. The methodology of analyzing contemporary realities and perspectives of social changes must be based on a new paradigm of the Humanities according to the following principles and approaches:

– Anthropogenic character of the majority of contemporary civilizations compromised not only the existence of the human population but also the natural environment that surrounded it. That’s why the ecological imperative must be the basis of all theoretically applied constructions of the social science that increases the scientists’ social responsibility before the world.

– Further progress of the mankind is impossible without its cardinal refocusing to humanization of all parts of the private and social life. It requires comprehensive scientific analysis of the terms and conditions and perspectives of the development of not an abstract mankind, but the “respect” not only of rights and freedoms of every separate person, but first of all of its right to live in the broad sense of the word.

– The analysis of the growing character of global processes must be based on the acknowledgement of the polyethnicity of the contemporary world. It intends to expand the range of traditional methods of integration with non-unified forms and directions based on the acknowledgment of the originality and uniqueness of modern ethnic groups and civilizations.

The character and content of institutionalized forms of the interrelation of modern civilizations contributes to the accruement of the threat to form a new world empire or a unipolar world that intends to impose Euro-centralized and anthropogenic and consumptive values and lifestyle.

In their turn processes of regionalization reflect the need of modern states to overcome this tendency and to form a polycentric world based on the acknowledgement of the originality and uniqueness of local civilizations, whose level of development as well as internal and external interethnic complementarity contribute to certain integrational expectations of the population and are the most important subjective factors of integration processes.

Regional integration is a naturally determined and required stage of globalization and internationalization of contemporary social processes, because it reflects the multilinearity and occurrence of numerous factors of the social historical processes.
Along with this, processes of regional integration do not mean the scaled-down version of the “regional monopolar world”, where the ethnic and civilized nucleus will impose value-conscious and other dominants upon peripheral ethnic groups and societies. That's why polycentrism must also be a methodological ground of this form of the integration interrelation, i.e., it must go about the regional polycentrism.

The partnership of social and state entities, ethnic groups and civilization on the contractual basis is the only way to efficient social transformations.

References


REFERENCE TO ARTICLE

Health As a Value in the Value Consciousness of Russians: Towards the Future of the Nation

Annotation: the article provides an overview of health problem as a value in the value consciousness of Russians (the problem is taken from standpoint of its inclusion into the block of socio-cultural values and motivational approach to study of values). Factors that form attitude to health as a value are determined.

Importance of dissemination and promotion of concept of Russians’ behavior aimed at self-preservation is accentuated.

Key words: value; value of health; value consciousness; Russians; nation; the future.

Changes in public life exert influence, first of all, on changes of value orientations of population. It is possible and necessary to study the health in the context of Russians’ value consciousness while referring the health to socio-cultural values block.

Analyzing structure of values N.I. Lapin determines the following elements: “core”, “reserve”, “differential”, and “tail”. Health as a value has been frequently recorded in the “core” of Russians’ value consciousness. In 1997 F.M. Borodkin defined rate of health value at level of 63% [3] and noted that value of health was in inverse proportion to amounts of citizens’ incomes.

In 2012 R.E. Abishev recorded the rate at level of 98% [1]. The change attests the positive dynamics and increase of the rate value in time.

Scientific and technological progress, technological innovations, improvement of living standards contribute to the fact that value of health occupies a rather high position in the Russians’ hierarchy of values.

Females recognize value of their health by age of 40. Males recognize the same by age of 50. Recognition of health as a value is more often observed among people engaged in intellectual work and has a rather instrumental character [4].

Many authors connect quality of life with value attitude to health [7; 9]. Issue of “medicalization” (that is possibility of medicine to control state of health and of sickness) is raised with increasing frequency [9]. Problem of bioethics as the modern medicine philosophy
assumes discussion of new possibilities of medical science often related to revaluation of the established hierarchy of values.

Value-and-motivation approach to study of health has found reflection in publications by A.I. Antonov, V.A. Zotin, V.M. Medkov and other researchers [2]. In the 1980s one of the first definitions of the health sociology was suggested [8]. Theoretical sociology investigates the problem of health more often in the aspect of personal behavior aimed at self-preservation [15].

It is noted that health of population is by 50% determined by the way of life, by 20% by ecological factors and by 20% by biological (hereditary) factors and by 10% by health service. If an individual leads a healthy life that may by half predetermine a high level of his health. And vice versa, a person who leads healthy life deteriorates his/her health and provokes early old age coming [6].

The Russian theoretical and empirical sociology explores health at macro-level (health of population) as well as at micro-level (individual health of a person). Integral index of population health is “expected future life span” (hereinafter referred to as EFLS).

Range of indices used in estimation of population health dynamics is supplemented by some indices of mortality to be precise, by: a) infant mortality (number infants who died in age of less than 1 year per 1000 of live births); b) maternal mortality (number of females who died in result of pregnancy complications, births and during postpartum period per 100 000 of live births), and c) deceased by principal categories of death causes.

### Table 1

<table>
<thead>
<tr>
<th>Year</th>
<th>1990</th>
<th>1994</th>
<th>2003</th>
<th>2014</th>
<th>Dynamics, number of years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Population as a whole</td>
<td>69.2</td>
<td>63.9</td>
<td>65.1</td>
<td>70.9</td>
<td>1.7</td>
</tr>
<tr>
<td>Males</td>
<td>63.8</td>
<td>57.6</td>
<td>58.8</td>
<td>65.3</td>
<td>1.5</td>
</tr>
<tr>
<td>Females</td>
<td>74.3</td>
<td>71.2</td>
<td>72.0</td>
<td>76.5</td>
<td>2.2</td>
</tr>
</tbody>
</table>

The observed dynamics of indices (given in table 1) attests a rising trend towards a slight increase of Russians’ longevity in the past 24 years. A substantial increment of population longevity must become one of the important national tasks in Russia.

In past 9 years infant mortality rate demonstrated two cyclical declines (see table 2), from 11.0 in 2005 to 7.4 in 2011 and 2014. Eventually a considerable decline of the rate can be noted.

### Table 2

<table>
<thead>
<tr>
<th>Year</th>
<th>2005</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
<th>2011</th>
<th>2012</th>
<th>2013</th>
<th>2014</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infant Mortality Rate (number of infants died before their first birthday per 1000 live births), Russia [14]</td>
<td>11.0</td>
<td>9.4</td>
<td>8.5</td>
<td>8.1</td>
<td>7.5</td>
<td>7.4</td>
<td>8.6</td>
<td>8.2</td>
<td>7.4</td>
</tr>
</tbody>
</table>

Proceeding from data given in table 3 it is possible to note that a relatively good situation with maternal mortality is observed in countries that demonstrate the highest longevity expectancy (70–80 years) and comparatively high level of per capita GDP as well as in countries where high quality health service is available for various strata of population, a level of medicine at large is quite high and struggle against mass contagious and epidemic diseases is carried out. The rate is considerably lower in rural regions where quality of obstetric aids is worse than in megacities.

Factors and groups of factors that form health of Russians can be designated as follows: biogenetic, ecological, socio-economic, social and other factors.
As we see, inconsiderable natural increment of Russia’s population visible from 2012 (see table 4) is registered. Special Federal programs (maternal capital, creation of perinatal centers all over Russia, “Healthy Russia”) contributed indirectly to this result.

### Table 3

**Excerpts from Comparative Table of Aggregate Maternal Mortality Rates (countries of the world, 2009–2014) (number of women died of pregnancy complications, births and during postpartum period per 100 000 live births) [14]**

<table>
<thead>
<tr>
<th>Country</th>
<th>Year</th>
<th>Aggregate birth rate</th>
<th>Country</th>
<th>Year</th>
<th>Aggregate birth rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Russia</td>
<td>2014</td>
<td>10.8</td>
<td>EU countries, of them:</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>BRICS countries, of them:</strong></td>
<td></td>
<td></td>
<td>Austria</td>
<td>2013</td>
<td>1.3</td>
</tr>
<tr>
<td>Brazil</td>
<td>2011</td>
<td>59.5</td>
<td>Bulgaria</td>
<td>2012</td>
<td>4.3</td>
</tr>
<tr>
<td>India</td>
<td>2013</td>
<td>167.0</td>
<td>Germany</td>
<td>2013</td>
<td>4.3</td>
</tr>
<tr>
<td>China</td>
<td>2013</td>
<td>23.2</td>
<td>Italy</td>
<td>2011</td>
<td>2.6</td>
</tr>
<tr>
<td>South African Republic</td>
<td>2009</td>
<td>187.9</td>
<td>Lithuania</td>
<td>2013</td>
<td>6.7</td>
</tr>
<tr>
<td>Other countries, of them:</td>
<td></td>
<td></td>
<td>The Netherlands</td>
<td>2012</td>
<td>3.4</td>
</tr>
<tr>
<td>Argentine</td>
<td>2011</td>
<td>42.0</td>
<td>Poland</td>
<td>2013</td>
<td>1.0</td>
</tr>
<tr>
<td>Norway</td>
<td>2013</td>
<td>3.4</td>
<td>Rumania</td>
<td>2013</td>
<td>13.6</td>
</tr>
<tr>
<td>Republic of Korea</td>
<td>2012</td>
<td>11.6</td>
<td>UK (Great Britain)</td>
<td>2011</td>
<td>6.6</td>
</tr>
<tr>
<td>USA</td>
<td>2010</td>
<td>20.6</td>
<td>Finland</td>
<td>2013</td>
<td>1.7</td>
</tr>
<tr>
<td>Turkey</td>
<td>2013</td>
<td>23.5</td>
<td>France</td>
<td>2011</td>
<td>5.7</td>
</tr>
<tr>
<td>Japan</td>
<td>2011</td>
<td>4.1</td>
<td>Sweden</td>
<td>2013</td>
<td>6.2</td>
</tr>
</tbody>
</table>

### Table 4

**Rates of Births, Mortality Rates and Rates of Natural Population Increment (per 1000 persons), Russia [14]**

<table>
<thead>
<tr>
<th>Infants born</th>
<th>Persons died</th>
<th>Natural population increment</th>
</tr>
</thead>
<tbody>
<tr>
<td>10.2</td>
<td>12.5</td>
<td>12.6</td>
</tr>
</tbody>
</table>

Taking statistical data given in table 5 into account it can be noted that relatively good situation in the sphere of birthrate in countries with the highest level of expected life span (70–80 years) and comparative high level of per capita GDP as well in countries like India, Turkey, Argentina where religious motivation of population behavior is vividly expressed.

Speaking of main causes of mortality among population it should be noted that in Russia mortality among males is traditionally higher than female mortality. One of the main causes of Russians’ mortality are “external causes of death”, alcoholism (and its consequences) in particular, smoking, intoxications, road traffic accidents, work-related fatalities. In countries with relatively low life standards (India, South African Republic) risk of deaths in result of contagious and parasitic diseases is high. In these countries rate of deaths in result of external causes is also high (see table 6). Regional aspect of mortality (residence in rural regions) is also noted as a factor which indirectly contributes to lower life expectancy of Russians [13].


Table 5

Excerpts from Comparative Table of Aggregate Birth Rates (countries of the world, 2011–2014) [14]

<table>
<thead>
<tr>
<th>Country</th>
<th>Year</th>
<th>Aggregate birth rate</th>
<th>Country</th>
<th>Year</th>
<th>Aggregate birth rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Russia</td>
<td>2014</td>
<td>1.8</td>
<td>EU countries, of them:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>BRICS countries, of them:</td>
<td></td>
<td></td>
<td>Austria</td>
<td>2012</td>
<td>1.4</td>
</tr>
<tr>
<td>Brazil</td>
<td>2013</td>
<td>1.8</td>
<td>Belgium</td>
<td>2012</td>
<td>1.8</td>
</tr>
<tr>
<td>India</td>
<td>2013</td>
<td>2.3</td>
<td>Germany</td>
<td>2012</td>
<td>1.4</td>
</tr>
<tr>
<td>China</td>
<td>2012</td>
<td>1.7</td>
<td>Italy</td>
<td>2012</td>
<td>1.4</td>
</tr>
<tr>
<td>South African Republic</td>
<td>2013</td>
<td>2.6</td>
<td>Lithuania</td>
<td>2012</td>
<td>1.6</td>
</tr>
<tr>
<td>Other countries, of them:</td>
<td></td>
<td></td>
<td>the Netherlands</td>
<td>2012</td>
<td>1.7</td>
</tr>
<tr>
<td>Argentine</td>
<td>2011</td>
<td>2.4</td>
<td>Poland</td>
<td>2012</td>
<td>1.3</td>
</tr>
<tr>
<td>Norway</td>
<td>2012</td>
<td>1.9</td>
<td>Romania</td>
<td>2012</td>
<td>1.3</td>
</tr>
<tr>
<td>Switzerland</td>
<td>2012</td>
<td>1.5</td>
<td>UK (Great Britain)</td>
<td>2012</td>
<td>1.9</td>
</tr>
<tr>
<td>USA</td>
<td>2013</td>
<td>1.9</td>
<td>Finland</td>
<td>2012</td>
<td>1.8</td>
</tr>
<tr>
<td>Turkey</td>
<td>2012</td>
<td>2.1</td>
<td>France</td>
<td>2012</td>
<td>2.0</td>
</tr>
<tr>
<td>Japan</td>
<td>2012</td>
<td>1.4</td>
<td>Sweden</td>
<td>2012</td>
<td>1.9</td>
</tr>
</tbody>
</table>

Table 6

Excerpts from Comparative Table “Population Mortality due to Causes of Death” (number of deceased per 100 000 of population) (countries of the world, 2004–2014) [14]

<table>
<thead>
<tr>
<th>Country</th>
<th>Year</th>
<th>Contagious and parasitic diseases</th>
<th>Malignant neoplasms</th>
<th>Circulatory diseases</th>
<th>Diseases of respiratory system</th>
<th>Diseases of digestive system</th>
<th>External causes of death</th>
</tr>
</thead>
<tbody>
<tr>
<td>Russia</td>
<td>2014</td>
<td>17.7</td>
<td>114.8</td>
<td>320.5</td>
<td>31.5</td>
<td>42.2</td>
<td>102.4</td>
</tr>
<tr>
<td>BRICS countries, of them:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brazil</td>
<td>2010</td>
<td>26.6</td>
<td>99.5</td>
<td>184.1</td>
<td>66.5</td>
<td>32.1</td>
<td>71.8</td>
</tr>
<tr>
<td>India</td>
<td>2004</td>
<td>175.2</td>
<td>100.4</td>
<td>381.5</td>
<td>107.5</td>
<td>39.7</td>
<td>116.4</td>
</tr>
<tr>
<td>China</td>
<td>2004</td>
<td>35.6</td>
<td>142.7</td>
<td>279.5</td>
<td>135.9</td>
<td>25.1</td>
<td>73.4</td>
</tr>
<tr>
<td>South African Republic</td>
<td>2009</td>
<td>318.6</td>
<td>101.4</td>
<td>285.2</td>
<td>196.8</td>
<td>38.4</td>
<td>104.1</td>
</tr>
<tr>
<td>Other countries, of them:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Argentine</td>
<td>2010</td>
<td>27.8</td>
<td>118.0</td>
<td>173.2</td>
<td>86.0</td>
<td>25.4</td>
<td>43.6</td>
</tr>
<tr>
<td>Norway</td>
<td>2012</td>
<td>8.5</td>
<td>115.4</td>
<td>106.4</td>
<td>35.7</td>
<td>12.2</td>
<td>30.7</td>
</tr>
<tr>
<td>USA</td>
<td>2010</td>
<td>13.8</td>
<td>116.2</td>
<td>136.4</td>
<td>42.3</td>
<td>18.7</td>
<td>50.3</td>
</tr>
<tr>
<td>Japan</td>
<td>2011</td>
<td>7.0</td>
<td>105.1</td>
<td>83.7</td>
<td>41.5</td>
<td>13.2</td>
<td>43.2</td>
</tr>
<tr>
<td>EU countries, of them:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Austria</td>
<td>2011</td>
<td>4.1</td>
<td>118.2</td>
<td>143.0</td>
<td>19.6</td>
<td>17.9</td>
<td>31.6</td>
</tr>
<tr>
<td>Germany</td>
<td>2012</td>
<td>8.5</td>
<td>118.2</td>
<td>142.6</td>
<td>26.1</td>
<td>20.9</td>
<td>23.1</td>
</tr>
<tr>
<td>Italy</td>
<td>2010</td>
<td>6.7</td>
<td>119.9</td>
<td>116.2</td>
<td>20.2</td>
<td>15.4</td>
<td>21.9</td>
</tr>
<tr>
<td>UK</td>
<td>2010</td>
<td>4.7</td>
<td>130.0</td>
<td>121.8</td>
<td>49.8</td>
<td>24.6</td>
<td>23.5</td>
</tr>
<tr>
<td>Finland</td>
<td>2011</td>
<td>3.4</td>
<td>102.9</td>
<td>149.4</td>
<td>16.2</td>
<td>24.7</td>
<td>50.0</td>
</tr>
<tr>
<td>France</td>
<td>2010</td>
<td>7.4</td>
<td>123.9</td>
<td>83.5</td>
<td>18.7</td>
<td>17.7</td>
<td>37.0</td>
</tr>
<tr>
<td>Switzerland</td>
<td>2010</td>
<td>7.8</td>
<td>107.4</td>
<td>132.2</td>
<td>20.2</td>
<td>12.5</td>
<td>30.4</td>
</tr>
</tbody>
</table>
Thus we can identify principal characteristics that are significant for Russians’ longevity:

1) Gender: female organism is more persistent, females are less susceptible to stresses, vicious habits, infections; way of life is less prone to “deviations”;

2) Region of residence: priority of urban region (megacities, big and medium-size cities) is noted, first of all, from standpoint of quality of medical services provision and broader opportunities for employment and rising life standards;

3) Way of a Russian’s life.

At the state level problem of nation health is dealt in various ways [11; 12]. The national USA program “Healthy people” three approaches to improvement of public health status and three organizing principles are emphasized. We will designate these approaches and principles in descending order of priority: 1) health promotion (health maintaining), 2) health protection, 3) preventive services (prophylactics and medical services) [6].

In Russia national project “Health”, the program of medical service quality improvement declared by President of Russia V.V. Putin came into effect since January 1, 2006, within framework of four national projects realization. The project’s goals were: improvement of Russians’ health; increase of accessibility of quality of medical aid; development of primary health care; revival of disease-preventive aid; provision of high technological medical service for majority of population. The State program of the Russian Federation healthcare has been adopted in Russia. Two stages of the State program measures implementation are provided for. The first stage covers 2013–2015; the second stage covers 2016–2020.

It is possible to make the conclusion that in spite of results of sociological studies that identified health as a “core:” value of value consciousness of Russians the value remains to be the proclaimed, nominal value. Its real status in the Russians’ value consciousness is much lower, especially among youth and males of various ages. Empirical reflection and confirmation of the conclusion can be found in description of statistical indices.

So, what measures can be taken for making value of health a part of the ultimate values block and making this value of maximum significance at level of Russians’ value consciousness core? Will it suffice to ensure propaganda of healthy way of life, self-preservation among, first and foremost, young generations of Russians? Is it possible to expect self-preservation behavior from population of the present day Russia? It is our opinion that only a complex of measures [5] and utmost concentration of public efforts can help to achieve these ends.

References


REFERENCE TO ARTICLE
Social Sphere in Modern Russia in Conditions of Financial and Economic Crisis: Deformation and Prospects for Development

Gembarenko V.I.,
doctor of sociological sciences, professor of the department of social administration and economics, Institute for Additional Professional Education of Social Workers, Moscow.
E-mail: gembarenkovi@mail.ru

Tupitsyna I.N.,
doctor of philological sciences, professor of the department of social administration and economics, Institute for Additional Professional Education of Social Workers, Moscow.
E-mail: tupitsynain@mail.ru

Annotation: this article is devoted to the urgent issues of modern tendencies in the Russian social sphere. Multi-actor and multi-level character of the social sphere is making the process of its development dialectically contradictory because they are determined by the economic turbulence. However, despite the negative trends there are prospects for effective development of modern Russia's social sphere and this is shown in the article on the example of the citizens' social protection system. Opportunities for development and not only the preservation of the social protection system can be realized even in crisis conditions. This requires use of exogenous and mostly endogenous factors. This article may be of some interest both to researchers in the social sphere and practical social workers.

Key words: deficit of the regulatory function, methodological principle, multi-actor and multi-level nature, economic turbulence, “conditioning effect”, social education.

Introduction.

Growth of the crisis in the financial and economic spheres of modern Russia cannot but affect the state of the social sphere. The fundamental crisis of the contemporary Russian economy as a system rooted in the model of the radical market reforms carried out in 1992 and from which, despite the extremely negative results, the authorities do not refuse for many years [3].

The whole period of the economic reforms, social policy reforming took place according to the liberal ideology principles. A more detailed study of the Russian society shows that the state of affairs in the social sphere is not as simple as it seems at first sight and sometimes it is very complicated. This is proved by the socio-psychological state of the Russians, nature of the problems faced by our fellow citizens, as well as the specifics of their worries and fears [16].

Taking into account the multi-level and multi-actor nature of the social sphere, as well as the extent and diversity of its infrastructure, one can say that these both negative and positive phenomena are taking place at all levels: federal, regional, and local. These processes on the upper two levels primarily result in the reduction of the resources of the of social sphere control...
main subject – the federal state, while at the local level, in the area where people actually live, deformation processes affect each individual’s interests directly.

Methods.
In 2015 the number of Russians with incomes below the subsistence minimum increased by three million people – from 16 million to 19 million people. This was stated by the Russian Minister of Labor and Social Protection Maxim Topilin in his interview with NTV television [14]. As the Minister stressed, 60–70% of the poor are families with children. According to the forecast of the head of the Ministry of Labor and Social Protection the reduction in real wages of the Russians in 2016 will be about 3–4%. “I believe that there will not be such a dramatic fall in real wages this year. There might be only a slight decrease in real wages,” the Minister said. On February 9, 2016 the Minister made a report at the meeting with the representatives of the Association of European Business. There he stated in particular that the decline in real wages in Russia in 2015 amounted to 9.5%, but the overall situation in the labor market remained calm.

Besides, Maxim Topilin worried about one thing: in times of the previous crises there was not such a fall in real wages of the Russians. The Minister assured that the government together with the regional authorities will be able to regulate the situation on the labor market “in manual mode”. “We believe that it is aimed first of all not at supporting businesses but primarily people who can remain without work”, he explained. In addition, he promised to study the experience of foreign companies to overcome unemployment. “We are not going to launch into space those who remain without work. We are looking for new opportunities for them,” Maxim Topilin said.

The negative manifestation of the deficit of the state regulatory function is a significant gap in the level of income in the pre-crisis period and during the crisis. Numerous sociological studies show various figures of the ratio of wages of the 10% highest-paid Russians to the wages of the rest of the population: from 16:1 to 29:1. Based on the data obtained, researchers concluded that this disturbing trend was leading to the bipolar, antagonistic social structure.

Reputed researchers do recognize the presence of the bipolar social structure in modern Russia. Accordingly, the monopolization of the financial sector reached its highest phase. Has Russia ever had other experience? (See Vladimir Lenin’s work “Imperialism as the highest stage of capitalism”, Karl Marx and Friedrich Engels’s books and the current Russian socio-economic situation seems a real remake [9; 11]). Almost a hundred years ago this led to the acute flare-up of antagonism in the Russian society and, consequently, to the revolution.

The theorists of Marxism stated the important methodological thesis that is relevant today. Its essence lies in the fact that the development of capitalism leads to the situation when the substitution of a number of its forms and institutions becomes irreversible and calls to return to the old forms actually turn out to be a reactionary utopia. For instance, during their development the institutions of the free market gave way to a monopolistic one.

Based on this methodological principle Max Weber discussing the cadet program aimed at building liberal capitalism in Russia said, “It’s late”. Capitalism changed and it could not allow the appearance of the system on the periphery which replicates the early forms of capitalism of the metropolis. New, mature forms (monopoly capitalism) would have inevitably eaten embryos of the first, “young” forms of the bourgeois society [9].

This principle is relevant today for the Russian Federation because it puts an end to the liberal utopia of building a “market economy” from the wreckage of the Soviet economy. Hence, some researchers conclude that in Russia it is only possible to create structures of peripheral capitalism, i.e. enclaves of modern production, which act as complementary elements of the economy under the control of the metropolis together with the archaic economic structures of the majority of the population.

However, this will not happen and can only happen in the country that has achieved a high level of industrialization and an increased role of the federal state in the whole society. Russia has a unique opportunity to emerge from the crisis renewed in all spheres of social life.
And as for the antagonistic tendencies, the growth of which various foreign and home-grown kinds of opposition (mostly representatives of the political underground) are expecting with great desire today, they do not wish to appear in great numbers in modern Russia. Why does not the bipolar social structure turn into antagonism? Or saying sociologically: why do not objects of social control wish to increase their subjectivity when the background for it seems to have formed?

As mentioned above, these trends manifest themselves most clearly at the local level. And this is reasonable. After all, the local community is a multi-level social group focused geographically and administratively, whose members are united by common historical traditions, a variety of corporate and personal relationships, collaborative maintenance of various types of economic activity and participating in the expanded reproduction not only as objects but also as subjects of social control [4]. Emile Durkheim wrote about such a unity: “When people live together they cannot but feel the unity they form by their alliance without being attached to this unity, without caring about its interests and without considering it in their behavior” [2].

There is no doubt that the crisis in financial and economic spheres of modern Russia has both exogenous and endogenous components. The first component is the manifestation of the global stagnation. Considering the “egg-shaped” social structure of “Western democracies” society, it is not surprising that the crisis has affected the broadest segments of the population: financial and economic elite and the middle class. The export of this type of crisis into Russia has hit the Russian financial-economic elite most of all: oligarchs lost more than half of their wealth, but remained still obscenely rich. The overwhelming population did not sympathize our oligarchs but the latter didn’t ask for this compassion at all. They need the sympathy of the authorities, which is expressed in billions of dollars of loans drawn from the budget savings forming from taxes. And the budget savings, of course, include money of workers but the Russian oligarchs do not want their sympathy. “This is dialectics,” Friedrich Engels would say if he were alive.

The second component of the crisis is the product of our domestic development:

- raw orientation of the economy, which failed to diversify in the more prosperous years of the “big oil money”;
- dependence of budget revenues on the market price of energy carriers;
- incomplete reforms of state and municipal control;
- underdevelopment of civil society institutions;
- archaic infrastructure of the social sphere, which is not even changed by modernization including priority national projects in spite of all their positive role for individual infrastructure segments of the social sphere.

The data of the Federal State Statistics Service testify that the financial and economic crisis can become social in the near future. The polls held in February, 2016 by “Levada Center”, the Russian non-governmental research organization, show that the number of people waiting for mass protests and are willing to “participate personally” in these actions has slowly been growing in the last few months. In December, 2015 21% of the respondents expected the protests with economic demands, 17% – “political” protests. Those who were ready to take part in such actions are 13% and 10% respectively. For comparison: in the midst of the 1998 crisis the number of people expecting economic protests was 48% (33% were willing to participate themselves). In February, 2012 – at the peak of “white ribbon movement” – 33% expected political protests and 14% were willing to participate themselves [14].

The authors of the article made an express-survey of the citizens addressing the Department of Citizens’ Social Protection of Moscow region, Elektrostal town, on different social issues including social aid. More than 40% of the respondents (a random sample of 50 respondents on February 14, 2016) are dissatisfied with the current socio-economic situation in the country but only 9.5% of the surveyed are ready for active protests. The majority of them is unemployed senior citizens. As for the working-age population, these citizens prefer to solve the problem of
survival in times of crisis independently, not to waste time on unproductive, from their point of view, participation in mass protest actions.

Results.
Taking into account that during crises the compensatory capabilities of the social sphere reduce, members of the local communities have changed the priorities of social self-organization, which is an integral part of social life of local communities. The most evident deforming part of this process is, as we have already mentioned, the decrease in the level of employment and growth of unemployment [12; 13].

However, an unemployed in the capital city is a person usually not willing to work, although the number of vacancies, especially mass blue-collar professions, remains high and their number exceeds the number of unemployed registered in employment centres. One of the promising directions of employment is self-employment of population. Therefore, the most important condition for the development of such activities is governmental support of small businesses. Still there are more declarations of intentions than real deeds here.

As a consequence, we can see changes in the structure of consumption: people spend and make expensive purchases less. For this reason and also because of rising food retail prices dietary patterns also change and not for the better. Cultural and spiritual communication and the consequent satisfaction of cultural needs are almost minimized: people go to theaters, concerts, cinema more rarely (by the way, these trends are not typical for the capital cities Moscow and St. Petersburg). At the same time against this negative background we can see positive trends. The value of labor as the main tool of keeping an acceptable standard of living in times of crisis is increasing: in housing-operational offices sober certified plumbers are working; a supply of janitors is more than demand for them (these positions are mainly occupied by our former compatriots from Central Asia), and our yards look cleaner than before; teachers’ vacancies in schools are being taken rapidly and the positions of nurses are becoming desirable. There is a hope that soon we can see a garbage man in a white shirt and tie in Moscow (the last time we saw such a person was in London, the City of London, near St Paul’s Cathedral). The priority for the most citizens is to have stable wages though not very high.

The librarians in the town of Electrostal’, Moscow region, note a steady tendency of growing number of their readers: people are reading more; there is a great demand for serious literature of Russian and foreign authors. And this is another positive trend of the crisis. It means that people have become more thoughtful and their mental activity is aimed at the analysis of social reality.

Discussion.
However, it should still be acknowledged that the social atmosphere of the contemporary Russian society has a tendency to warm up. And there are reasons for it. At the same time there are some factors which create the so-called “conditioning effect”.

Let’s name some of them:
1. Paternalism as one of the most stable components of the Russians’ mass consciousness. Most people have strong hopes for positive governmental actions as a key institution responsible for solving socio-economic problems.
2. Positive expectations related to the time factor. The majority of the Russian citizens consider that these difficulties are temporary and that everything will improve in a year or two.
3. The economic crisis has almost led to the beginning of the process of the country’s secondary industrialization. Question: What social price do we have to pay for the Russia’s joining the club of developed post-industrial countries? The technology of implementation of “industrialization” operation is fairly transparent and we call it an import substitution. However, the creation of vertically integrated holdings and state corporations with the maximum state participation (in some cases up to 100%) and not clear principles of market regulation do not contribute to these positive processes.
4. A strong positive stream in society associated with the entry of the first post-Soviet generation of young people in the active phase of their labor activity. They hope mostly for themselves, they are well-educated, patriotic to some extent (unlike the “perestroika intelligentsia”, today’s fifty-year-olds); they love themselves and the benefits of civilization to the full. Unlike social scientists who have been looking for a national idea for a second decade unsuccessfully, the young people formed their ideology long ago. It consists in its absence and is replaced with the American dream: “Healthy, wealthy, happy”. These people are not likely to fight at the barricades.

On February 3, 2016 at the meeting with the businessmen, members of the Leader’s Club, the President of Russia Vladimir Putin proclaimed the main national idea – patriotism. “If we want to live better, it is necessary that our country be more attractive for all citizens” [15]. The idea is certainly attractive, in the modern geopolitical processes it is the unifying message for almost all social layers of the population. However, we cannot “spread patriotism on bread”. Therefore, the idea of patriotism should be reinforced by anti-liberal reformation, first of all in the economy.

The crisis could not but affect the social infrastructure. For example, in the system of social service in Moscow and Moscow region the optimization process took place in 2015. It resulted in the dismissal of hundreds of social workers, social service assistants, social educators, social counselors and other workers of the social service institutions. These professionals are likely to get jobs according to their qualifications in other social institutions. However, the problem of “superfluous people” in the social sector will remain acute because the excess number of employees in social institutions is a consequence of the modern social sector financing system based on budget allocations. The same reorganization also occurred in the regional social protection authorities.

The return of the social protection authorities or at least social service organizations at the municipal level would be also progressive and it complies with the global tendencies. The vertical models of state control in the social sphere always take root with difficulty. The socio-synergetic approach is known to rely on the possibility of controlling the social system in practice as technologies of hard and soft regulation.

As for the hard regulation, it assumes a total planning with an appropriate system of controlling implementation of decisions. However, supporters of this type of social sphere regulation face a lot of difficulties while practically using their methods and techniques in monitoring changes in the system in accordance with all relevant parameters.

The soft regulation technology is based on the principle of gradual development of social system to such a point where it will reach optimal modes due to the action of self-organization mechanisms. This way seems more effective [8].

The main direction of reforming social service organizations in the period of the declining resource budget component is to establish autonomous non-commercial institutions in accordance with the Federal Law of 24.07.2007. No. 215 “On Autonomous Institutions” on the basis of existing budget organizations. The Federal Law of the Russian Federation approved in July 13, 2015 No. 224-FL “On public-private partnership, municipal-private partnerships in the Russian Federation and introducing amendments to certain legislative acts” creates the necessary competitive environment in the social sphere, which will become the locomotive of the whole social protection system development and citizens’ social service system, in particular.

In the field of social aid to citizens because of the decline of the budgetary resource component in the social sphere it would be promising to make changes in the Federal Law “On Public Social Aid” (No. 178-FL of 17.07.1999) and to introduce the norms that would allow low-income citizens to get interest-free loans or loans at low interest rates from the budgetary funds subject to the repayment of these loans. This measure will increase responsibility of
social services customers and will contribute to strengthening subject-object relations in the system of citizens' social protection [6].

Moreover, the introduction of guaranteeing food to the poor through social cards system seems to be urgent as well. We have already gained such positive experience in Moscow, Russia; such a measure is used in some other countries of the world including the USA where in some states the social food aid program of the so-called “food stamps” – vouchers allowing the purchase of social and household goods – has been successfully carried out for several decades already. The similar municipal programs were implemented in Moscow region in the late 90s–early 2000s.

Besides, measures for changing work on rehabilitation of the disabled are also topical. The delegation of some responsibilities for rehabilitation of the disabled to the Social Insurance Fund in 2005 including their provision with technical rehabilitation equipment was mistaken. In Moscow these functions are performed by specialists of social service organizations and it proves to work efficiently. As for Moscow region, these functions must be returned in the system of citizens' social protection under budgetary support both on the federal and regional levels.

The most important aspect in adaptation of the social sphere in general and citizens' social protection system in particular to modern conditions is the improvement of management processes. Management is a science at the intersection of social, technical and natural sciences. Social management based on reliable knowledge is systematic influence of the subject of management (managing subsystem) on the object of management (managed subsystem). The latter can be a society as a whole or its separate spheres – economy, politics, culture, science, social and spiritual spheres or the links (organizations, enterprises, institutions) [1; 7; 10]. Modern managerial technologies require new approaches and new knowledge as well as a new generation of social managers.

The transition to the new network management paradigm will require training of a qualitatively new generation of social managers who would be able to move from thinking in terms of isolated organizational structures and objectives to thinking in terms of functions and processes. Only then we can manage the reform of the social sphere effectively, which will result in a qualitatively new state meeting all the modern demands and interests of all members of the Russian society.

This training involves a close link of professional education with social one. Social education is considered as an important component of the modern professional training in any field including the social sphere [19; 20]. In the present transition period of society to a postindustrial one it is of special importance as it is a social institution of learning and reproduction of new social experience through organized social and cultural activities focused on consumers of educational services. It is social education that being a social institution interacts with the social structure of modern society, other social institutions, contributes to the development of new educational trends.

Social education forms the model of modern person who, according to P. Sztompka, is open to experimentation, innovation and changes, focused more on the present and the future than the past, able to overcome obstacles, who accepts plurality of opinions, believes the adjustability and predictability of social life, values education, etc. [17; 18].

Education gives a real opportunity to professionals to ensure their well-being and well-being of their families, gain authority in society. It is the basis, optimal for the individual, on the one hand, and society on the other, on which the subjectivity of individuals forms. If they match, the subjectivity of individuals provides the conditions for the stable development of society. Otherwise, it leads to an increase of instability, growth of social tension and causes conflicts [5].

Conclusion.

To sum it up, we would like to note that the modern financial crisis requires deep reforms in all spheres including the social sphere. It must become more adaptive, effective, and, of course,
less costly. Therefore, it is necessary to increase its efficiency on every invested ruble in the social sphere to avoid a significant reduction of its compensatory abilities. Is it possible to reach positive results in a short-term period or at least in a medium-term period? It is quite possible providing in the process of reforming a synergetic effect is achieved. Its components should be the following: innovative methods of managing the social sphere directly associated with the development of civil society institutions in the country, sustainable economic development, and strengthening the resource basis of the social sphere.

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REFERENCE TO ARTICLE
The Social Ideal and the Model of the Future in the Consciousness of Modern Russian Youth

Annotation: the article deals with analysis of the present day Russian youth notions of models of future and public ideal. Results of the author’s study are analyzed. To analyze current social trends and opinions author compared them with those that used to be common among the Soviet youth. The article analyzes the concept of ideology and its presence in both Soviet and modern Russian society.

Key words: model of the future, ideology, youth, social ideal.

A new generation of citizens has been formed in the past two and a half decades, in the period of reformation of all aspects of the Russian life and aggressive inoculation of liberal economic values into the system of social relations [21]. This new generation has serious distinctions from the older population of the country, first and foremost, by peculiarities of its births and education in different conditions. Therefore, these younger people have different value orientations and adjustments [10; 19; 20].

Study of youth’s notion’s of the future presents a scientific interest for analysis of a peculiar social group’s problems study as well as for understanding prospects of the society development in general.

The transformation of the majority of the post-communist societies, as rightly noted by Academician T.I. Zaslavskaya, is accompanied not by creation, but by destruction, especially in the field of spiritual and moral life and culture. This is reflected in the reduction of life quality and conditions of the individual development, the crisis in science and education, dilution of moral criteria, distribution of illegal forms of social practices [22]. Young people are especially sensitive to these changes. Besides, all this is often happened during the transition period from a teenager to an adult person, which is characterized by the vulnerable physiology of young people, unstable mentality, amazing combination of ambitiousness and infantilism with distorted spiritual and moral criteria and indistinct view of life. In this regard, the analysis of the attitude of the different social groups, including the youth, to moral standards and immoral becomes especially important.

A man as a social subject is primarily manifested in his spiritual self-determination, self-affirmation and spiritual and moral terms. It influences his ideological, political and moral convictions, certain stable attachment and principles of conduct. The most important role in the spiritual content of a man is played by the spiritual and moral values, expressed in the nature of moral consciousness and social practices of people, in their views and actions.

Spiritual and moral values constitute the basic content of morality and exist as a stable basis for social identity, national character and culture. It is the spiritual and moral values
that create the intellectual, moral and psychological core of a personality, which then its social behavior will be based on [1].

At the same time a sign of modern society is increasingly becoming an atrophy of absolute moral norms. Their place is taken by particularism, instantaneousness, chance. The younger generation is less fear of condemnation by others as responsibility criteria are vague, and the moral principles are more than vague. Therefore, the main theme of the conference, culture care theme, is relevant to contemporary social and humanitarian knowledge.

In recent years, scientific debates emphasize the role of national characteristics and culture in general in the field of competitiveness of various countries. In particular it is noted the ability of culture successfully integrates into the global economy, retaining its specificity. Culture meets the challenges of the changing environment.

There is no unanimity among researchers in understanding of culture and its structure. Yet many sociologists and specialists in culture studies consider values as one of the principal elements of culture structure. In this respect sociology of culture has much to do with sociology of morals that studies values by sociological methods. Values accumulate and embrace models, norms, principles and concepts of the best, most powerful ideas of culture.

Piotr Sztomka defined social changes occurring in post-Communist societies as cultural trauma. The trauma arises in the process of schism, confusion, and disorganization of the universe that previously was organized and regulated. Extent of the cultural trauma impact on a society depends on profoundness of schism and in many ways is connected with the old order or with desire and urge to preserve that old order. The deeper the gap between old milieu organized in customary way and conditions caused by traumatic events the greater is the role of trauma. The more the trauma affects the basis of collective order (the sphere of fundamental rules, norms, values, expectations) the more it is felt.

Crisis of culture manifests itself in crisis of traditional values that accumulate images, norms, principles, and concepts of what is better and most influential in culture. Traditional values that constitute the basic content of morality present a steady and settled basis of national culture and mentality, of social identity. Sociology defines traditional values as values that accumulate concepts of the better and the most authoritative in form of norms, principles and models. Notions of good, of meaning of life, conscience and justice belong to universal ethical values.

Problem of value bearings in a society that undergoes reforms remains to be invariably urgent throughout all history of sociology at large including sociology of morals. Ad scientific knowledge developed concepts of values and value bearings (orientations) did not remained unchanged and could be interpreted and explained differently.

Traditionally values are perceived as material or ideal objects that are the most important for a personality, as established concepts of something the most important and desired good that is correspondent to vital needs, intentions, interests of a person, a group of people or a society. A number of schools in treatment of content and nature of values have emerged in sociology. E. Durkheim, one of the founders of sociology, was convinced that values, in the first place, were ideals and the end of values was transformation of realities values belonged to. As M. Weber understands values they are the most important motive of social activity. Thus an activity is based on belief in self-sufficient value of a specific behavior irrespective of such behavior’s consequences. As M. Weber thought, the very essence of culture manifests itself in values.

T. Parsons defined values as concepts of the most desirable type of social system. Values prompt agents of action to make or accept certain decisions and ensure preservation and reproduction of cultural models.

The power of a value lies in its unconditional, absolute nature and mandatory nature of imperative force emanated by a value. A value is a comparative characteristic of some good’s worth. Concepts of good and evil and notions of life meaning, happiness, justice and
consciousness (these notions are closely related to concepts of good and evil) are universal moral values that permeate all history of humankind and are shared by all nations and cultures. Such values comprise the main and principal content of morality and are integrated in the single complete unit by religions, Weltanschauung types and modes of world perception. It is impossible to find out content of moral phenomena without moral values. Norms and values are refreshed and made actual in public consciousness and behavior only if they penetrate customs and habits accepted in a society and its moral life. In the current interpretation the principal meaning and sense of a value lie in the fact that value imparts life sense to aspirations of people, groups, and social entities. Values facilitate integration of society and indicate a choice of options in decision of important social problems. Thus values set a focus of social aspirations.

A person’s scale of values comprises the core of a person. A human being is characterized as a personality depending on values he/she is oriented to and on whether values selected by a person coincides with values that are deemed as the most significant and preferable by a society or not.

Image of the future has always occupied important place in individual and public consciousness. A centuries-old dispute about what should exist and what exists has been the basis by virtue of which the world had been studied and comprehended. That dispute prompted singular individuals and social groups to activities. Providing characterization of sociological relations among pictures of world directed to the future. According to M. Weber, despite the fact that individual interests act as direct driving forces of human actions the historical development as a whole is determined by major social ideas. The German scientist determined three modes of relation to “Welt”. These modes include orientation to certain social activity: adjustment to the world, escape from the world and acquisition of the world [20].

In totalitarian and authoritarian ideologues the present is normally sacrificed to the forthcoming prosperity and well-being. Due to ideological apparatus, the Soviet society was directed towards the future. The idea of the Communist society construction consolidated entire generations of Soviet citizens. The whole system of the state propaganda was aimed at persuasion of the Soviet people in the kind of future they have to believe in and what future they will dream of, for the sake of what they have restrain their requirement consciously. The Soviet system of ideological attitude development performed quite effectively and exerted influence in specific points and in different ways. Belief in constructions of future Communist society was formed among primary school students by other means than, for example, in collectives of workers [10].

Ideal of the future Communist society was not just acknowledged by an individual but instigated an individual to active social deeds as a proper social model [12]. That had particular respect to the youth because romanticism, maximum rigidity of principles, and repudiation of older people’s skepticism are very specific for this age cohort. In all times it was specific to young generations to seek intensely meaning of the life and that peculiarity of attitude to the life made the youth a milieu propitious for educational affect [2; 3]. And attractive image of the future played a significant role in youth mobilization, in assimilation of new ideas by the youth. That is why, in spite of presence of persons who repudiated prevailing values and ideals acceptance of Communist social ideal was natural for Soviet youth.

In the course of transformations of the late 20th – early 21st centuries the Russian society has experienced transition from single teleonomic ideal of future which was introduced into people’s consciousness to plurality of ideological values [4; 9]. Non-linear character of social development defines multivariant, alternative character of social development; therefore it prescribes possibilities of choice based on selected model of future. In so differentiated society as the modern Russian society there is, by definition, no unity of opinion in respect of the society’s future. General instability, partial loss of traditional values significance, lack of ideology, plurality of ideological orientations, pluralism of ideological presets and norms,
increasing social polarization could not but reflected on dynamics of social and individual consciousness [7; 11].

In spite of economic, political and social problems the youth is always aspiring for the future. It is precisely when a person actively shapes his/her social expectations, develops system of value orientations, interests, and ideals [1; 5; 8]. Therefore it is important to study changes and shifts that have occurred in the youth consciousness in the past decades including changes in youth's notions of models of future and their social ideal [14–16].

The subject-matter of research carried out by the authors of the article in October and November, 2015, were schoolchildren and students of various educational institutions of Moscow city and Moscow region in age of 16–28 years. With the purpose to study youth’s ideas of future (their own and the society as a whole) a questionnaire was held for 350 respondents.

As it might be expected, the future of the country concerns the youth by far less then its own, personal, individual future. Family, marriage, health, material well-being, robust friendships are the most significant for young people. The rise of these values takes place against the backdrop of decline of socially significant values [3]. It is not by than that more than a half of respondents (58.9%) preferred their own individual future while 9.5% of respondents defined the future of Russia as the most important for themselves (see table 1).

Results of the study have demonstrated significant differentiation of various demographic group representatives’ answers to questions regarding what future has greater concern to them: their own, individual, future of their native land or future of the humankind. Thus, female respondents are concerned with their own future more that representatives of males (respective figures are 63.5 and 52%). Nearly twice as many males do not think about the future and live the present day as females (20.5 and 13.2% respectively). Thus female respondents are considerably more concerned with their future than male respondents (respective figures are 63.5 and 52). Nearly twice as many males do not think about future and live with what they have right now in comparison to females (respective figures are 20.5% and 13.2%, see table 1).

Table 1

<table>
<thead>
<tr>
<th>Distribution of Answers to the Question “Whose Future Concerns You Most of All?”</th>
<th>Gender</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>My own future</td>
<td>52.0</td>
<td>63.5</td>
</tr>
<tr>
<td>Future of my country</td>
<td>11.8</td>
<td>7.9</td>
</tr>
<tr>
<td>Future of the Earth, humankind</td>
<td>11.8</td>
<td>14.8</td>
</tr>
<tr>
<td>I do not think about the future, I live with the current day</td>
<td>20.5</td>
<td>13.2</td>
</tr>
<tr>
<td>Other response</td>
<td>3.9</td>
<td>0.5</td>
</tr>
</tbody>
</table>

The study has demonstrated that the older are respondents the more frequently they muse on the future of Russia and humankind and the lesser they choose option “my own” responding to the question whose future concerns him/her to the greatest extent.

Responding to the question whom or what future of Russia does depend on, nearly half or respondents (47%) said that the future of Russia depends on joint efforts of Russians (see table 2). It is instructive that hopes vested in government, power as the principal force that forms the country’s future did not dominate in responses and that serves as strong indication of the fact that the youth is departing from traditional paternalist model of behavior. It should be noted the older respondents are the greater responsibility they impose on themselves and collective efforts of citizens (6.2% and 4.45% respectively, see table 2).
Table 2

Distribution of Responses to Question “What the Future of Russia Depends On?”
(Percentage of people polled in various age groups)

<table>
<thead>
<tr>
<th>Age</th>
<th>Up to 20 years</th>
<th>20–25 years</th>
<th>Older than 25 years</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>On me</td>
<td>5.9</td>
<td>2.4</td>
<td>16.7</td>
<td>5.6</td>
</tr>
<tr>
<td>On collective efforts of Russians</td>
<td>4.6</td>
<td>41.0</td>
<td>55.6</td>
<td>47.0</td>
</tr>
<tr>
<td>On government</td>
<td>31.4</td>
<td>30.1</td>
<td>11.1</td>
<td>29.9</td>
</tr>
<tr>
<td>On God</td>
<td>3.2</td>
<td>6.0</td>
<td>11.1</td>
<td>4.4</td>
</tr>
<tr>
<td>On accidental conjunction of circumstances</td>
<td>7.3</td>
<td>3.6</td>
<td>5.6</td>
<td>6.2</td>
</tr>
<tr>
<td>Other answer</td>
<td>3.2</td>
<td>13.3</td>
<td>0</td>
<td>5.6</td>
</tr>
</tbody>
</table>

Answers to the question about the most attractive social model have demonstrated adherence of nearly one third of respondents (29.9%) to the socialist society (see table 3). Among representatives of youth older than 25 years followers of this model exceeded one third and comprised 37.5%.

The liberal society of the western type is the social ideal for 12.4% respondents. The most ardent adherents and protagonists of this social model are youngsters in age of 20–25 years. Every fifth participant of questionnaire (21%) belonging to this age cohort chose the liberal society of the western type as an attractive alternative.

Orthodox society attracts merely every tenth respondents (9.2%). “Slavophilskii” attitudes revealed only minority (5.7%).

The fact that over a third of young respondents (39.8%) recognized that they had no social ideal arouses a concern. However, as responses shows as people are getting older such responses become more seldom (see table 3). This group can be with great difficulty consider as a political reserve for various movements and parties. Taking into account the fact that private particular values are of great significance, it is possible to suggest that realization of any grand social project will be determined by a young person’s opportunity to realize his/her individual interests in the society.

Table 3

Distribution of Answers to the Question: “What Social Ideal Is Most Close for You Personally?”
(Percent share of people polled in various age groups)

<table>
<thead>
<tr>
<th>Social ideal</th>
<th>Age</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Up to 20 ages</td>
<td>20–25 ages</td>
</tr>
<tr>
<td>Socialist society</td>
<td>30.9</td>
<td>25.9</td>
</tr>
<tr>
<td>Orthodox society</td>
<td>7.8</td>
<td>12.3</td>
</tr>
<tr>
<td>Liberal society of the western type</td>
<td>9.2</td>
<td>21.0</td>
</tr>
<tr>
<td>National original ideal</td>
<td>4.6</td>
<td>8.6</td>
</tr>
<tr>
<td>No ideal</td>
<td>46.1</td>
<td>25.9</td>
</tr>
<tr>
<td>Another answer</td>
<td>1.4</td>
<td>6.2</td>
</tr>
</tbody>
</table>

It is also possible to suggest that lack of social ideal among significant part of present day Russian youth is connected with specific principles of its formation. In the contemporary world changes occur exceedingly promptly and force a person to adapt to them. Successful adaptation in such conditions may be achieved by such things as refusal to adopt permanent, invariable construction of the model of future in favor of a more flexible social mode.

There are three main results of the survey.
Firstly, the survey showed that personal future is more important for the young people than the one of their country.

Secondly, our survey revealed that most respondents believe that the future of the country depends on joint efforts of its citizens and government’s activities, whereas a small proportion of respondents believe that their personal contribution and efforts may affect the future.

Thirdly, according to our survey, the most attractive model of society for modern young people turned out to be, surprisingly, socialist society.

The latter contradicts commonly believed idea that young people would prefer to live in a liberal society of the western type. Only a small proportion of respondents (12.4%) chose it as their social ideal.

However, at the same time, the thing that causes real concern is the fact that a large proportion of our respondents (40%) do not have any social ideal at all.

Only those individuals, social communities and groups that are able to undertake responsibility or make political decisions in conditions of political risk can become socially active members of society. It is necessary to encourage and motivate young people to have interest in active participation in defining prospects of social development, both their own and of wider social environment. One of conditions required for emergence of such active agents is appearance of dynamic, socially significant models of development that can be developed, for instance, by means of public discussions and debates. It should be noted that characteristic features of such models are to be their flexibility and variability, lack of pretentions to finality, perfection. These models have to be absolutely open. Thus analysis of the present day youth ideas of future makes us bring up the question of functions ideology will perform in future Russian society in the absolute new light.

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REFERENCE TO ARTICLE
On Preserving National Languages During Globalization As the Key Problem of the Social Policy of a Modern Multiethnic State

Annotation: in modern globalizing world the problem of saving individual characters of national languages is extremely acute. As a result of expansion of the English language many European and Slavic languages are experiencing expansion of a pseudo-English language. The English borrowings in many languages are used instead of native words. Thus, the penetration of anglicisms into other languages affects the formation of the linguistic consciousness of the younger generation and results in the so-called conglomerate phenomenon of mixing or even substituting words of national languages with the English ones. This phenomenon cannot be called borrowing because it does not interact with the language system of any national language but undermines it and causes large-scale structural changes. English loanwords that enter national languages often clutter up them. The research into structural changes in national languages has been conducted on the basis of three languages (German, French and Russian). The results demonstrate that the expansion of anglicisms in the system of each language under consideration has been proved in all spheres of speech activity of national communities: from elementary verbal means to complex speech structures. While the English language penetrates the German and French languages more or less smoothly due to their common origin, the process of incorporation of anglicisms into the Russian language, that does not have “blood kinship” with English has a negative effect on the language structure integrity of the Russian language and contributes to the loss of its expressiveness.

Substituting foreign verbal means, including word and word combinations, grammar rules, word order, for the native ones leads to weakening the immunity of the national language consciousness in general.

Key words: national language, English borrowings, linguistic consciousness, national culture.
can be compared to a natural disaster: “During migrations the representatives of a whole nation gradually move from one habitat to another. It is more important how they change the culture of the area where they arrive than how many of them have stayed at their habitat” [2, p. 23]. The migration process deprives nations of their identity, traditions, native language and promotes superiority of a pseudo-English language. The English language – not in its best embodiment – is conquering the global space without sparing any culture or any language.

On one hand, the history of any language has proved that one can’t resist this process. The numerous works on influence of foreign borrowings on a national language and prerequisites of an organization of a contemporary discourse have testified to it. A.D. Petrenko, D.A. Petrenko [19], L.N. Boshenko [3], K.B. Akopyan [1], K.K. Kolin [13], E.N. Kuralesina [14], S.N. Dolshnikova [4], S. Lukin [18], A.I. Dyakov [5] have studied structural changes in the Russian language. Y.V. Kobenko [12] has described the phenomenon of eksoglossia basing on new tendencies of development of the German language. The scholar considers the lingvopolitical polycentrism and democratization of language norms to be prerequisites of the American influence on the German language and culture as a whole. Having analyzed the current language policy, J. Shellenberger [21], G. Fell, L. Handwerk [7] have expressed their concern on the recent developments in the German language. M. Beaulieu [2] has focused on the results of expansion of the English language on the French. We can provide many more examples of researches on this urgent problem.

The linguistic phenomenon of borrowing new words has proved to be quite reasonable due to outer, non-linguistic, reasons such as progress in technological and scientific spheres as well as in social communication, especially intercultural, and inner reasons of development of a language as a dynamic open system of verbal symbols. These inner reasons include a tendency to economize verbal means and substitute one word for a description (i.e. the Russian vocabulary has adopted the Anglicism performance in the meaning of a theatrical/costume show), to distinguish relatively close but different words.

Thus, the words determining phenomena or objects which are absent in a language-recipient, or international terms penetrate into the vocabulary of the language-recipient. Such words are characterized by a short form and frequent usage in speech. On the other hand, the language system assimilates foreign words in spite of the fact that the national language has its own words and means to describe the needed phenomenon or object. These borrowings lead to unreasonable excessiveness of the national vocabulary resulting in undermining the integrity of its system, and in the long run the foreign borrowing may function as a substitute for the native word. In many cases it can be explained by psychological reasons. Some narrators are eager to make their speech more expressive, to pay tribute to English and Americal cultures, to show off by using foreign words as well as to attract attention of the public by making an illusion of newness. Earlier than in Russia globalization in the European countries caused acute linguistic problems. As a result the abundance of Anglicisms in the French and German languages led to formation of such language phenomena as Denglish and Franglish.

Methods.

In this research we analyze both the semantic and pragmatic aspects of English borrowings in three languages using on-line resources and articles from the Russian newspapers Kommersnt, Isvestiya, Rossiyskaya Gazeta, the French newspapers Le Figaro, Paris Match, Le Monde; the German newspapers Die Welt, Deutsche Welle, Neues Deutschland, Der Spiegel.

So, the study of the vocabulary of the three languages has demonstrated a large scale expansion of the English language. There are a lot of borrowings in the sphere of IT and advertising: the media, blog, hacker, Multiplex, monitor, server, etc. Whereas the English borrowing laptop is widely used in the Russian and German languages, the French language has preserved its own term le portable. The Anglicisms gadget and device have penetrated only the Russian vocabulary. The sphere of economics, business and politics is richly fed with anglicisms, though the national languages could do without them quite well: manager – der Manager (instead of: der
Unfortunately, in every day speech English borrowings in many languages are treated as native words. The English smart is widely used in Russian in the meaning of something new, cosy, comfortable. At first it was used to characterize new devices in the IT sphere (i.e. smart phone, smart card, smart publishing), later it passed over to other spheres which require quick mind and high intelligence: smart banking, smart casual, liposmart. In the French language there are many English borrowings which are used alongside with the native words: living room and salle de sejour, care la société du care and la société du bien-être, au animé du souci de l’autre [16], team and équipe, travelling and le voyage, etc. The English slash is used in French only as a mathematical symbol (le slash). Instead of the French l’information one can often hear news, soap instead teleroman, prime time instead of heure de grande écoute.

The same processes are developing in the German language. The researchers stress that the English team is more often used than the native word die Mannschaft not only in the sphere of sport. We can witness assimilation of the American term. When working abroad, correspondents spread about the American branch of power as Administration, avoiding the native Regierung. The simultaneous interpreters are also “promoting” Dallas-Deutsch in soap operas about the American way of life by using a lot of foreign words: keine Idee instead of keine Ahnung; wir sehen uns später instead of bis dann; ihr Jungs instead of ihr” [21, p. 162].

In some cases even the English word combinatory features are borrowed. Following the English grammar the following expressions are formed: demander une question (instead of poser une question), to make a deal instead of faire un deal, complete your questionnaires instead of complétez vos questionnaires (instead of the usual remplir un formulaire, etc.

The given examples can be referred to as denotive borrowings which are assimilated together with the phenomena or objecta which are unfamiliar to the recipient language system. They are used to fill in lacunas in national vocabularies. Some words can be referred to as connotative borrowings which are used along with native words. Remaining at the margin of the national linguistic picture of the word they penetrate its vocabulary partly adapted, or partly receive a new meaning to become a specific basis of the national linguistic picture.

Borrowings created on the basis of foreign word-building structures make up another group. In the French language there are numerous examples formed on the basis of the French word by adding the suffix -ing: coupon-ting. Some French nouns describing professions are formed by phonetic adaptation of the corresponding borrowing and the suffix -eur or -ine: informateur from the English informer, le manageur – manager speakerine (parleuse (diseuse)). On the basis of the English phrase bad luck the French has created the noun badloque “bad luck” (Je suis dans la badloque) and the adjective badloqué.

Following the French patterns such expressions are formed with English borrowings as politiquement correct – politiquement correct instead of the French phrase de bon aloi or de bon ton. The same processes can be seen in the German language: der Loser (Verlierer; Versager), die Loserin, der Ex-Kämpfer, True-Sale-Verbriefüng, U-Bahn-Ticket, Bühnenshow, Flugtische, etc.

The Russian word building system is vulnerable to the expansion of the English morthemes: каршеринг from the English co-working, имплементация – implementation, каршеринг – каршеринг, месседж – message.

The syntactic elements of a sentence can also be borrowed. It happens due to lack of interpreter skills when translating proper names. There is an opinion that in some cases anglicisms demonstrate some stylistic connotation of the original or just follow the fashion. Not assimilated anglicisms are pronounced according to the English phonetics and are written in English: Le try and buy, Je suis (en) off, Il y a du love dans l’air; C’est vraiment une success story: Le gout du relooking; Eine “exercice in Beckett lilt” hat ein amerikanischer Kritiker den Film genannt, aber auch das ist noch zu viel; Sie zeichnen sich ausserdem durch ein soziales
Klima aus. “Hire and fire” entspricht nicht ihrer Unternehmenskultur; Zudem beginnt gerade die “driving season” in den USA, die die Nachtfrage weiter erhöhen wird.

Results.
Thus, the study provides the following conclusions:
1. All three languages under consideration in spite of their different linguistic groups are open to anglicisms partly due to the fact that “being verbalized the national mentality of any linguistic community undoubtedly influence the intercultural communication [4, p. 33].
2. It is becoming more and more evident that this process cannot be called purely borrowing. It is somewhat a linguistic confusion. It can be explained by the fact that “consciousness as a receptive, accumulating as well as evaluative component provides perception, comprehension and evaluation of information as well as formation of the conceptual picture of the world” [9, p. 9].
3. Interference and accumulation of foreign concepts causes changes in the lingual culture, that is why “it is becoming more and more urgent to analyze the procedure of verbalization of the conceptive picture of the world, especially the processes in the national consciousness during interference of a foreign language: reproduction of a new mentality by substituting foreign words for verbal means of the native language” [15, p. 298].
4. Due to the wide usage and intergration in other linguistic systems the English language is undergoing some destruction of its own system as it is assimilated in a modified way when adapting to the recipient language.

Conclusion.
The reasons for artificial integration of anglicisms in other languages, lack of resistance to this process can be found in the following factors: wish to follow the fashion, weakening immunity of the national language consciousness, loyalty to foreign languages and underestimation of the potential of a national language. Under the circumstances the measures introduced by laws, steps taken by specialists and society as a whole may suspend negative processes in national languages, save their intergrity and identity of national cultures.

It is worth mentioning that teachers of native and foreign languages at all levels of education can play an important role in this mission, because “the process of learning a language (native or foreign) is seen as a process aimed at developing cognitive abilities as well as possibilities to search and evaluate information, to apply creative approach to it during professional education” [8, p. 12].

Nowadays all countries have been accumulating experience in preserving their national languages. But it is not enough to offer strong resistance to current foreign influence. According to E.V. Tichonova, “the renaissance of the ethnic and confessional identification has caused the resistance of the so called “guest” communities to integrate into the cultural and social reality of the “host” nations, thus provoking conflicts in communication, aggravating social progress, causing its desintegration into a number of in-groups and out-groups [23, p. 486]. The analysis of information resources on social, demographic and political processes in Western Europe during the recent five years has demonstrated negative consequences of the social policy, including the language policy, which provoked acute problems in intercultural communication.

In France the language policy is aimed at promoting the French language as the state language. In 1975 France adopted a law on preserving the French language from negative influence of foreign languages, especially English, and consequently on preserving their national culture. The French government has made attempts to regulate the usage of official terms. In 1994 a new law on the French language (the Tubon law) was adopted [17, p. 186]. It prohibited excessive use of foreign terms and expressions in case there are French expressions and terms with the same meaning acceptable in accordance with the regulations on borrowings in the French language. The law also demanded that the French language should be treated as a national shrine [17].
The problem of preserving the German language is also widely discussed in Germany. Members of CDU and CSU have persistently raised the issue of necessity of adopting a special law on the German language. But the issues of the language policy are not considered at the state level. In the Constitution there is no provision for preserving the German language, and the government fails to provide enough support of the public activities in this sphere [21].

In the Russian Federation the language policy is regulated by the Law “On Languages of the Peoples of the Russian Federation” signed in 1991 and the Law “On the State Language of the Russian Federation” introduced in 2005. The latter declares that “the usage of the Russian language as the state language prohibits words and expressions which violate the norms and rules of the contemporary literary Russian language, except foreign words which have no common analogues in the Russian language (Article 1, paragraph 6) [6]. Thus, according to this Law, foreign words which have synonyms in the Russian language are considered non acceptable by the norms of the Russian language.

Meanwhile anglicisms are continuously cramming our speech, mass media from advertising to television, radio and press. From time to time the Russian society responds to this expansion by debates on excessive borrowing of English words, American language expansion. The scholars’ opinions may differ greatly. On one hand, these processes are regarded as the “information threat”, because anglicisms and Americanisms “not only clutter up the national language, but also penetrate the consciousness of citizens and import elements of foreign – alien to them – culture” [13, p. 38]. On the other hand, some scholars believe that the tide of foreign borrowings does not pose any threat to the Russian language as a system, as foreign borrowings testify to the open character and vitality of the language system which is capable of rejecting excessive elements [3].

Addressing the meeting of the Council on Interethnic relations on May 19, 2015 President Putin stressed that the problems of the Russian language are evident in the sphere of the language environment which is created by mass media and internet: “The language norms, grammatical competence have been increasingly ignored, foreign borrowings have been unreasonably used in speech”. The Russian President addressed highlighted the necessity to keep balance between preserving the national traditions and values, including the Russian language, and participating in global cultural process [20].

The urgent necessity of close consideration of the language policy in a modern multiethnic society has been proved by current developments in the word. It has become evident that the technological progress and technical advances have failed to resolve humanitarian problems, moreover they have aggravated them in some cases. Contemporary researches have demonstrated that social environment is becoming more and more aggressive both in personal and professional communication. They find the reason for this partly in “the linguistic mosaic character of modern societies where the insufficient level of the language competence provokes inadequacy of perception of speech” [22, p. 176]. The spiritual aspect of human life requires constant work and close attention: possession of a fashionable, up-to-date gadget does not prove that its owner has become better and smarter, more tolerant and more scrupulous. Globalization is accompanied with large scale migration of population, increasing quantity and quality of intercultural contacts when different national cultures with their religious, language and family traditions as well as spiritual values. The problems of intercultural communication are increasingly acquiring applied, not only theoretical, meaning: they pass over from theory to every day life. The current situation requires more attention to be paid to the policy in the sphere of language and culture. It should be aimed at both preserving the national language and cultural traditions as a whole, and promoting respect to any other culture. Thus, preserving national languages during globalization has become a vital aspect of the social policy of a modern multiethnic state.
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REFERENCE TO ARTICLE

Multiculturism in Today’s Russia: Present and Future

In analyzing distinction and peculiarity in today’s Russia in the sphere of multiculturism it is vital to realize that our country is absolutely self-sustaining. Russia has everything to hold leading positions in the contemporary civilized society, in the society of global shocks and great cultural changes. It is necessary to say that Russia has a serious independent value as a state, as a social community. As a cultural phenomenon, though at the same time it is an integral and unquestionable part of the world civilization and without Russian context, particularly its culture, the modern world cannot be regarded as part of the general world order.

However, Russian culture like cultures of other countries in the world is preserving its distinction and peculiarity. These peculiar features in Russian culture have objective sociocultural basis. First of all this is historical heritage connected with the geopolitical space which provokes historical inclination for separatism and split-up in political and ideological views and concepts. Russian society traditionally (since the time of Peter the First) falls into westerners and slavophiles which is reflected both in the state system and cultural atmosphere. And this main duality has been dominating culture and cultural behavior of Russian citizens for the whole period of its history. The very construction of Russian culture is dual and includes both achievements of the best examples of western thought (ascetism, freethinking, depth of creative thinking etc.) and examples of Asian forms of culture (monumentalism, craving for luxury, depth of generalization etc.). At the same time such organization of culture provided for sociocultural integration of reality and facilitated formation of such peculiar culture which is an integral part of the state and guards its interests.

But at the same time this dualism caused such a phenomenon in Russian culture which is called a split-up.

Overcoming this split is not an easy job and it affects culture, the result of which is multiculturism in today’s Russia. But the changing situation, particularly the events of the
past 15 years resulted in the situation which provokes social chaos. We are having social heterogeneity of the society; it falls into rich and poor, Russians and non-Russians. “left-wingers” and “right-wingers”, “democrats” and “orthodoxies”, people of different religions. All these things integrate into the present process of modernization which has a sociocultural character. Modernization implies transition from traditional society to the modern, post-industrial one, and this provides its sociocultural content in the centre of which is the man, changes in his behavior and cultural state. Modern sociology drawing on years-long study registers the fact: “Radical liberal reforms multiplied by breakage of property relations and non-regulated predatory privatization of stare national property and national resources in the 90-ies gave way to unlimited and unjustified growth of social inequality. As the result we got a huge differentiation in the social situation of different groups of Russian population and social inequalities have acquired most pronounced forms” [1].

So, what is modern Russian culture now and how is it transforming in accordance with life challenges?

Since the beginning of 2000 so called “traditionalists” have actively appeared on the stage of Russian culture. These are people who are nostalgic about soviet culture and comprise representatives from practically all socio-demographical groups of Russia. Their particular interest is supported now by mass media and also by a number of serious studies of historians and culturologists. This trend in the culture of modern Russia is connected (not without reason) with the crisis in historical memory in the society which appeared under the conditions of absence of national ideology and censorship. It resulted in appearance of works which arbitrarily, without any documentary evidence interpret the history of Russian culture of the soviet period. In fact it meant falsification and even denial of history. In the troubled times, the crises of the 90-ies, disorganization of educational system sprang up ideas arbitrarily interpreting our historical and cultural past. But still the cultural mentality in Russia has not been completely extinguished, interest in the future has not disappeared. It acquired specific forms of resorting to the past and cognition of it through learning the present and future.

Thus, we can state that the fact of this “traditionalistic” trend is not occasional, but is the result of revival of cultural self-consciousness of the Russian people, their answer to the rebirth of historical and cultural memory.

Another cultural stratum, to a considerable extent, opposing protagonists of traditionalists in culture is proponents of liberal views. Russian liberalism has a long history which promoted many remarkable people, fighters for progress and happy future. Russian culture gave birth to a galaxy of liberal thinkers among philosophers, natural scientists. Liberals played a very important role in undermining monarchists’ ideology in Russian social movement, facilitated modernization of Russian social mentality. But the liberalism of the 19th century had no serious social basis in Russia. For a long time revival of these ideas in the soviet period was impossible.

Restructuring (perestroika) which started at the initiative of M.S Gorbachyev, freedom of speech, political views enabled revival of liberalism as an ideological and cultural trend. The attractiveness of liberal views, ability of their leaders to demagogically promote their ideas made it possible for them to occupy leading positions in the Russian state. Power authorization enabled them to form not only managerial structures but also to influence culture.

The new liberal culture is founded on the basic idea of new liberals about dominating influence of the market on all spheres of social development. The young liberal reformers after realizing “shock reforms” created market economy. All these changes couldn’t but tell on culture which became commericalized. In this way the main principle of cultural development was broken – monetization must not affect culture, its institutions and, of course, it cannot be the final result of culture. But it must be said that the whole history of culture testifies that the mainstream of its development is connected with creative but not commercial approach. And this is the main contradiction of liberal culture.
Market cannot be an ideal of social development. On the contrary, it is such an institute where everyone tries to outmaneuver another, where evil and dishonesty are inevitable, where you may always be cheated. That is why market cannot be an ideal for civilized society. It abolishes all social principles, collective responsibility and sense of comradeship. Instead of human morals we have the “morality of professional” in which each person is responsible only for himself even if he does his work well. And it is mass culture which mostly corresponds to such antihuman principle.

Traditional time-spending unites people and gradually forms a social basis for mass culture. Russia is now passing the stage of post-industrial development. Practically all spheres of human life are changing acquiring industrial features. And the aspect of cultural and spiritual life is not an exception here. Industry of recreation and entertainment has appeared, institutes of culture are developing on industrial basis reforming not only their economy but often transforming the content of cultural services.

In this connection the consumer finds himself into absolutely new conditions of cultural life. Sometime it is not easy to find one’s bearing in the stream of offered number of entertainments, choose most suitable ones for oneself. Of course the range of spiritual demands of people is also changing, it is becoming more complicated and various. The patchwork of services is promoted by aggressive advertising in mass media, provoking even more hesitation and uncertainty in choosing a way of cultural consumption. In other words, the present state of individual cultural demands is characterized by extreme instability and uncertainty.

Of course, liberal culture, like the liberal stratum in our society, is not homogeneous in its content. “The main trend of this new culture which combined pride for ‘high’ aristocratic culture and ‘low’ redneck has become an actively growing middle class” [5]. Besides in characterizing this kind of culture it is necessary to take into consideration socio-demographical aspect, rather effectively influencing cultural preferences of this group of people [4].

Describing polyculturism in the today’s Russia we should also dwell on cultural particularities of increasingly active conservatism both as ideological and political and cultural trend. In its general meaning “cultural” conservatism as a certain state of culture aims at building compromise between new cultural significations, determining cultural dynamics and preserving paternalistic, conservatively-patriarchal, archaic culture. Conservative trend in culture is the answer to break-up of traditional, nation culture, to the emerging gap between cultural ideal formed in the long Russian history and the level of culture which has become common under the conditions of liberal and democratic reformation. This type of culture may be described as the one opposing modernization in its modern interpretation, appeals to preserving traditionally archaic component of the Russian conscience.

In his book Prof. Dobrenkov V.I. rightly writes that globalization “makes the contact of cultures and religions inevitable” [2, p. 423]. And today it is impossible to perceive the cultural space of Russia without religious culture. The popularity of religious culture is to a considerable degree connected with a long standing deficiency of the legal status of church in the country, abandoning national ideology and also with attempts to revive moral principles in everyday life. As secular morality and ethics discredited themselves, their place has been occupied by religious doctrine of morality. Of course it must be taken into consideration, particularly in the multi-religious country with various religious trends.

Years-long sociological surveys showed the leading tendency in confessional interrelations – they occupy its worldview niche in the sociocultural sphere of life [3, p. 123].

In analyzing the social institution of religion it is vital to take as a premise the fact that religion has covered a difficult way from denying secular cultural values to assuming the role of humanistic principles in the present life.

Diversity in religious views, historical accretions have complicated this notion so much that it is hardly possible to formulate the general idea of religion. Religion is not only belief in God
but also a definite activity and organization. Besides, it is a vital philosophy that leaves open the possibility of miracle, and at the same time is not denying social experience and knowledge.

The church, religious organization consolidating religious people, holds a special place in the religious structure. The church has always played and is playing now a prominent role in social life. At different stages of historic development the church has been realizing various functions of religion as form of social consciousness. Religion gives a believer a chance to gain significance of individual being; it explains to the man his personal situation and shows the ways out on the bases of religious doctrines. This function is getting particular important in the times of social upheaval and economic woes.

Religion is a form of inclusion of a person to sacred knowledge, i.e. to the group (cast) of insiders. It creates prerequisites for solving number of morale and ethic problems. Joining in religion the man changes his inner world, gets rid of the vanity of the surrounding reality and thus acquires a kind of serenity. Religion has a regulating and organizational function, giving creating conditions for people to get united with their spiritual mates, helps them to find support from church authorities with the aim of spiritual improvement.

It goes without saying, that these conclusions cannot extend to all population of Russia. As depending on religious views, social and ethnic identity and location the role of religion is assessed in a different way, and the very notion “religion” to a certain extent has transformed in people’s minds.

According to the data of sociological surveys the attitude of political groups to religion has changed radically. It has passed the evolution from absolutely negative to considerably positive. The majority of parties and movements in Russia accept religious convictions as a fact and regard religion as a means to preserve national self-consciousness, development of democracy and ideological pluralism. Some political leaders repeatedly say that religion and church are essential in state managing.

Sociological observations showed consumer attitude to religion of a number of modern politicians who try to use religion conflicts in their political interests, which is particularly evident during election campaigns. Beside, a low level of religious education was revealed: the Old Testimony, the New Testimony, hagiographies were read by less than 30% of orthodox Christians.

The social and demographic structure of believers is also changing, many young people try to find serenity in the fold, intellectuals increasingly evince interest in religion. Economic and social upheavals that shook the country have brought to church wide sections of socially non-protected groups of population.

The impact of religion shows itself mainly on young and elderly people. According to the data of sociological survey spread of religious views among the youth fills the ideological vacuum that appeared after the theory of Marxism was excluded from educational curricula. Religiosity is spread among young servicemen. Hardships of the army service, fagging make young people turn to fold.

Elderly people are traditionally religious, searching peace of soul or sometimes just filling in their free time. Many people of this group resort to fold as a morale principle, some have cognitive interest, trying to gain insight in the phenomenon of religion which was closed to them for a long time.

The best way to get an idea about the processes taking place in religious consciousness, according to sociological methodology, is by determining the core of the main contradiction. In the case of Russia such a core of social influence on religious consciousness, the main factor affecting religiousness is atheism.

Atheistic views in Russian mentality were developing in hard conditions of Tsarist oppression and suppression of freedoms by church, the fact that was lately widely used by atheism as national ideology. Atheism in Russia did not imply negation of God and throwing down religious
ideals, but mainly struggling against clergymen and denial of social functions of religion. That is why, instead of negated religion, another doctrine appeared, which was not completely free from some religious feathers.

When atheism linked with power, and it happened after the revolution in 1917, it became militant and turned from practical into ideological form of control over all spheres of public and private life. The militant nature of atheism could be traced in forbiddance to observe religious rituals, in disapproval of attending churches and observing rites and also in destruction of churches and prosecution of people for religious motives. Religion was under the state and ideological control which led sometimes to the conflict between the church and society and encouraged hidden religiosity and opposition of the church to the state. Such rooting out of religion not only undermined historical and cultural living principles of the society but also splitted the church itself. The period of militant atheism took a toll on religion and church. People’s consciousness was put to serious trial. But many objective processes also played their role in the crisis of religion. For example, achievements in science, rapid development of technology, growth in educational level to a great extent influenced denial of religious views.

Moral basis of orthodox religion, most popular in Russia, is founded on values common to humanity. From this position the church is trying to regulate relations in the society. It preaches necessity of overcoming rage, aggressiveness, convinces in necessity of tolerance and kindness. Such impact of the church does not, of course, remove real causes of social conflicts. Humility in the society torn by contradictions is not the way out, it does not give much consolation. But from the point of view of sociocultural indicator it gives an opportunity to measure the level of the conflict, detect a certain component of spiritual culture.

Religious culture which has its particular place in policultural system of relations should clearly realize in the face of its hierarchs possibilities of their social role. Religion will unlikely occupy a leading role in a secular Russian state, and Orthodoxy alone will not be able to keep the society on proper moral foundations. There are no other binding threads but culture that would consolidate people tightly in their spiritual unity. And support by religion as important element of culture is vital. But it is necessary to observe the main strategic role of religion in policonfessional Russia. Resting upon the treasury of religious culture the church is called to decide if Russia should become an Orthodox state for Russian (Orthodox) people or a pluralistic (policonfessional) democratic state for all its citizens.

Let’s sum up. In the cultural life of Russia we have four rather stable strata of people who in the whole represent the enclave of Russian multiculturism. The first strata – so called “traditionalists” who are genetically and organizationally connected with those cultural values which were essential for soviet culture, the best examples of its art. This strata is growing in number owing to nostalgic mood of many people and people disappointed in the values of the consumer society, alien to their tastes and interests.

The second strata – are representatives of new liberal circles, advocates of market relations, declaring the market a universal remedy. This group of people is more inclined to modern trends in art, new non-traditional forms perceptive for different forms of mass culture and thinking that the leader’s qualities permitting them occupy novational places in economy can be spread to leading artistic tastes and innovative types of art.

The third strata – are conservatives aspiring to preserve the best examples of the archaic, both in politics and, to a certain extent, lag behind the demands of modern culture and thus integrate neither into globalisational processes, nor the general context of the world civilization.

And, finally, the fourth strata – religious culture. Its role in building up multiculturism in modern Russia is of great importance. It is worthy both in its content, being integral part of cultural and historic process, and expansion due to policonfessionality of the Russian society.

Due to instability of multiculturism in Russia the borders between these cultural strata are rather vague, and one can observe the cultural values of one group intertwine with other ones.
which makes our society culturally integral and makes it possible to work out the mainstream for cultural development.

It goes without saying that these four strata do not cover all sides of our culture. Today there are a number of so-called subcultures. Their representatives vary in number (sometimes just a few dozens of people); these are different professional and demographic groups. These groups are very volatile, may quickly appear and disappear. But they should also be taken into account as it is impossible to give a complete picture of the policultural development of Russian society.

We should also stress the fact that Russian multiculturism is dual due to certain geopolitical factors, its long-term position between Eastern and Western cultures. Antagonism of westerners and slavophiles is a mainstream of Russian cultural development. Russia has never departed from these two ways in its sociocultural development, moreover, it has always sought for unification of these two cultures. It is reflected in architecture, painting, in literature and music.

It goes without saying, that it does not mean that at different stages of historical development cultural extremities like ethnic nationalism which is still one of the main obstacles for cultural consolidation of the Russian society did not show themselves. But the Russian form of nationalism is not so dangerous, as it has not serious social grounding (nationalistic leaders' slogans increasingly raise disagreement), but social consciousness is aimed at consolidating ideology and is seeking for non-confrontational way of development and unified ideology. In these conditions it is vital to determine basic principles for consolidation of our society. Having legally denied state ideology (which is essentially wrong!) we left a big niche for a new way for national construction. Whatever is being done to create new ideological theories people will always be striving for an adequate world. Even due to the instinct of self-preservation people are in search for basic values and inevitably come to the conclusion that only they promote socio-cultural consolidation. It is basic values that consolidate people without counteracting to the objective process of social stratification and accept the existence of different cultural interests, variety of cultures.

Our man is a conformist and prefers traditional forms of culture; such is today's reality and it should be taken into account when planning the direction in development of Russian culture. It is a fact, that culture is not imposed from the outside, it emerges inside the society and is forming itself by historic pattern and the way of life.

But it does not mean that cultural processes are happening spontaneously. In every society there are objective forces stimulating building up its own national cultural code. For Russia culture is expression of national energy without which Russian national statehood could not exist.

In the situation of social turbulence and sociocultural discomfort of our society now, still there are unshakable values acting as a starting point for culture development.

Russian history – is the evidence to the fact that in the world civilization process our country has always shown spiritual achievements. It is great culture, rich language, type of consciousness, great spiritual values. All this was historically connected with belief in Motherland, its future. Patriotic values are deeply rooted in the genotype of Russian people, have become their nature. Let us take any remarkable work of artistic culture – literature, painting, architecture – we will always find there manifestation of national pride, love for Motherland. Consolidating nature of patriotism most of all shows itself in culture. Russian culture is tolerant and human.

At the same time it would be wrong to believe that those factors would automatically determine the success of cultural development of Russia. It would be wise to work out on a national level certain measures for forming united cultural space and creating such social culture which would correspond to the tasks of cultural unification as a constitution measure for unity of nation. And in this respect it would not be bad to turn to the experience of constant international cultural interexchange.

Yes, Russia is multicultural, but its multiculturism differs from the Western model, it is historically dual and policonfessional. On the wise spread of Russia many different nations, who
preached different religions have lived side by side, but they have always been united by the single spiritual and cultural affinity and devotion to historical memory of ancestors, love for Motherland.

Russian culture is varied but it forms an integral whole. This makes a paradox of our culture but at the same time it is the source of its invigorating influence on the development of people, society and civilization.

Consequently, we may draw the conclusion that culture is that historically formed great domain which absorbed the achievements of progressive thinking and objective social practice which can solve the main challenges in the development of the Russian society.

References

REFERENCE TO ARTICLE
Migration Strategies of Ukrainian Migrants: EU or Russia

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Annotation: the article based on the in-depth interviews, available statistical data and survey analyse the question: how the Ukrainians react on economic and political crisis in the situation of a civil war in country. How do they try to solve the issues of security and what are their survival strategies by searching new places to resettle in Ukraine or abroad? The authors of the article have analyzed the determining factors and patterns of migration from Ukraine. Special attention is paid to, the Russian migration policy with regard to Ukrainian asylum seekers migrants as a source of labour potential source to development and mitigate the demographic crisis in Russia were made.

Key words: migration; migrants; refugees; migration policies; migration policies vector.

Introduction.

Today the topic of refugees’ crisis in Europe is one of the most urgent topics. However, the problems of 1 mln. refugees from the Middle East Far East are mainly discussed than near by refugee’s problem of Ukrainians. Right in the EU doorstep there is a country at war and a number of internally displaced people forced migrants inside Ukraine the country as well asand outflows abroad exceeded one million.

Military operations in Donetsk and Lugansk regions are the main source of forced migrants. According to different Ukrainian sources, there were almost 1.7 mln. internally displaced persons (IDP) to January 2016. Among them there are 168 545 children, 491 374 disabled people and older persons. These people are mainly from Donetsk and Lugansk regions (996 553 persons), and from the Autonomous Republic of Crimea and Sevastopol city (21 931 persons) [4].

Almost the same number of people surged into Ukrainian border regions with Russia and Belarus. During the period from April 1, 2014 until February 2016 about 1.1 mln. Ukrainians entered the territory of the Russian Federation from the South-East of Ukraine [25]. According to the UNHCR data, about 150 thousand. of forced migrants arrived to Belarussia. Most of them came from Donetsk and Lugansk regions [21]. According to the UNHCR United Nations Office of the High Commissioner for Refugees almost one and a half million of the citizens of Ukraine have the status of forced migrants [5].

Economic situation is an additional push factor. Ukraine is in the process of the economy transformation now, caused by the shift to the European Union markets. However, it is yet to
see the success story. According to former prime-minister Arsenii Yatsenyuk, today the poverty is the main problem in Ukraine. The statistics information tells that, one out of four Ukrainians is destitute. In fact, the country is about to default. In 2014, the country’s GDP decreased by 6.8%, inflation amounted to 24.9%. In 2015, the situation even worsened. The last official IMF projection for Ukraine for 2015: fall of GDP by 9% (according to the Head of the Fund’s Mission – by 11% for the country as a whole), and inflation amounted to 46%. Unemployment evaluation estimates in Ukraine during the transformation period will be about 10–12%, or about 2 mln. persons of working age [3].

According to a leading researcher of the Institute for Demography and Social Studies of the National Academy of Sciences of Ukraine Svetlana Polyakova, ‘…in 2014 27.7% of Ukrainian population was considered poor. In the first half of 2015 this indicator was 53.5%. However, since then 40% increase in price for products and services occurred and real wages fell. We are on the brink of total impoverishment’ [14].

According to the Research & Branding Group, 87.1% of the respondents described the economic situation in the country as ‘generally bad’ poor as a whole’. At the same time almost 44% of respondents consider that ‘the situation will continue to worsen’ within the next 6 months [15]. So, no wonder that in 2008 35.1% of persons who planned to migrate wanted ‘to go anywhere’, in 2014 the number of such respondents became 43.1% [13]. High migration mobility of the Ukraine’s population is confirmed by the survey held by the Company GFK Ukraine. According to this survey, about 8% of Ukrainians (3 mln. people) plan to go abroad for work in the near future. 34% respondents want to go to the other country, but not in the near future [13]. The scholar’s scientists of the Institute for Demography of Ukraine expect the fifth wave of migration abroad soon, as many people see no prospects in the country [16]. The western specialists also made similar conclusions. According to their opinion, 76% of respondents do not see any prospects in the labor market and consider that politicians do not serve the interests of people [5].

The data of social scientists are confirmed by statistical information. Therefore, according to EUROSTAT, the Ukrainians became the leaders in EC countries migration inflow. In 2011, 126 thousands of Ukrainians received residence permits in the European countries, and in 2014 about 303 thousand. people gained such permits [30]. The share of the Ukrainian recipients of the temporary residence permit in EU was 13.1% of the total number of 2.3 mln. such recipients in 2014.

**Ukraine is Mexico of EU.** Expert Frank Duvel made a shrewd remark that Ukraine for EU means the same as Mexico for the USA [6]. First, Ukraine, like Mexico in the New World, is one of the largest countries in Europe: its population as of February 1, 2016 was about 42.5 mln. people [17]. Second, Ukraine similar to Mexico provides irregular migration inflows to US. The, unlawful employment and people and goods trafficking are typical for Mexican migrants. These problems are marked by the researchers among as one of the main for Ukrainians as well [18; 32]. That can be easily proved by visiting the Transcarpathian oblast Region news web site [34]. According to the IOM, the share of Ukrainians who migrated wors illegally abroad was 28% in 2011. This figure exceeded 40% in February – March 2015 [26].

Difficult economic situation in years before the Ukrainian armed crisis erupted was aggravated by mass forced population migration outside the country. Starting from 2001 (last All-Ukrainian census of population), the country lost 6.12 mln. people that is equal to 15% of the population [27].

In the difficult economic and political situation, possible European (EU) choice divided the country’s population (50:50) and resulted in civil resistance of the Russian-speaking population of the Eastern regions of Ukraine [10]. All-Ukrainian opinion poll (2015) showed (the poll did not include 2 mln. of Russian-speaking population of the Crimea and more than 1 mln. of Ukrainians in the Russian Federation) that two thirds of respondents believes that the EU Association Agreement ratification is right choice. But only 80% of residents of the Western
regions of Ukraine and 45% of the residents of the South-Eastern region share this opinion view. About 55% of Ukrainians agree that EU Association Agreement will help Ukraine to eliminate corruption and create sustainable democracy [2].

Based on the analysis of the in-depth interviews and available statistical and survey data, the article shows the determining factors and migration patterns of Ukrainians’ migration in the situation of political crisis and military operations. We suppose that during the period of armed conflict and economic instability, the decision to migrate is forced and based on the following grounds:

1. Search of safe region for themselves and their families;
2. Availability of relatives and friends, able to help with the search of housing and the place of work;
3. The migration patterns are determined by previously formed migration network;
4. The reasons of migration from different regions of Ukraine are different: in the South-Eastern Ukraine this is the escape from war; in other regions the main push factor was striving to get a better employment;
5. Reason of migration of males’ population from the age group liable for conscription: is to avoid such commitment;
6. Migrants’ ethnicity has a strong impact on vector of migration.

**Methods.**

In-depth interviews with the Ukrainians of working age already migrated to EU countries and Russia were held to determine main factors and patterns of migration, as well as with the Ukrainian internal migrantss in Ukraine to determine their ‘algorithm of taking the decision to move’ and to choose the place to move in the case of taking the decision to move to other country. It was supposed (according to the studies made by O. Malinovskaya [13] and O. Pozdnyak [35]) that the population in the regions of Ukraine has gained great experience in migration during past 25 years. Among 30 interviews were conducted in follow places: 3 interviews were held in Russia (Moscow), 5 were held in Hungary (Budapest) and 3 were held in Holland (Amsterdam). Interviews also were conducted in the Eastern Ukraine (3 in Donetsk region, 1 in Lugansk), in the Western Ukraine (1 interview was held in Chernovtsi, 5 interviews were held in Brest, 2 interviews were taken in L’vov and 2 interviews were taken in Beregovo – 2) and in the Central Ukraine (3 interviews were held in Kiev and 2 interviews were held in Belaya Tserkov). Interviews were held from December 2015 to March 2016.

In Ukraine, the interviews were conducted by the MAS course students, within the task on in-depth interviewing training. Interviews were structured by the blocks of questions. Language of the interview was selected by the interviewer (Ukrainian or Russian) depending on the preferences of respondents. Interviews were held in Russian in Russia, Hungary and Holland, where the Russian language is the language of international communication among immigrants from former Soviet Union.

Special attention should be paid to the atmosphere in which interviews were conducted. Interviewed people in Ukraine as compared to the Ukrainian immigrants in Russia and EU despite their agreement to be interviewed felt constrained and answered the questions with caution, using mute statements: ‘possibly’, ‘probably’, ‘don’t think about that’, ‘don’t even know’, ‘perhaps yes’, ‘perhaps no’, ‘I’m not sure’. All respondents in Ukraine at the time of interviewing were not planning going to migrate from the country. Compared to them, the migrants interviewed in EU and Russia were more sociable and expressed their views more freely.

**Survey findings: opinions of the Ukrainians in Ukraine.** Majority of Ukrainians interviewed in Ukraine, live in their places of residence since birth or for more than 10 years and their relatives mainly leave at the same place or not far from them. Nevertheless, all of them have the relatives or friends who after the events at the Maidan revolution in 2014 and crisis in Ukraine moved abroad and are not going to return in the near future. The typical opinions were: ‘until
the war ends’, ‘it is difficult to find job in this crisis’ or ‘not everybody will return’ from Russia and EU. It should be noted that most respondents from the Western Ukraine (Lviv and Lutsk cities), that traditionally have close relations with EU neighboring countries, noted that the many people go to Russia.

Respondents from the regions that are in the situation of war or annexed by Russia, told that many of their friends moved more than once trying to find proper place for resettlement: ‘I live in Lugansk. Most of my friends moved for several times during this period; ‘My friend worked in Moscow and was deported when the events at the Maidan started at the end of 2013. He is from Sevastopol. After the coup d’etat he received new passport and … went to Kiev because he didn’t accept new system’. ‘Most of people moved, each his own way. Those who went to Kiev from Donetsk and Lugansk regions met unwelcome attitude there, as if we were the traitors: “What have you done?” It was difficult to rent the apartments or people have to pay more money for housing. So, many people went to different places’. Due to the different attitude to the situation in Ukraine many families split in the conflict. The conflicts have happen among close relatives of our respondents and even between children and parents [22]. Every side blames each other: ‘how can we communicate with them – they are banderovtsy’ and the contrary opinion: ‘Your Putler wants to kill us…’. Similar statements were registered by the focus groups of the Sociology Institute of the Russian Academy of Sciences [22].

Ukrainians in Ukraine very cautiously answered the questions concerning dodging conscription. Many people agreed that that many men try to migrate because of conscription. One of the respondents noted that among the migrants there are too many young people fleeing from conscription abroad until the war ends: ‘everybody live in anticipation of the seventh wave of conscription. War is not popular among the population. Men of conscription age tried to move abroad during the previous sixth wave. Otherwise, stores, plants and hospitals are surrounded by police, documents are checked and young people are drafted. There were too many funerals’.

The opinions of Ukrainians about Holland referendum on Association Agreement were different. Half of the interviewed did not even know anything about voting against the Ukrainian Association. Some people suggested that the results might cause civil disorder: ‘I think of possible unrests, but I afraid to think of them’. Other respondents did not care the results: ‘Today we have more internal problems. The situation in Donetsk is not solved, there are problems inside the country,”… people discuss the situation in a wrong way… Internal problems may cause unpleasant situations…”; ‘They (the Heven Legion – Nebiesnaya sotnia – author) lost their lives to improve our life in the country and but not to receive visa-free regime’; ‘If we won’t join EU, it’s more than likely that young people will move to Russia, and old people will remain here’.

Our respondents’ views were divided on potential supporters to move to EU in the case of abolition of visa regime and others who do not know yet. EU visa application has become common practice (especially the Polish visa), people don’t consider this to be a problem: ‘at the present time those who want working at the West receive visa without any problems’. Despite the fact that some respondents are not planning to migrate now, half of them consider such possibility if the borders will be open: ‘it is not profitable to go to Russia due to poor pay, people go there less at present’. Other respondents noted that they would go to Russia: ‘if they know someone who can help with employment’. Only one person supports possibility to introduce visa regime between Russia and Ukraine (as government of Ukraine wants).

Ethnic background is also important for acquiring dual citizenship. Many Ukrainians found Polish, Hungarian or Rumanian kinships and received the EU passports or card of ethnic Pole to move to EU for work.

It should be noted that all respondents told that are not aware of the Russian State Voluntary Resettlement Programme to help compatriots who are living abroad to return to the Russia. It
sounds strange, because, about 170 000 of Ukrainians became the members of such Programme during the conflict.

All respondents noted the existence of migrants’ networks: ‘friends and relatives from Ukraine work in many foreign countries nowadays’. Internet and social networks opened the new level of regular feedback with the relatives and friends abroad via Skype and other cheap sites or programs (e.g. Facebook, Viber or WhatsApp). Respondents noted that ‘migrants ‘do not complaint, they tell that – everything is OK’, ‘they establish themselves one way or the other’. Nevertheless, the respondents think that it is not easy to live abroad. According to the opinion of all interviewed personce, the choice of country related to the existence of relatives and friends there, who have already established themselves in new country. They can assist in job and housing in the beginning.

However, not all EU countries are equally attractive for the Ukrainian migrants. For example, some Ukrainians were skeptical about potential resettlement to Rumania: ‘My husband is an ethnical Romanian and studied in Rumania – nothing good! Romanians leave their country. We won’t go’. One employer tells about the Ukrainian Hungarians: ‘they go to Czech Republic and Germany now’, with the EU passport they ‘choose the countries that are convenient for work’.

Migration vector to EU countries. Respondents who already live in EU supported opinion that for Ukrainians to obtain a visa is not a problem and job permission. According to the interviews with the Ukrainians in Holland, they entered the country using Polish visa not for the first time. Upon expiration of visa, people return home to make a new one. They work in Holland illegally. The Ukrainians who have Hungarian passport in addition to Ukrainian are in the same situation. They entry legally because they are the citizens of Hungary and do not need work permit. But they work illegally – don’t pay taxes and are engaged in a low employment segment – service sector. They are employed in temporary jobs or self-employed (cleaning service, baby sitter or caregiver), despite the fact that many of them have higher education. One Ukrainian Hungarian from Beregovo who works in Budapest ilegally told: “he don’t like this job here (son has got higher education and works as a cleaning worker at a plant), but I don’t want him going to Germany to work as a constructor, it’s better he would be with me... may be later when the situation will be better....”

Migrants from Ukraine abroad spoke more openly about the reasons for dodging conscription: “I’m relaxed now as my second son is here with me. One works at the workshop – he repairs bicycles, the other one is in temporary service ... it is difficult to find a job, but we may peacefully live and work here” (Ukrainian mother of two sons in Holland).

Let us note that the respondents interviewed in Ukraine answered cautiously about conscription as the reason to migrate. This is a delicate topic. They tried to avoid direct questions about this. They mainly spoke about youth patriotism, inspite the fact that in 2015, the military prosecutor of Ukraine Anatolii Matios told that more than 17 thousand of criminal cases were opened upon accusation of conscription [3]. Increase in number of migrants’ young males was observed in Hungary.

Questions about refugees in Ukraine showed that not many people went to EU to ask for refugee status. Only one respondent noted that he knew such person. On the basis of the discussions that have been held on the pages of the European newspapers starting from September 2015 it is possible to come to the conclusion that the Europeans are not interested in refugees from Ukraine now because of Syrian refugees’ crisis. This is confirmed by the fact that relatively small number of Ukrainians (about 14 thousand persons) applied in EU countries for asylum in 2014. According to Eurostat, due to larger influx of Middle Eastern refugees into EU, Ukraine is not among five top countries source of asylum seekers. Germany even removed Ukraine from the list of countries that receive priority asylum [8]. Only 16% of applicants got the refugee status or partial protection in EU.

The interview of one of the authors of this article with the refugees from Ukraine was too indicative. One man from Donbass when looking for asylum in Austria waited for decision for
four months and received refusal, ticket to Kiev and 200 euro. Family with two children from Donetsk Region received humanitarian status that grants the right to stay in the country without social assistance and work permit. They live in the family from religious community of immigrants from USSR. And they must renew their status at least once a year. Husband and wife work illegally, study language, children go to school and they will have an interview in four months. They may live in this way for years and one day the decision on their deportation may be taken. People who work without work permits are balancing on the verge of law violation, and that is not easy. Nobody waits for the Ukrainian refugees in EU. This is confirmed by the results of the referendum held in Holland on April 6, 2016. More than 64% of Dutchmen spoke against the association of Ukraine and European Union.

Today only neighboring countries are interested in the situation with the refugee flows from Ukraine. For example, at the beginning of the Ukrainian crisis about 180 000 places were prepared in the Hungarian refugee camps. This is a rough estimation of the number of Hungarian minority in Ukraine. There is a good reason to conclude that Hungarians prepared to save only ‘their own’.

There is one more type of migration from Ukraine to EU countries for education reasons. Many young people move to EU countries, such as Poland and Czech Republic, to study. Respondents explain that ‘Polish language is easy to study and it is possible to understand commands just in one month, and after study you may find a job there, but of course you shall know their language’, ‘study is not expensive, but you must have money on your account, and here the problems may occur, as the hryvnia’s exchange rate fell by several times’.

**Migration flows vector: Russia.** As it was told above, main flow of forced migrants from Ukraine fled on Russia. As of January 2016, according to Romodanovsky, the Head of the Federal Migration Service of the Russian Federation, about 1.3 million of forced migrants from Ukraine with different statuses were in Russia [11]. Among them about 130 000 applications for refugee status or provisional asylum were received by the territorial bodies of the Federal Migration Service of the Russia from the Ukrainians. That comprised 98.0% of all applicants [25]. 1002 temporary accommodation facilities were opened in August 2014. More than 55 000 of Ukrainians were accommodated there. Following the reduction of refugee flows in 2015, 282 temporary accommodation facilities remained in 61 regions of the Russian Federation where more than 13 000 people were accommodated, including more than 4 000 children [24].

Privileged regime was introduced for the citizens of Ukraine, which excluded them from current migration regulation. They got opportunity to work in Russia without work permits and to stay in the country for indefinite time. Those who obtained temporary asylum or refugee status in Russia got extra provision from Russian state. Other forced migrants from Ukraine used temporary regulation introduced by the Federal Migration Service of the Russian Federation, which gave them 90 days to register in Russia. The citizens of Ukraine automatically got prolongation of their stay in Russia on 90 days more and this happened several times.

Migrants from Ukraine may be legitimized either according to the Federal Law ‘On the legal status of foreigners in the Russian Federation’ or apply for asylum status taccording to the Federal Law ‘On refugees’. The first way was chosen by the citizens of Ukraine who were able to integrate into the Russian society by their own because they had relatives in Russia or those who didn’t want to their Ukrainian passports to be seized. Temporary residence period was repeatedly extended for the persons who got the status of ‘refugees sur place’ who arrived to Russia before the Ukrainian crisis erupted (they already temporarily worked or temporarily lived in country). The quotas for temporary residence for them in the Russian Federation were increased. Those Ukrainians who required more serious support of the Russian authorities usually applied for asylum.

It should be noted that the Russian Federation allocated 18 000 state-funded places in the Russian universities for applicants from the South-East of Ukraine on a non-competitive basis in 2015 without passing qualifying exams of the Russian unified national exam.
Benefits of the Ukrainians residence in Russia had been extended, by the Federal Migration Service of the Russia for the refugees from Lugansk and Donetsk regions until January 1, 2016, and for other citizens of Ukraine – until November 1, 2015. For that time they had to execute documents required either for different statuses of protection or for labour activity. If during this time the force migrants would be unable to register residence, they will be obliged to leave the country.

The member of the Board of the Kiev’s Community in Russia Alexei Grygorovych noted that 30% of residents of Lugansk region and 50% residents from the western regions were among the migrants from Ukraine before 2005–2008 but ‘today the migrants from Eastern regions constitute about 70 per cent of the total number of migrants from Ukraine, migrants from the Central regions make 10 per cent, and migrants from the western and other regions constitute about ten per cent’. According to Grygorovych, from 750 000 to 1.3 mln. Ukrainians at a time may stay legally in the Russian Federation. But among them according to the expert’s estimation from 400 000 to 500 000 of people from Ukraine work without employment patent or contract. Other Ukrainians do not work; they live at their relatives help, undergo treatment or study [10]. Grygorovych stated that, the professional composition of Ukrainians due to refugee flows was not significantly changed. Share of migrants from Ukraine engaged in trade and construction is about 25 per cent of the total number of migrants from Ukraine today, in the field of transportation (including taxi or public transport) is about 15 per cent. Other Ukrainians are engaged in health care, oil and gas-producing and other industries [12].

The Russian Federation regulation requires buying a patent for labour activity, which provides for passing an examination in the Russian Language, to get access to the labour market. From March 2015, the discount fee for complex test passing was introduced for the citizens of Donetsk and Lugansk regions. Russian testing consortium responsible for the attestation of foreigners explained this by serious financial difficulties suffered by forced migrants from the Lugansk People’s Republic and Donetsk People’s Republic. The cost of exam for forced migrants from these regions who want to receive work permit makes 2500 rubles (35 euro) and 5000 rubles – for others), and 2800 rubles for those who want to receive a temporary residence permit [26].

However, despite the measures taken and to be taken by Russian authorities for the simplification of regulations and assistance with regard to forced migrants from Ukraine, the practical experience has demonstrated that hundred thousands of migrants from Ukraine who try to settle legally, try to receive the work permits and citizenship in Russia faced serious challenges. It is not too difficult to receive temporary asylum, on the one hand. You should only file an application to the local Department of the Federal Migration Service, which grants provisional asylum and work permit. However, the temporal asylum requires registration at the place of temporal residence (housing). But where a homeless person may get such registration? To obtain the registration at the place of residence is one of the largest problems [20].

It is more difficult to get the refugee status as it provides the right to social benefits inclusion housing and it is not enough to leave the bombed-out building in a settlement of Lugansk region to receive it. Total capacity of the Centers of temporary accommodation is by ten times lesser than a real number of refugees. Many forced migrants go for housing to their relatives who are ready to register them. But if relatives are ready to register them, another problem appears: not all regions of Russia have quote for the registration of the asylum seekers. Only certain regions have quotas. Too often refugees get in to a trap, the regions where relatives live have no quotas for asylum seekers and in the regions that have quotas the asylum seekers are not able to find the place for registration [26].

Quota system was introduced for more equal distribution of forced migrants in the territory of the Russian Federation. So, one more problem is to find working places in regions that got quotas for asylum seekers settlement because as soon as person gets any type of protection status, the social benefits valid only for that particular region and the person is not able to
settle until he/she gets Russian citizenship. It is impossible to move to another region for work.

For example, according to the research of the Sociology Institute of the Russian Academy of Sciences the situation in the border Belgorod region after arrival of big flow of refugees [25] showed that mass arrival of forced migrants affected the labour and housing market greatly. Local population complaints that prices for rent of housing soared and wages at the labour market declined sharply due to great inflow of labour forces from Ukraine. Official refugee status was granted only to 241 citizens of Ukraine mainly soldiers from ‘Berkut’ battalion, or members of the Department of Public Prosecutions and officials of other law enforcement agencies [24].

But the biggest problem becomes the mandatory seizure of Ukrainian passport in case of granting of asylum status and prohibition of leaving the Russian Federation. This regulation became the greater barrier to receive any type of protection status. Many forced migrants have relatives in Ukraine and Donetsk region. Having received the certificate of protection instead of Ukrainian passport, they are unable to visit them, as well as go to the Donetsk region or cross the Ukrainian border. That is why many forced migrants did not apply for any type of status.

One more possibility to get the Russian citizenship quickly is participation in the Russian State Programme on Voluntary Resettlement that helps compatriots who are living abroad to return to the Russia. More than 170 thousand Ukrainian forced migrantss applied to participate in it [29]. However, they have the same problems with housing and registration in resettlement regions as the asylum seekers. They may receive the citizenship within one year, but they need official housing registration [15].

The Ministry of the Regional Development of Russian Far East even supported the initiative of the group of deputies of the State Duma from the Communist Party [33] that proposed to develop a target program on resettlement of forced migrants from Ukraine, in the territory of Siberia and Far East. They expect the creation of more than 50 thousand of work places in Siberia and Far East by 2020. However, this initiative was not supported in the Primorsky Krai. The Chairman of regional public organization ‘Consultation Centre on Migration and Inter-Ethnic Relations’ told that this measure looks like enforcement, and forced resettlement to Siberia or Far East regions won’t be good thing [28]. About RUB 240,000 is granted from state budget to one migrant for the resettlement (that is about 4 thousand USD). This money is not enough for resettlement.

Conclusion: Ukraine society is in the situation of civil cleavage, reflected in multidirectional forced migrations of population. This situation was created by the EU Association Agreement policy inspite the fact that half of population was not ready to that. The words of the Head of the European Commission Jean Claude Juncker in Hague that Ukraine will not be able to join the European Union and NATO in the coming decades were told too later. The EU doesn’t want to repeat the mistakes and to join new member countries too quickly [31]. This statement was supported by the Ukrainian CEE neighbours. The Minister of Foreign Affairs of Poland Vitold Vashchikovsky declared that the Eastern Partnership EU Policy misleads the governments and population of these countries that participate in this program concerning their chance to joint the European Union: 'The Program provides the abovementioned states the role of the buffer zone between Russia and EU, creating just illusion without any prospects of EU membership [29].

Voting in Holland demonstrated also once again that EU does not want to address the Ukraine’s challenges.

Population of Ukraine, being in depth economic and political crisis is almost at the civil war tries to solve the issues of safety and life support on their own by searching safety places abroad and in the country with the assistance of relatives and friends with the hope for return.

Our interviews and other survey data demonstrate family conflicts due to the crisis. Family members stop communicating with each other. Chaotic character of the population movement shows its disorientation in the evaluation of the situation.
The conflict goes beyond the ATO despite the Ukrainian government statements that it is carried on in the South-East of the country. Most part of the population, especially male, try to avoid participation in war by moving to other country for work, study of just for temporary staying, is subject to forced migration. If in 90-s the families consisted of young men leaving Russia to avoid participation in war in Chechnya, the Ukrainians use similar strategy. Population behavior differs rather by ethnic groups than regions. Youth uses educational migration as the way of integration abroad.

Ethnic migration of the Russians to Russia and Belarus has forced nature, and migration to the West – the labour one. Russia remains attractive for Ukrainians from the perspective of their further adaptation and integration because of similar language.

Russia shall remove barriers for the Ukrainians resettlement. Ukrainian force migrants are a source for the labour forces and potential development, culturally close Russian-speaking people and their resettlement can reduce the demographic crisis in Russia [19].

References

Social State and Gender Equality in Modern Russia

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Annotation: strengthening of gender equality, especially at labor market, is an important factor of formation of the social state. For development of the effective measures directed on gender equality it is necessary to analyze, first of all, horizontal (in branches of economy, professions) and vertical (in positions, level of the income) differentiation between women and men, and also position of those social and demographic groups of women that have opportunities for combination of career and a family or are deprived of such opportunities. The principle of the equal gender rights and opportunities is included in the Constitution of the Russian Federation, but in real life possibilities of women and men in various spheres of activity sometimes significantly differ from each other.

Key words: social state, gender equality, gender stereotypes, labor market.

Scientific debates on perspectives of the social state and its possible alternatives have become more urgent in recent years. In September of 2013 Willem Alexander, the king of the Netherlands, announced the end of the social state. Thomas Picketty, senior researcher of L’cole normale sup rieure in the sphere of social sciences and the Professor of Paris school of economics, in book “Capital in the Twenty First Century” published in 2013 came, in fact, to similar conclusions. There are objective and subjective explanations of these premature conclusions that, first of all, are connected with growth of social burden on economy. One of the factors contributing to neutralization of trends leading to social state curtailment may be preservation and development of gender equality. Social position and peculiarities of female mentality are in a greater extent aimed at preservation of basic principles and achievements of the social state, therefore strengthening of gender equality, at labor market in particular, is an important argument in favor of the social state.

Higher scientific and social interest characterizes debates over gender range of problems, first of all, in the Western countries. Political and social organizations devote a considerable attention to the problem of women’s outcome beyond the frames of traditional role functions. Women in their own right have become an independent social, economic, political force that their patriarchal colleagues and fellows are bound to reckon with.

Conception of gender relations is actively used and developed in Russia for more than 30 years (see, for example, works on gender topic made by S.G. Aivazova, N.M. Rimashevskaya, O.M. Zdravomyslova, L.S. Rzhanitsyna, N.A. Shvedova, I.O. Mal’tseva and other researchers). Gender problems have exerted manifold impact on institutional and social structures in conditions of market relations formation related, inter alia, with gender stereotypes, discrimination and other phenomena.

Origins of gender inequality are seen as early as in Old Rus. Analysis of civil and criminal legislation demonstrates that legal status of women in Old Rus was very hard. According to the old
Russian law daughters did not get inheritance if they were not married while their parents were alive, they were left with no material support and the community had to support them [15, p. 109].

Marriage status of a Russian woman also was extremely hard. Securing of full and complete power of a husband in respect of his wife occurred in “Domostroi” (the first edition of this code was made at the end of the 15th – early 16th centuries). A wife had to comply with her husband who often subjected her to severe beating. Women were beaten to the death. “Domostroi” advised not to do that and recommended just to lash wives “politely” not in presence of witnesses [1, p. 100].

According to the Sobornoye Ulozheniye of 1649 (this code was effective until 1832) which is one of the greatest sources of the Russian law, a woman who killed her husband had to be buried alive and kept in the earth until her death. At the same time, if a husband killed his wife he, as a rule, was subject only to repentance in church [4, p. 290].

Inequality of women manifested also by the fact that evidence a woman gave as a witness in attendance was appraised lower than witness of a man. “Short depiction of processes”, one of Peter the First decrees, devoted to litigation, it was noted that if evidences of witnesses contradict each other, “evidence given by male should prevail over evidence given by a female” [5]. A man has always enjoined priority in inheritance of property and in civil law issues. A man was the housefather and decision of all issues depended only on man’s will. Women of every status were deprived of a chance to get education. Beginning of schooling for women was initiated only by grace of Catherine the Great. The Educational society of noble maidens was established by Catherine the Great decree in May of 1764 at the Resurrection monastery in Saint-Petersburg. Initially there were mere 200 inmates in the society which later on acquired notoriety as Smol’ny Institution. Schools of women with set of disciplines similar to curriculum of gymnasiuums started to appear in towns that were centers of gubernias (regions) (Petersburgh, Vilno, Kovno, Grodno, Minsk, Kiev, Saratov etc.). The right of women to labor was restricted. Female labor was paid by 30% less than male labor [19, p. 243].

Female movement for the right to get higher education and work outside home in Russia emerged. According to the rules effective at that time, upon graduation of gymnasiuums women were forbidden go up universities. Women could get higher education only abroad or in a few higher non-state educational institutions that existed in Russia and were launched by private initiatives. In 1878 in Moscow, in 1880 in Saint-Petersburg and then in many other towns higher female courses appeared but women could not teach in such institutions. In 1889 S.V. Kovalevskaya was rejected as a teacher [7, p. 164–165].

In historical terms Russia was the sixth country in the world which in 1917 legally recognized and confirmed the right of women to take part in elections. This provision was included in “Regulation on elections to the All Russian Constituent Assembly” (see table 1) [6, p. 175].

Acquisition of vote by women occurred only 12 years after acquisition of vote right by males. In Western countries women acquired right to vote by 60 and more years later than men. For instance, in the USA the time gap between acquisition of vote by men and women comprised 131 years (1789 and 1920); in France this gap comprised 155 years (1789 and 1944).

Legal and social status of women in Russia changed drastically after the October revolution of 1917. Principle of females and males equality in all spheres of life including civil and legal rights, labor, education, family life was promulgated in the first Constitution of 1918. All-Russian Central Executive Committee and the Council of People’s Commissars adopted a number of decrees that legalized equality of females and males [24, p. 131]. Equality of females and males in the USSR and the Russian Federation is guaranteed at the constitutional level. However possibilities of females and men in the real life in various spheres of activities differ considerably.

Universal literacy of women as well as men in the USSR was achieved by the middle of the 20th century. Level of female literacy raised from 15% in 1897 to 100% in 1979 [13] (see table 2).
Table 1

<table>
<thead>
<tr>
<th>Year</th>
<th>Country/Region</th>
<th>Year</th>
<th>Country/Region</th>
</tr>
</thead>
<tbody>
<tr>
<td>1893</td>
<td>New Zealand</td>
<td>1945</td>
<td>France, Hungary, Italy, Japan, Yugoslavia, Bolivia</td>
</tr>
<tr>
<td>1902</td>
<td>Australia</td>
<td>1946</td>
<td>Albania, Rumania, Panama</td>
</tr>
<tr>
<td>1906</td>
<td>Finland</td>
<td>1947</td>
<td>Argentina, Venezuela</td>
</tr>
<tr>
<td>1913</td>
<td>Norway</td>
<td>1948</td>
<td>Israel, Korea</td>
</tr>
<tr>
<td>1915</td>
<td>Denmark, Greenland</td>
<td>1949</td>
<td>China, Chile</td>
</tr>
<tr>
<td>1917</td>
<td>USSR</td>
<td>1950</td>
<td>Salvador, Ghana, India</td>
</tr>
<tr>
<td>1918</td>
<td>Canada</td>
<td>1951</td>
<td>Nepal</td>
</tr>
<tr>
<td>1919</td>
<td>Austria, Germany, the Netherlands, Poland, Sweden, Luxembourg, Czechoslovakia</td>
<td>1952</td>
<td>Greece</td>
</tr>
<tr>
<td>1920</td>
<td></td>
<td>1953</td>
<td>Mexico</td>
</tr>
<tr>
<td>1922</td>
<td>Ireland</td>
<td>1954</td>
<td>Columbia</td>
</tr>
<tr>
<td>1928</td>
<td>Great Britain</td>
<td>1955</td>
<td>Nicaragua</td>
</tr>
<tr>
<td>1929</td>
<td>Equador</td>
<td>1956</td>
<td>Egypt, Pakistan, Senegal, Lebanon</td>
</tr>
<tr>
<td>1930</td>
<td>South Africa</td>
<td>1957</td>
<td></td>
</tr>
<tr>
<td>1931</td>
<td>Spain, Sri Lanka, Portugal</td>
<td>1959</td>
<td>Morocco</td>
</tr>
<tr>
<td>1932</td>
<td>Thailand</td>
<td>1962</td>
<td>Algeria</td>
</tr>
<tr>
<td>1934</td>
<td>Brazil, Cuba</td>
<td>1963</td>
<td>Iran, Kenya, Libya</td>
</tr>
<tr>
<td>1936</td>
<td>Costa Rica</td>
<td>1964</td>
<td>Sudan, Zambia</td>
</tr>
<tr>
<td>1937</td>
<td>Philippines</td>
<td>1965</td>
<td>Afghanistan, Guatemala</td>
</tr>
<tr>
<td>1941</td>
<td>Indonesia</td>
<td>1977</td>
<td>Nigeria</td>
</tr>
<tr>
<td>1942</td>
<td>Dominican Republic, Uruguay</td>
<td>1979</td>
<td>Peru, Zimbabwe</td>
</tr>
</tbody>
</table>

Table 2

<table>
<thead>
<tr>
<th>Years</th>
<th>Total population</th>
<th>Urban population</th>
<th>Rural population</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>total men women</td>
<td>total men women</td>
<td>total men women</td>
</tr>
<tr>
<td>1897</td>
<td>29.6 44.4 15.4</td>
<td>61.1 71.0 48.5</td>
<td>24.6 39.5 11.0</td>
</tr>
<tr>
<td>1926</td>
<td>60.9 77.1 46.4</td>
<td>85.0 91.9 78.4</td>
<td>55.0 73.3 38.8</td>
</tr>
<tr>
<td>1939</td>
<td>89.7 96.0 83.9</td>
<td>94.9 98.1 91.8</td>
<td>86.7 94.8 79.3</td>
</tr>
<tr>
<td>1959</td>
<td>98.5 99.3 97.7</td>
<td>98.8 99.6 98.2</td>
<td>98.0 99.1 97.1</td>
</tr>
<tr>
<td>1970</td>
<td>99.7 99.7 99.6</td>
<td>99.8 99.9 99.8</td>
<td>99.4 99.5 99.3</td>
</tr>
<tr>
<td>1979</td>
<td>99.8 99.8 99.8</td>
<td>99.9 99.9 99.9</td>
<td>99.6 99.6 99.6</td>
</tr>
<tr>
<td>1989</td>
<td>99.8 99.7 99.8</td>
<td>99.8 99.8 99.9</td>
<td>99.5 99.5 99.5</td>
</tr>
<tr>
<td>2002²</td>
<td>99.8 99.7 99.8</td>
<td>99.9 99.8 99.9</td>
<td>99.5 99.5 99.6</td>
</tr>
<tr>
<td>2010²</td>
<td>99.8 99.7 99.8</td>
<td>99.9 99.8 99.9</td>
<td>99.5 99.4 99.5</td>
</tr>
</tbody>
</table>

According to data of censuses, in 2002 in Russia (data relate to the total population in age of 15 and more years who indicated level of their education) women and men with higher education including education acquired after graduation of higher education institutions comprised 56% and 44% respectively. In 2010 these indices comprised 58 and 42% [21]. In 2014 the share of women with higher education exceeded 60%. That confirms the thesis that the Russian women have one of the highest education levels in the world.

¹ Persons able to read and write belong to the literate population.
² Population in age of 10–49 years.
Growth of women’s educational level strengthens their opportunities at the labor market and enables them to occupy traditional “male” niches with a greater success. But a considerable differentiation of women and men at the labor market persists.

Progress along the path to a new social state with market economy formation has demonstrated that socio-economic transformations are closely connected with gender relations, first of all, at the labor market and in family-demographic sphere. Market relations imposed reduction of many social programs and present new requirements to the labor force. In result, reproductive activity of females realized primarily in families comes into increasingly strict contradiction with the productive activity. Employers are far from always interested in reproductive activity of employees because reproductive activity increases disbursement part, expenses of production.

The principal cause of possible refusal to employ women consists in legal provision of bonuses to women as mothers of little children. Therefore position of young women at the labor market deteriorates. The second important cause is restrictions of labor activity associated with psycho-physiological peculiarities of female organism. The third cause is connected with gender stereotypes of “lower” professional qualities of women in comparison with men. The fourth cause is the age: it is extremely difficult to find an occupational job for women of preretirement and all the more so if women are of retirement age.

At the beginning of neoliberal reforms (1991–2006) level of expenses on support of families fell down and by 2006 it decreased by factor of 8 or 10 in comparison with the European countries [23]. The situation started to improve since 2007 when the Russian Federation President adopted decree No. 1351 of October 9, 2007 and “Conception of demographic policy of the Russian Federation to the period up to 2025” that included payment of maternal (family) capital.

To develop effective measures aimed at combination of career and family life it is necessary to analyze situation of those socio-demographic groups of women who have real opportunities for professional and career growth. In the present day Russian economy ratio of females and males is about equal and comprises 49% and 51% respectively. All in all 31 million of women are employed in the Russian economy. That comprises nearly a half of all employed persons (see fig. 1) [20]. Level of economic activity comprises 76.2% among the working age (16–54 years) women and 82.6% among the working age (16–59 years) men.

**Figure 1. Distribution of Population in Age of 15–72 Years by Types of Economic Activity in 2013 (Specific Weight in the Total Number of Population of Respective gender(%))**
According to expert estimates, a third of economically active women solve primarily problems of survival, i.e. these women are concerned with satisfaction of daily wants of their families. Employment of these women is often part-time that enables them to have free time, to engage in additional work or to combine two-three unskilled jobs. Single mothers fall in the risk group: Russia is among the leaders by number of single mothers’ families. There are 5.6 million of single mothers and 634.5 thousand single fathers in Russia [16]. The second risk group consists of separated women with little children. These women do not get child maintenance (such payments are made by a half of divorced men). At the same time Russia occupies a leading position by numbers of divorces: every second marriage disintegrates [10, p. 28–29; 11, p. 8]. In 2014 22.57% of babies were born out of wedlock [14, p. 91] and quite recently every third baby was born out of wedlock (in 2000 and 2007 this indicator comprised 28%) [2, p. 82]. In result of these circumstances a greater part of women (about 40%) are of little use for the contemporary economy. Productive activity is most characteristic for single or separated women having one child, especially if these women have a support of relatives.

High level of Russian women’s education the grounds of which had been laid down in the USSR allows them to occupy the first place in the world by number of women-directors of enterprises [22]. But discrimination of women, first of all in terms of wages, keeps remaining an acute problem. The labor market is inertial from standpoint of existing gender preferences. First, according to labor law of the Russian Federation there are 456 occupations women are not admitted to [17]. Second, market of traditional female occupations (teachers, nurses etc.) is reproduced. The most successful spheres for career advance are retail, hotel and touristic service, pharmaceutical business, service industry of fashion, sports, advertisement and media. Number of females and their share among directors of these businesses is higher than in other spheres. Partly due to this reason, according to data of international studies carried out by Grant Thornton International organization, women among directors of companies in Russia comprise 43% and it is one of the highest indicators in the world: it is nearly twice as high as in Europe. As a rule, business ladies are involved in food, light industry or in so called intellectual spheres where service burden is enhanced [22].

A distinct distribution of females and males by professions, branches and positions is a peculiarity of the modern Russian labor market. Majority of males are employed in construction (83%), fishing and fish farming (81%), extraction of mineral resources (79%), production and distribution of electric power, gas and water (72%), transport and communication (72%), state governance and provision of military security (84%) and in social insurance (62%) [9].

Preponderance of females is observed in education (81%), public health service (80), hotels and restaurants (78%), provision of public, social and personal services (68%), financial activity, wholesale and retail trade (63%) [21].

Thus, traditional female functions are reflected in economy: analysis of horizontal (branch) peculiarities of professional employment of females demonstrates that women are employed primarily in the sphere of services and that in many respects determines lower social and economic status of females [9]. On one hand, since the GDP of the present day Russia by 65% depends on the sphere of services, concentration of female labor in this sphere provides women with greater chances of employment. In the other hand, intensive development of sphere of services narrows the circle of women’s professional choice.

There is one more peculiarity of female employment in Russia: a relatively wide use of female labor in branches of production connected with hard and unskilled labor. 20% of workers employed in industries with excessive physical exercise are females. Nearly a half of women employed in industry work in harmful and hard conditions [8; 10].

Gender professional differentiation is distinguished with horizontal and vertical disposition by positions. Men comprise 61% of directors and chiefs of all levels including positions of political and industrial organization leaders while women comprise 39% of directors and leaders.
Female presence in bodies of Russian power is low. State governance in the USSR virtually belonged to men. At the present time situation is practically the same: the Federal government includes 30 men and only two women. Women-deputies comprise 13.3% of the current State Duma total strength. This indicator of female representation is one of the lowest in comparison with parliaments of other countries. For instance, in Sweden of 350 members of riksdag 77 are women (22%). These women were elected in equal ratio in territorial and national circuits (48 members from territorial circuits and 9 members from national circuits are women) [18].

In comparison with men, women often occupy low grade rating positions: women comprise 89% of workers engaged in documentation issuance and accounting, 70% of workers engaged in sphere of service, public utilities, trade and similar types of activity. Among workers of medium and higher levels of qualification women comprise 67% and 61% respectively [21].

Horizontal and vertical gender disproportions at the labor market lead to preservation of wage inequality in favor of men. According to data of the Russian State Committee for statistics, the average female wage in 2005 comprised 61% of the average male wage. In 2014 this indicator amounted to 74% [20]. It should be mentioned that in Russia this ratio is considerably higher than in many developed countries including the USA and greater part of the EU countries. Consequently, female old age pensions are lower than the same pensions for males.

Thus a stable preservation of “female” and “male” disproportions in professional, branch and official employment is observed. These disparities are reflected in gender differences in remuneration of labor. It is consistent and regular that if a person works in depressive budget branches of economy such as education or public health then wage of such person will be lower than in a more advanced branch.

In other words, principal reason for lower level of female wages is explained by objective causes that determine female preferences in choice of vocations or branch of labor activity. The question “Why was this choice made?” is often of rhetorical nature because range of female choice is narrower than the range of choice for males. It is related not only with social but also with biosocial differences, in particular, with the fact that females have to socialize anew at the labor market after maternity leaves. It should be noted that no one has ever taken the question of gender discrimination at the labor market off from the agenda.

Gender stereotypes are changing slowly. Gender discrimination including discrimination at the labor market has a centuries-old history but the situation slowly and gradually changes for the better. However new technologies, flexible forms of organizations do not solve problems automatically. Moreover, sometimes they just modify customary forms of gender discrimination as it happens, for example, when a possibility to work at home brings about social self-isolation of a person.

The present day Russian labor market as a whole successfully converts the high level of education and talents of Russian women into effective labor but chances to increase number and share of women in the sphere of state governance, strengthening of gender equality deserve a special study aimed at steady development of civil society and social state.

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REFERENCE TO ARTICLE

Changes and Continuity in Children Play Practices

Annotation: The paper analyses some issues concerning the specific of children play activity. The first one is the transformation of the playing behavior under the influence of changing mechanisms of socialization. The second one is the coexistence of new and traditional types of children playing. The backgrounds of the research are the social theories concerning playing practices (Lev Vygotsky, Dmitry Elkonin, Eric Erikson, George Herbert Mead). The authors present the results of two empirical researches. There were conducted 216 formal interviews with children of 10–17 years old and the 15 in-depth interviews with mothers of pre-school children. It is revealed that the modern children in Russia play outdoor group games much less in comparison with their parents. The virtual reality becomes important and influential even for pre-school children. However, traditional playing practices remain the most significant factors of socialization. Play activity forms children’s reality, helps them to understand the social world and rules, teaches them how to behave in different situations.

Key words: play, game, children play activity, playing practices, socialization, pre-school children, teenagers, adolescents, virtual reality, role-playing game.

Introduction.

The weakening of family ties, parents’ alienation from the upbringing and education, penetration of computer technologies in a child’s everyday life from the earliest age – all these processes are changing the model of child development and child’s primary socialization mechanisms. One of the most important mechanisms of children’s socialization is a play. Engaging in the huge variety of playing practices, a child acquires social and psychological identity, adopts communication and role patterns of social interaction. Deformation of children’s play behavior can cause disturbance of the whole cycle of a child’s personality development and become a source of “normal anomie” – expanding set of vulnerabilities for society [9, p. 6]. These transformations stipulate the importance and relevance of sociological studies in the sphere of children play activity.
**Play as a kind of human activity**

Before we proceed directly to the analysis of children’s plays, we present a number of scientific theories about the play as a form of human activity.

The very word “play” is polysemantic. It refers to the different phenomena and types of behavior. The famous Russian psychologist and researcher of children’s play behavior D.B. Elkonin demonstrates multiplicity of the word meanings. He writes that the term “play” is used for designation of entertainment activities, for description of something incomprehensible, extraordinary, magic (game of fate), for performance musical pieces or a role in a stage play as well as in the figurative sense of pretense or irritative actions, and in a variety of other figurative meanings [3, p. 13].

The game by its content, functions, manifestations is a complex behavioral and socio-cultural phenomenon. Its research and understanding cannot be pressed in subject of any single social-humanitarian science or discipline.

The play itself is primordial for human existence; it is an essential feature of the human life. This thesis could be found even in the dialogues of Plato [11]. As for the modern social thought, this idea has found its continuation in different interpretations. Michel Foucault, one of the most influential French social thinkers of the XXth century, in work “Madness and civilization” distinguished four main types of human behavior: labor or economic production; sexuality, family, i.e. reproduction of society; language; play activity, for instance, games and festivities [5]. According to the Russian social theorist S.A. Kravchenko, in the postmodern society the play is no longer a stand-alone type of social behavior, the principles of the play take root in all areas of human relations and social life. This process is called the phenomenon of game-ization [10, p. 255].

**The content and features of the play as a form of children’s activity**

Children’s play occupies a peculiar place among other types of play activity. Children’s plays distinguish from the games of adults very strongly by its functions. E. Erikson in his classical work “Childhood and Society” notes that if for an adult a game is a way to relax, to get a rest, to retreat, then for a child it is, vice versa, a chance to adapt to reality, to “submerge” in it. While playing, a child tries on various roles, situations, life scenarios, learns to interact with other people and respond to challenges he or she meets [4]. At the same time, children’s plays have its cultural and ethnographical specifics. The play is a way to understand and comprehend the world of adults through its cultural normativity. This peculiarity of a child’s play is pointed out by the Russian scientist of the XXth century E.A. Pokrovsky [16] and American anthropologist Margaret Mead [13]. What is important is another effect of children’s games – therapeutic. This view has received theoretical understanding and practical implementation in the techniques of child psychoanalysis, whose founder is considered to be the daughter of Sigmund Freud – Anna Freud [6]. Currently, the therapeutic effect of the game is widely used in teaching and treating children, and play therapy has a special place in the empirical studies [1; 17; 18; 21].

All of the above applies to the basic social functions of children’s play. However, the children themselves are playing not for entering into society (they do not realize it). They play because they enjoy this process. Pleasure principle [7] unifies playing practices for children of different ages. These practices differ by its content. J. Piaget [15], J.G. Mead [12], L.S.Vygotsky [20] place an emphasis on the content differences of children playing practices. J.G. Mead categorizes play into role-playing game of pre-school children and competitive (group) game of older children. Infants and pre-school children play roles of adults (daughter–mother, the doctor, the game in the store, etc.). For infants play itself is a kind of non-targeted communication [19, p. 7]. It is the activity which excludes rational motives. The sense of the play is in itself. Therefore we cannot talk about the play in terms of the final result because the process itself is important. As for the school-age children, they prefer to play in the group (competitive) games,
which are focused on the result. But there the pleasure principle is also the impulse of the gameplay. Unlike infants, school-age children and adolescents first of all enjoy the joint action while playing. Collective play activity serves as situational education group solidarity. In other words, despite the difference in content which depends on children’s age, children’s play has a common psychological foundation – it is a pleasure.

But what is the mechanism of pleasure from the play for infants and pre-school children? According to L.S. Vygotsky, the play or a game emerges from a child’s requirement to realize unrealized wishes. Play is imagined (illusionary one) realization of unrealized wishes [20, p. 203]. L.S. Vygotsky points out that pre-school age children have certain aspirations and requirements that are important for a child’s development. These aspirations and requirements result in play behavior [20, p. 202]. It is psychological essence and primary psychological function of a child’s play.

In the early age child, as a rule, acts within the framework of real, not invented, imagined situation. After the age of three or four a child learns to act in cognizable, imaginable situations. The play contributes to that learning. According to L.S. Vygotsky, by the beginning of the school age there is the following situation: on the one hand, a child accumulates unsatisfied desires, trends that cannot be realized immediately, on the other hand, the trend of immediate realization of wishes which is specific for infants remains. And the very essence of the play consists in the realization of aggravated affective aspirations of a child and his/her reactions to communication with adults and cognition of the outer world.

L.S. Vygotsky considers the existence of the imaginary situation as the criterion for separation of play from other types of child’s activity. The essence of the imaginary situation consists in discrepancy of visible and invisible fields [20, p. 221]. A child memorizes the existing experience and reproduces that experience playing over and again his/her unfulfilled wishes due to the creation of imaginary situation. Thus, a play becomes not just a subject of imagined world of a child but it also becomes an attempt to reproduce and to realize the events that have already happened. Therefore, child’s play has a certain goal, even if it if not obvious from the first glance.

Creating imaginable (visional) situation, a child develops his conscience. This development is the second function of child’s play, the cognitive one. The play serves as the strongest driver of the children development. The play enables a child to develop imagination, intellectual processes, abstract thinking. “In the play a child is always above his/her average age, above his ordinary everyday behavior. In the game a child is head and shoulders above him/her. The game in its condensed kind contains, as focus of a magnifying glass, all trends of development; while playing a child behaves as if he/she tries to jump over the level if his/her ordinary behavior [20, p. 220].

The third function of a play is the social one. A child consolidates the knowledge of social reality previously acquired by him or her, learns to act and live within framework of certain rules by dint of a play. Due to the play and through it a child learns to live and interact in the community. The play allows a child to realize and to “handle” the experience obtained in the process of communication, it develops thinking and imagination of a child, it teaches children to exist within the limits of the established rules and to establish such rules independently (there we can see a parallel with the theory of J. Piaget who distinguishes two sources of morality of a child: the first source consists of the rules imposed on a child by adults; the second one are the rules which are constructed by a child himself).

D.B. Elkonin, the Soviet psychologist and the follower of L. S. Vygotsky, describes the social and psychological functions of a child’s play through the process of symbol modeling. According to the researcher, no other activity can provide a child with a better opportunity to find his/her place in the outer world than the play process. The play has simulating character. In the process of play a child doesn’t deal with the real world but reconstructs the object in the different, non-original material.
Now, pass to the description of the contents of the play activity. The most important kind of the play activity of pre-school children is the role-playing (thematic) game. D.B. Elkonin has developed the original methodology of role-playing game research. D.B. Elkonin distinguishes the content of the game, the plot of the game, and the components of role-playing game as focuses of the research.

The content of the game is the child reproduction of activities and relations among the adults [2, p. 155]. Due to the content of the game, it is possible to determine how deep a child understands the meaning of adults’ activities.

The plot of a game is a certain sphere of reality which children reproduce in the game. The wider is a child’s outlook and his/her creativity, the more diverse the plots of the games are, as the plot reflects specific conditions of a child’s life. It is peculiar to children to bring in their games the phenomena they observe in the real world and that find reflection in their interests, knowledge, feelings and emotions [2, p. 155].

Components of a subject-role game [2, p. 55]:
1) A role of an adult which is assumed by a child;
2) An imaginary situation created for embodiment by a child of his/her role in the life; the content of the situation comprises the substitution of the objects (toys);
3) Play activities (the child imitates the actions of an adult).

Let’s consider these components.

The roles and the activities of children comprise the first component. It is the “core” of the developed form of the role-playing game.

The second component of a role-playing game is an imaginary situation. Such situation is a phenomenon which provides a transfer of meanings from one object to another [14, p. 283]. While playing children substitute the real objects for toys and, at the same time, reproduce actions of adults. Elkonin designates this play process as “double symbolization of the game” [8, p. 7]. In the play process there are two types of relations among the children: real relations and role relations. Developing real relations among themselves children see each other as the partners in the game. The functions of such relations consist in inventing a plot of a play and subsequent correction of its development, in distribution of roles by partners and further control of the role performance.

The very play action is the third component. The play action has a symbolic character. It means that while playing a child starts thinking symbolically by transferring the meanings from functional things to the toys. Firstly, a child needs toys resemblance with an object. As participants of the play are getting older, the necessity in resemblance diminishes [2, p. 56].

The above described theoretical aspects of the study of children’s play behavior form the basis of the author’s empirical research conducted through in-depth and formal interviews. There were conducted 216 formal interviews with the children of 10–17 years old and the 15 in-depth interviews with mothers of pre-school children.

Peculiarities of the present day pre-school and school age children play behavior (the results of the empirical study)

The authors have carried out in-depth interviews with mothers of pre-school children (15 people were interrogated). In addition, there was made a formalized interview with 216 adolescents of 10–17 years old living in Moscow and towns of Moscow region.

During the in-depth interviews with mothers of the 3–7 years old children it has been found out what games are played by pre-school children. The women were asked to compare games they had played in their childhood with games of their children. All games called by women were divided into four groups: computer games, role-playing games, outdoor group games and developmental games. Aggregated results of interviews are presented in the table below. Yellow color marks designates “favorable games” of children and their parents.
According to the results of interviews, we can point out the following differences in the play behavior of children in correlation with the play behavior of their parents.

1) A new kind of games (computer games) changes the model of children play behavior. Seven of fifteen respondents say that their children play computer games: “they play i-Pad (collect puzzles, drive cars, and burst bulbs) and “play computer games on their tablets”. Women note an increased interest to the computer games that results in the alienation from other play practices. "Children play much less and spend more time near the computer; quite often children do not communicate directly, face to face, but through social networks; children play differently and that difference is connected with the wide availability of computers; “children love electronic plays more”; “there are too many computer games that substitute traditional toys for children”. Parents notice that one of the reasons of pre-school children’s “intoxication” with computer games is the lack of time for full-fledged engagement with children and for pre-school children attraction to the traditional kinds of games: “No, I do not play, a sister plays with her; “if I have time, we play hide-and-seek”. Thirteen of fifteen mothers covered by the interview work the full day. In average mothers spend 3–5 hours during a working day with their children.

2) The present-day urban children play outdoor group games less in comparison with their parents. Here are the statements of the parents: “We mainly played outdoor, on the street in different games, we played as a large group. Now children play more often at home: with their parents or as PC gamers. Today it’s more interesting for them to cope with the PC games, they are keen on technics, and sometimes the children don’t want to spend time outdoors, sometimes it is impossible to kick them out of the house, especially when cartoon is on TV. In our time everything was vice versa. We spent all day long outdoor till it was getting dark”.

3) The space of organizing the game is changing. Moscow children often play more at home than outdoor. That regards not only to role-playing, but to outdoor-playing like hide-and-seek, catch-up as well. Parents themselves explain the fact that now children play group games outdoor much less than they did it, by the increased risk of children’s safety. “Now the child spends less time outdoor, as it’s impossible to leave him for a walk alone like in our childhood”. Moreover, the parents also point the PC impact.

4) The present day children more frequently play special developmental games. Parents gladly buy them “puzzles, educational books with tasks, blocks, bikes”, “developmental books”, “Lego”.

5) The concept of beloved toy disappears. The reasons of this phenomenon are frequent purchases and the wide choice of toys for urban children nowadays. The children’s parents had no that number and diversity of toys: “We had not as many toys as they have”. Unlike the parents, children don’t have an attachment for the certain toy. Let’s give typical answers: “It seems that there isn’t a certain toy, as there are some of them: a pair of dolls and gee-gee”; “he loves all his toys”. When talking to women, it was made an attempt to find out the main causes of frequent toy purchases. The majority of interrogated women denoted an encouragement and stimulation as the main causes: “A modeling set – paste and little moulds as the encouragement for dental care”; “my daughter said she’d listen to adults, if I bought a new toy”; “a set of little cars in token of thanks for help”. Another one motive to buy toys is to give child a pleasure: “I liked the toy and I decided to give my child a pleasure”; “at March 8 – a kind of toy-dog – to give a treat on the holyday occasion”. The third motive is the infant development.
The gender differentiation of the play behavior is being washed out among the children today: boys and girls start to play the same games, toys. Here are some extracts from the interviews: “My son thinks up games and involves adults into playing them; for instance Beauty Salon or The War (a boy of age 6)”; “my daughter plays with several toys: dolls, Lego, toy cars (a girl of age 5)”. 

Despite denoted differences, the continuity in play practices remains. According to the mothers’ answers, a role-playing game remains in the center of the play behavior and it is the most widespread play practice among little children. The role-playing games occupy the same place in the life of today pre-schoolers, as they used to be in the childhood of their parents. Furthermore, the plots of such games, as a rule, remain the same: “daughters–mothers, hide-and-seek, the shop, the doctor”. In kindergartens children also play role-playing games. Moreover, the parents often choose role-playing games for playing with their children: “I play an Extra, when we’re playing Beauty Salon and a General, when we are playing The War”; “If there is the leisure time, we play the hospital, the doctor”.

The following research question is how much young children’ games are filled with pithiness and emotions? It seems to be insufficiently: the results of the formalized interviews with the children and teenagers of age of 10–14 point to the tendency of primitivization and depletion of children’s play practices and hence of all their everyday life. Play practices lose their expressiveness, emotivity, memorability. In teenagers’ consciousness children’s play isn’t perceived as the game-event – it’s reproduced in a memory as routine fill of temporal voids. Older children and teenagers remember poorly the games they played a few years ago. There are no bright recalls linked with play practices. On free-response question: “Do you remember games which you played with the members of your family, when you were a kiddy?” the majority (115) of interrogated have answered: “No, I don’t”. Only 101 teenagers answered this question positively. And 88 from 101 could remember what games they played at that time. The list of the games which teenagers have remembered is scant: hide-and-seek, tag, cards, pat-a-cake. It seems that adolescents answer stereotypically: they get from the memory names of games everybody plays in the childhood one way or another, but they don’t speak about the real life episodes.

Now let’s point out some features of older children’s play behavior. According to the answers of children and teenagers, the play for them isn’t always a play as such. It’s often a walk, communication, joint driving bikes, roll-skating, skateboarding. Teenager play is a version of joint pastime, a mechanism of forming situational solidarities, a team unity which is keenly essential for youngsters. Only 21 from 216 adolescents have mentioned that they don’t like play with friends (13 from them are of the age of 14 and older. On the question “What games do you play most often?” teenagers called about 40 diverse variations. The most popular among them are football, volleyball, hockey, pioneerball, dodge ball, cops-and-robbers, truth and action, mafia, monopoly, table games etc. Adolescents prefer to play active sport and outdoor games with friends and table games with family members. Situational play solidarities erase gender boundaries. Thus, football becomes the most frequent game with friends; it is popular both among boys and girls. Such processes as self-comprehension as a part of a group and formation the collective consciousness are especially significant for children and the adolescents. When a child becomes older, this need weakens; a collective playing departs onto periphery of his activity. The older is a child, the more often he answers that he doesn’t play either with friends or with his family.

Conclusion.

The results of the in-depth interviews with urban children’s mothers and of the formal interviews with children and adolescents illustrate the ambiguity of changes in children’s play behavior. On the one hand, there is a transformation which changes play practices of today children and adolescents. On the other hand, we can see that the continuity in the structure and
types of play behavior remains. Thus, the play performs its emotional, cognitive and socializing functions.

What are the future prospects for our kids? In many respects it will depend on the games they play today.

References


REFERENCE TO ARTICLE

Eurasian Economic Community Integrated Labor Resources Market: First Results of Formation

Annotation: the author offers characterization of the first outcomes of integrated labor market shaping on the basis of international and Russian sociological studies and analysis of statistics and media publications. The author discovers causes of process of the market formation restraining, suggestions aimed at improvement of its efficiency are substantiated.

Key words: eurasianism, the Eurasian Economic Union, integration, unified labor market, performance indicators.

Creation of integrated labor market in result of free labor migration is the most important of integration processes’ success. And that was reappearance mentioned by one of architect of Nobel prize for economy (1999) Robert Alexander Mandella as a precondition of integration processes’ success. Realizing provisions of the EAEC Treaty regulators of the Treaty provisions on formation of integrated market of labor resources in 2015 ensured complete observance of guarantees of freedom movement. For citizens it was open possibility to choose a country of the EAEC should work. Member-states of the EAEC does not establish and do not apply in respect of citizens of countries restrictions introduced by the EAEC member-countries for protection of internal labor market. At the same time a education documents of a citizen trying to get employment in any other state-member of the Community and issued by education institutions of his/her native country are admitted with no established by national laws procedures of recognition of validity documents on education, except pedagogic, medical, legal and pharmacetical education.

Obvious advantage of the EQEX is non-visa entry and lack of customs control, lack of quotas ob jobs, availability of required sets of measures on medical and social provision, ability to get education in any country of the Union. All that contributes to civilized construction of modern creative society in the Eurasian Union.

However new possibilities of labor movement in the Eurasian Union made effective in 2015 did not exerted major influence in member-countries. Despite the fact that in January through December 2015 migration increment in Russia decreased in comparison with the respective period of 2014. Migration increment dropped by 12.3% in Russia. And vector of migration connected with transition to place of permanent residence as well as with labor migration still was directed from states-members of the EAEC to Russia. In Armenia, Kazakhstan, Kyrgyzstan retain migration outflow of population [4]. And increase of migration increment in Belarus by 17.6% also is not
connected with new freedoms of the EAEC market. Number of labor migrants arriving Belarus from other EAEC countries has decreased. In particular, in 2014 number of 4.5 thousand Russians and little more than 1 thousand of Kazakhs came to Belarus, but in the first 6 months of 2015 only 700 Russians and 250 Kazakhs arrived in Republic [9].

Table 1

<table>
<thead>
<tr>
<th>Country</th>
<th>Arrived</th>
<th>Withdrawn</th>
<th>Migration increment (outflow)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Armenia</td>
<td>19 500</td>
<td>45 400</td>
<td>-25 900</td>
</tr>
<tr>
<td>Belarus</td>
<td>28 349</td>
<td>9855</td>
<td>18 494</td>
</tr>
<tr>
<td>Kazakhstan</td>
<td>16 670</td>
<td>30 080</td>
<td>-13 410</td>
</tr>
<tr>
<td>Kyrgyzstan</td>
<td>3559</td>
<td>7785</td>
<td>-4226</td>
</tr>
<tr>
<td>Russia</td>
<td>598 793</td>
<td>352 864</td>
<td>245 929</td>
</tr>
</tbody>
</table>

According to official data in Russia in comparison with January of 2015 number of foreign citizens from EAUC member states increased by 135 628 persons and as of January 2016 grew by 135 828 and comprised 2 276 188 persons. In past two years the total number of citizens of Belarus, Kazakhstan, Kyrgyzstan residing in the Russian Federation and number of citizens of Armenia residing in Russia fluctuated around 450 000 persons². True, as experts note, a considerable growth of labor migrants from Kyrgyzstan was recorded in the last months of 2015, upon this country’s entry the EAUC. Only in December if 2015 this rise comprised 2% [17].

Table 2

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Armenian</td>
<td>435 661</td>
<td>480 017</td>
<td>467 450</td>
</tr>
<tr>
<td>2</td>
<td>Kazakhstan</td>
<td>571 527</td>
<td>597 559</td>
<td>636 005</td>
</tr>
<tr>
<td>3</td>
<td>Belarus</td>
<td>390 564</td>
<td>517 828</td>
<td>618 823</td>
</tr>
<tr>
<td>4</td>
<td>Kyrgyzstan</td>
<td>524 877</td>
<td>544 956</td>
<td>553 910</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>1 922 629</td>
<td>2 140 360</td>
<td>2 276 188</td>
</tr>
</tbody>
</table>

Indices of migration activity may change in 2016 because number of registered unemployed rose, in comparison with November, 2014, in Armenia by 16.9%, in Belarus by 79.1%, in Kazakhstan by 3.7%, in Russia by 12.5% and decreased only in Kyrgyzstan by 3.8% [4]. And unemployment level in the EAUC as a whole in December Of 2015, in accordance with procedures established by International Labor Organization (ILO). Indices of migration activity may change in 2016 because number of registered unemployed, in comparison with November 2016, grew in Armenia by 16.9%, in Belarus by 79.1% in Kazakhstan by 3.7% and in Russia by 12.5%. Unemployment decreased in Kyrgyzstan by 3.8%. And level of unemployment pursuant procedures established by International Labor Organization (ILO) comprised 5.7% of economically active population for EAEC as a whole comprised 5.7% including 5.0% in Kazakhstan and 5.8% in Russia In Armenia level of unemployment in the third quarter of 2015 comprised 16.6%. According to data of 2009 census in Belarus level of unemployment, according ILO criteria was 6.1%. In Kyrgyzstan in 2014 level of unemployment comprised 8.0%.

For comparison: level of unemployment in EU in November 2915 was 9.1%, in USA it was equal to 5.0%.

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1. Estimate Made on Results of Integrated Survey of Households Conditions.
2. URL: http://www.ibr.cc/russia/society/04/02/2015/54d0c05e9a79470d123f23e1; http://www.fms.gov.ru/fms/activity/stats/Statistics/Svedenija_v_otnosheni_linostrannih_grazh.
The principal cause of single labor market formation processes restraining were global financial and economic turbulence; low oil prices; high volatility of exchange rates and anti-Russian sanctions. Changes of exchange rates between rubles and dollars contributed to attractiveness of spatial mobility.

Appraisals of Armenian experts serve as an indirect confirmation of this hypothesis. Armenian experts say that in result of devaluation of Russian national currency private transfers that fed up Armenian economy dropped drastically. The total decline comprised 30.1% Volume of transfers from Russia that comprised 87% in past year decreased by 36.1% [1].

Incomplete development of normative-legal regulation should be referred to problematic issues. Development of norm and legal basis in the sphere of retirement insurance for member-countries laborers, rapprochement of laws in the sphere of migration, Realization of achieved understanding on common conditions of individual taxation from the first days of employment. Market of labor resources is still considered as a normative expanse that deals only working migrants. Practical implementation of laborers’ children rights to attend pre-school institutions and get education. Issues of legal rights of migrants’ protection are in the agenda. Problems of labor activities of migrants’ legalization remain unsettled. So, according to estimates of A. Asanbaev, deputy Chief of Kyrgyzstan State migration service, about 100 thousand of his compatriots stay in Russia illegally. These citizens came into Russia prior to Kyrgyzstan joining the EAEC [20]. According to experts, despite indulgence and simplification in obtainment licenses, many Kyrgyz will opt for “staying in shadow”. Many experts appraise migration policy of EAEC as chaotic and fragmented [2]. Armenian experts also discussed problems of labor migrants who illegally entered the Russian Federation prior to Armenia joining the EAEC.

Provision of opportunity to carry on labor activity in every member state of the Eurasian Economic Expanse contributes to adoption by population of labor migration. According to data obtained in our study, in Russia from 32.0 to 52.0% of respondents do not support or have rather negative attitude to labor migration within EUCE. The greater cultural distance, the less desirable migrants are. Respondents think that attraction of considerable number of labor migrants bring about complication of ethnic and cultural situation. It brings ethn-social dispersivity, creates a threat to security of regions. Thus, in the Russian society prejudice against migration is rather strong though disorganized. Many Russians think that migration is a reason for growth of criminality in the country and a cause of interethnic and social tensions.

<table>
<thead>
<tr>
<th>Do You Support Labor Migration Within EAEC Confines?</th>
<th>(% of the polled)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Yes</strong></td>
<td><strong>Probably, yes</strong></td>
</tr>
<tr>
<td>From Belarus to Russia?</td>
<td>27</td>
</tr>
<tr>
<td>From Armenia to Russia?</td>
<td>19</td>
</tr>
<tr>
<td>From Kazakhstan to Russia?</td>
<td>18</td>
</tr>
<tr>
<td>From Kyrgyzstan to Russia?</td>
<td>15</td>
</tr>
<tr>
<td>From Tadzhikistan to Russia?</td>
<td>14</td>
</tr>
</tbody>
</table>

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1. The survey was conducted as part of the GZ ISPR on “Socio-political dimension of the Eurasian integration” (Head of the project Osadchaya G.I. Registration number: 115 071 470 024) in February 2016. The sample is representative of urban and rural population of the Russian Federation at the age of 18 years. Were interviewed (structured interview) 1500, male / female, residing in Russia in federal districts 9, 41 subjects of the Russian Federation, 105 settlements. – The sampling error +/-2.6%.
Results of poll of migrants from countries-EAEC members carried out in Moscow in summer 2015\(^1\) serve as confirmation of that. A share of newcomers from Kyrgyzstan dissatisfied with their employment, housing conditions and do not have health insurance is higher than among newcomers from other countries. Moreover, newcomers from Kyrgyzstan more often point out that meet unfriendly or hostile attitude from Muscovites and authorities and they feel discomfort during staying in Moscow megacity. A poor knowledge of Russian language in comparison with Armenians, Belarusians, Kazakhs, worse readiness to live in a big city might be additional reasons of lesser willingness of young Kyrgyz to adopt urban style of life.

Nowadays it is very important to include creation, alongside the integrated economic expanse, single socio-cultural expanse which, first and foremost, is connected with regulation of problems integrated labor market.

Being the most important factor of integration free movement of labor force through the EAEC open borders creates risks of excessive influx of labor and non-labor migrants, criminal and extremist elements under disguise of labor force, to emergence of new unconditional threats to security of member-countries. Influx of Afghan narcotic drugs, spread of trans-border criminal and terrorist networks, penetration of low-quality goods to foodstuff market may threat life and health of people. In this relation a peculiar significance acquire joint actions aimed at protection of the EAEC borders, reconciliation of border policies and legal basis of the EAEC on single procedure of member-states export control, unification of national norms of export control, evaluation of quality and safety of goods and products for their admission at the outer border of the EAEC.

It should be to ponder about the most important constituent part of the Eurasian integration process, the common system of education, professional training of cadre for common mechanisms of training for common labor market. That is why it is necessary to add extra measures aimed at improvement of Russian language knowledge.

It is necessary to create social, economic and cultural conditions for adaptation of newcomers, to form positive attitude toward idea of integration, to enhance relations that allow ethnic groups to add their positive qualities and to prevent interethnic conflicts. All countries-members of the EAEC should develop mechanisms of self-regulations in the sphere of labor migration.

Media support of Eurasian project is especially important for this support may include information of advantages of integration for people supported by real activities, positive information about neighbors by Union. Such information has to contain news on use of modern methods and tools information promotion of ideas: social networks, expert communities, education etc, the EAEC requires support of media, scientific-expert community and society as a whole.

Monitoring of formation of single labor market and free movement of labor force within limits of new integration amalgamation will contribute to adequate appraisal of integration processes efficiency that characterize the attained level and dynamics of changes occurring. Availability of appraisals given by population and experts will become arguments required for preparation decisions and ground for development of social strategy and social programs.

The last year demonstrated that right steps that correspond to logic of regional integration and meet historical and cultural peculiarities of a region.

References


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\(^1\) The poll was carried out within limits of the project “Migrants from countries-members of EAEC at the Moscow labor market” State Task the RAS Institute of social and political studies on ‘Social and political dimension of Eurasian integration” (Chief of the projets were G.I. Osadchaya and T.N. Yudina). The poll was carried out in February, 2016. The sample represents urban and rural population of the Russian Federation in age above 18. All in all structuralized interview covered 1500 persons, males and females permanently residing in 9 Federal circuits of the Russian Federation, in 41 parts of Federation and in 105 settlements. Sampling error is \(\pm 2.6\%).

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Sulyagina J.O.,
associate professor, chair of municipal administration and social engineering,
department of administration, Russian State Social University, Moscow.
E-mail: yulas1@yandex.ru
Author ID (Scopus): 57130942100

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Conflictogenic Potential of Labor Migration in Russia:
Its Features and Problems

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Annotation: in the article peculiarity and trends of labor migration in Russia are under studying from viewpoint of the process participants’ conflict interaction. The labor migration, in our opinion, generates conflicts inherently and many of explorers support our opinion. In Russia conflicts generated by labor migration are notable for the fact of a high jobless rate combined with the manpower shortages. To a wide extent a framework of self-deploying conflicts in all the spheres of social life is a derivative of daily routine in our country and of the Russian State politics aimed at a radical market modernization. Just these factors create unsafe sharp-conflict milieu, where contradictions, arising between migrants and recipient society, ever more often are solved not on basis of consensus, but by overt confrontation and force use, first of all, by the recipient society and its state. Due to all that basic feature of immigrants’ ethnic groups conflicts with the recipient society acquires character of a conflict of Russian citizens with non-citizens, when these parties have different both legal status and nature of the law in relation with the Russian State. Probabilities of the conflict between citizens and non-citizens spread differ substantially in territories of different constituent parts of Russian Federation.

Key words: migratory processes; labor migration; labor migration potential for conflict generation; illegal migration; solving and settling conflicts between labor migrants and a local population; xenophobia; local community; diasporas; social-psychological adaptation; socio-cultural milieu; ethno-cultural interaction; inter-ethnic and intercultural interactions; immigration and ethno-national politics.

Labor migration is the most dynamic and the largest migratory flow from countries of the Commonwealth of Independent States (CIS), being stimulated by hard economic circumstances and collapse of the former sphere of employment there.

Initially development of labor migration bore an explosive character, but very soon the labor migration has become a mass phenomenon. It should be noted that in society undergoing transformation the labor migration plays quite important role: it charges off, diffuses the social grievance and tensions. No doubt, during a post-Soviet period the labor migration provided a significant part of society with a chance to avoid impoverishment in conditions of abrupt decline of production rise of unemployment [1].

To some extent a consumer market in post-Soviet space has been rescued due to labor migration. On one hand, labor migrants support people communications in all the countries of CIS in spite of nationalism and breaking former economic links. On the other hand, labor migrants have formed the alternative employment sphere due to initiatives and activities of population itself.

In the 1990s in result of removal of former limitations on the exit-entry abroad number of international migrants increased significantly. Labor migration, especially within the
CIS confines, has been stimulated by political instability, international conflicts and forced migration determined by the first two factors.

An overwhelming majority of migrations can be referred to as labor movements. Whatever might be a reason for changing the abode a person leaves a job in a point he/she leaves and takes up a new job at a new place of staying [2].

Economic progress of various states is becoming increasingly dependent on the world trends and regularities of social development, active interaction of separate national economics one with each other. Nowadays no country can achieve a success in isolation from the world community. Processes of globalization in a sphere of economics, growing movement of capital, broadening economic, trade, financial ties among countries, rapid internationalization of industrial production are accompanied by deepening integration of national labor markets, activation of the processes in a field of international labor migration [4].

Increasing number of countries is involved into the world migrations and takes part in international exchange of labor resources. The international labor migration became an integral part of world economic system, a norm of existence for the majority states. During the 1990s about two thirds of world countries sent their workers abroad on considerable scale. By estimations of International Labor Organization (ILO) “in the middle of the 1990s in foreign countries the number of economically active foreigners amounted to 36–42 mln. persons. If members of families are taken into account then it should be said that about 80–97 mln. foreigners live outside countries of their origin” [3].

Tendencies to broadening the foreign labor migration manifested themselves quite clearly in late decades in many countries all over the world. The same trends are already observed for a long time in contemporary Russia too [6].

A metamorphosis of the RF into the center of attracting labor migrants not only from former union republics, but from countries of far abroad as well has become the one result of political and socio-economic transformations in Russia. At the same time a turn from ideological considerations to economic ones has happened in the state policy of regulating the field related to attraction and use of the foreign work force.

Just before the beginning of reforms, there were about 100 thousand of labor migrants from near and distant foreign countries in the Russian Federation. Transformation of both political and economic systems added with some opening of the Russian society naturally contributed to increase of foreign working force inflow into the country.

In the process of Russian economics reformation Russia found itself in a dual situation:
– on the one hand, lowering the standard of life for broad masses of population, especially for representatives of some vocations, first of all for scholars, scientists, creative intellectuals, puts in action ejecting factors that have stimulated an exit of national working force abroad; in conditions of severe crisis the facilitation of leaving the country favored enlarge of outflow abroad for many pro groups of population;
– on the other hand, Russia, in comparison with many other countries, particularly within CIS limits, has kept more stable economic position. That made Russian labor markets more attractive for many foreign citizens.

An increasing use of foreign working force in Russian economics in a result of the country entry into the international labor market system is determined by quite number of factors [14].

From economic point of view “causes of external labor migration into Russia can be reduced to two basic ones: differences of remuneration of labor among the countries and the state of labor market” [13].

The first important factor of labor immigration into Russia is relative attractiveness of migration, in opinion of migrants themselves, due to higher level of life, the opportunity to get higher earnings. In the late decade in the RF the gross domestic product (GDP) per capita...
considerably exceeded the similar indicator for main countries being work force exporters into RF, above all countries of CIS.

The second factor, important too and determining the inflow of labor migrants is the situation on labor market, stable demand on foreign work force in Russia, remaining opportunities for employment of foreigners in both sectors of economics, formal and informal.

The labor migration occurs in both legal and illegal, irregular forms. The legal migrant, if he is a foreigner, must have following permits: permit to entry the country, permit to stay in it during indicated term, permit for specific labor activity. Even if a single of these requirements is violated, a migrant is considered to be an unlawful migrant [15].

“Unlawful” migrants are often designated as illegal migrants. However terms “unlawful” and “illegal” (or “irregular”) are not identical. Unlawful migrants are not necessarily illegal while illegal migrants are always illegal. Thus, the overwhelming majority of labor migrants from the countries arrival from which requires visas have them. Therefore such migrants come and stay in Russia on legal grounds.

The most frequent violation in case of migration is a mismatch of actual engagements in the country of residence with the aims of entry. Typical violation of this kind is the entry by tourist or study visa with a real aim to trade on the market. Other typical violation is an expiration of the visa. But even in this case migrant most frequently doesn’t become illegal one: he trades on the market openly and pays penalties for breaking regime of staying in the country. Such migrant, undoubtedly, does not comply with the law but at the same time he or she does not hide from authorities.

Many of illegal migrants live in bad conditions in premises unsuitable for living, in dormitories and that has a negative impact on their health. Among illegal migrants the morbidity is caused by diverse infectious deceases, including tuberculosis, acquired immunodeficiency syndrome (AIDS). Working conditions and regime lead to psychic overloads, nervous overstrain. Illegal migrants are under constant fear of detention, loss of work, and deportation from the country [8].

It is our opinion that labor migration generates conflicts by its own nature (see Scheme 1) and many researchers confirm this conclusion. In Russia the generation of conflicts is notable because the country is characterized by the high level of unemployment and, at the same time, by the shortage of work force. In many regions of the North, East Siberia, Far East and some others regions economic development is retarded by the lack of workers in a number of branches. Megalopolises always welcome the inflow of builders, drivers, workers of domestic and personal services. In these cases relatively low cost of migrants who do not pay taxes and do not enjoy any social privileges of together their no paying taxes, no having any social privileges presses up seriously local inhabitants competing for the same jobs.

<Legend to the scheme 1 “Potential of labor migration for generation of conflicts”> [10].
1. Generation of conflicts by labor migration.
5. Class theory (Marxian theory).
6. Impingement of territorial, material, spiritual aspirations.
7. Participants of conflicts: permanent native residents, migrants including diaspora groups, employers, bodies of power.
8. Competition, inequality.
9. Immigrants (labor migrants) Main flows, volume, quality, age, gender, educational composition.
10. Enclave labor markets: conflicts classified by their legal statuses (legal, illegal) and ethnic composition.
11. Integrative characteristics.
12. Economic, social, psychological, political factors.
13. Conflict generating characteristics.
15. Interaction of migrants and business structures (shadow intermediary activity).
17. The Federal Migration Service of Russia, Directorates of the Federal Migration Service of Russia, bodies of regional power of the Russian Federation.

In a broad sense conflict rise in all the spheres of social life is a derivative of daily routine in our country and of the Russian State politics aimed at the radical market modernization of Russia. These factors create unsafe milieu fraught with acute conflicts where contradictions that emerge between migrants and recipient society are increasingly often solved not on basis of consensus, but by overt confrontation and force use by, first of all, the recipient society [12].

A lack of operatives is only one seam of the problem. The other seam is the steady reduction of population in Russia. If the deficit of employment resources can be (only hypothetically) filled in by inflow of temporary employment migrants, then depopulation may be smoothed over exclusively by inflow of immigrant resettlement into Russia for permanent residence. Thus for our country the migration is a question not of choice, but the question of necessity. The migration becomes the most important element of the economic development potential support, preservation of stability in separate regions and securing the national safety.

Unfortunately, xenophobic moods are spread in all strata of the Russian society. According to public opinion polls conducted by the sociologists a slogan “Russia for Russians!” is supported by the majority of respondents. These moods are persistent in Russian society from the early 2000s. If in 1998 this slogan, to one extent or another, was supported by 43% of respondents, in 2002 already 49%, and during next years the support of it hasn’t been lowered. Irritation, enmity, distrust and fear are dominant in respect of other ethnical groups.

A presence of negative social ideas attitudes to migrants is dangerous not only for migrants themselves, but also for the recipient population. Attitudes of the recipient population may have a boomerang effect. Migrants may unconsciously reproduced patterns of behavior that native, recipient people wait from them. It is important to develop readiness to constructive interaction in migrants as well as in native people. Migrants have to develop readiness to learn and accept norms of behavior of milieu they came in while the indigenous people have to be ready to explain these norms. Sure, it is senseless to say that everybody has to be tolerant or everyone has to love each other. G. Triandis, renowned psychologist-specialist in cross-cultural relations, asserted that “perceived similarity” contributes to acceptance of other people including representatives of other cultures [13]. It is to say that the more migrants are perceived by representatives of indigenous population as people similar to themselves, the more migrants are accepted by the indigenous people. When migrant behaves in the same way as the native people do, speaks in the same way and demonstrates little difference from local people such migrant will be perceived as a member of the local community, as “one of their own”.

Study of the problem reveals the fact: Russians very often attribute to representatives of ethnic minorities such quality as “cohesiveness”. It is interesting that migrants have never attributed this quality to the Russians. Russians appraise this characteristic rather negatively because they dislike social success and activity of some migrant groups. On the basis of data provided by sociological survey of local population and migrants it is possible to come to conclusion that the stable syndrome of foreigners (aliens) rejection in general. Formation of the local people’s negative attitude to migrants is defined by many factors. Aggregation of such factors is determined by peculiar social-economic situation in regions.
Growth of crime on basis of xenophobia should be noted. In the recent years the object of xenophobia has been determined: “The principal enemy is the migrant. Russia is already incapable to do without guest workers, predominantly illegal ones”. [7]. The status of illegal migrant deprived of rights enables employers to pay dough for the work or not to pay for it at all, to say nothing about “savings” on housing and medical services. These opportunities became especially “valuable” against the background of economic crisis, when enterprises strive to optimize expenditures by all means. Curiously enough, the similar situation has formed itself not only in Russia, but in West European countries as well. Many economists, officials and employers specify: migrants are working mainly in the spheres where local population doesn’t want go to because low wages: migrants are employed as builders, drivers, in housing and communal services (HCS). However, frequently savings on migrant’s wages are directed not at all to development of industrial production. Such savings come into accounts of officials and Chief Executive Officers (CEO).

One of the most common problems in Moscow is the illegal employment. Less than 15% of migrants have labor permits and about 25% have the registration by place of residence. To study the phenomenon of unlawful migration in Russia a big study that included several sociological polls was undertaken within Moscow research program on migration. The poll of 34 experts including officers of state apparatus was one of the most interesting polls [11].

Labor migration promptly develops also together with it and the number of the conflicts increases. Before passing to the reasons of emergence of the conflicts in the sphere of labor migration, we will allocate the reasons of the conflicts which affect any sphere of society.

Factors and the reasons of emergence of the conflicts are characterized subjectively and objectively. Allocate four groups:

1. Objective;
2. Organizational and administrative;
3. Social and psychological;
4. Personal.

In Russia, treat objective factors of emergence of the conflicts:
1. Conflict situations of people in everyday life;
2. Absence of norms and rules on regulation of social contradictions;
3. Unfair distribution of the material and spiritual benefits;
4. Inveterate traditionalism in permission of collision of interests.

Act as a basis of the organizational and administrative reasons:
1. Structural and organizational;
2. Functional and organizational;
3. Personal and functional;
4. Situational and administrative.

Also allocate the social and psychological reasons of the conflicts:
1. Distortion of information during communications;
2. Lack of balance in the course of interaction of people;
3. Variations to approach of estimation of identical and difficult events;
4. Protection in group;
5. Rivalry;
6. Psychological discrepancy.

That concerning origin of the conflicts in the sphere of labor migration, it is necessary to designate for a start the migration reasons that pushes people to leave the small Homeland. The bases can be different: economic, political, ecological, social. Exists such as:
1. Usual desire of the better life;
2. Realization of the requirements, recognition of the personality and professionalism;
3. Thirst for knowledge and to development;
4. Moving for health reasons, need of change of climatic conditions;
5. Social conflicts, adverse situation in the country, region;
6. Family and labor conflicts;
7. Unforeseen circumstances.

Proceeding from the above-mentioned bases, the following reasons of the conflicts which can arise or become aggravated in the territory of a host are allocated:
1. Language and cultural barrier;
2. Nationalism;
3. Ethnic conflicts;
4. The conflicts between different classes of the population.

Migration is one of such factors which promotes development of a conflictness and instability of a situation in society. We will address consequences of the international labor migration. What advantages at host countries exist? As all know, at implementation of various social programs, foreign workers aren’t considered. Also distribution of pensions doesn’t concern them too. In case of growth of unemployment in the country, migrants first of all are included in the list of dismissal. You shouldn’t forget both about taxes, and that on vacancies which enjoy smaller popularity there will always be foreign citizens wishing to get a job.

Together with advantages there is also a number of negative consequences, problems and contradictions. There is an aggravation of a national situation, on the jumped-up growth of offers in labor market the labor salary falls. Also skirmishes between the radical and immigrating population, and this birth of the ethnic and national conflicts are inevitable. Therefore, rise in crime follows from all this.

Proceeding from everything is higher than told, follows that growth of intensity is obvious. In many cases the reason of origin of this intensity – historical memory, she combines in herself not only social contradictions, but also language and cultural and together with all this aggravates many conflicts.

Sociologists carried out the analysis of main spheres of unlawful migrant employment. The analysis indicates that domestic labor market in Russia is structured in the same way as it is structured in many other recipient countries. In particular, a characteristic division of labor occurs on the basis of workers’ ethnical segregation, definition and formal execution of migrant employment niches. The process goes in two directions: by spheres of employment and by territories. The mass spread of illegal relations in spheres of migrant employment is the other important trend. Employers get accustomed to employ workers from a number of newcomers and to form up their activity beyond the field of law. Both methods enable employers to achieve some pliancy, get cheap work force, lack of social expenditures and tax evasion. In an economic sense such “a habit” means the following: not just casual employment of a casual worker occurs but the definite procedure is created and self-reproduced and that system ensures employment of migrants only.

A verification of the hypothesis as if “migrants do the work that local people don’t want to do” has shown: by observations of migrants themselves, about a half of working places occupied by them is strictly “migrant jobs”, reserved for migrants for many years while so called competitive sectors, demanded by local inhabitants too, comprise other half of jobs. In opinion of illegal migrants, no more than 10% of the polled people are employed in the field of professional, skilled labor [5].

Segregation processes by nationality at the Moscow labor market that we observe today, indicates that the City of Moscow and Russia as a whole keep themselves to the track beaten by many well developed countries, namely to the track of embedding migrants’ labor into the most informal sectors of their economics.

There is also an opinion that migrants, having formed their informal labor amalgamations, create obstacles to the local people eager to occupy desired jobs. Most likely that is true, but
serious economic studies targeted upon quantitative clarifying the problem of supplanting the local population from working places mentioned are required. So far there studies of such kind are absent. Really, migrants’ communities are forming informal amalgamations aimed at keeping profitable fields in their hands, markets in particular, and these amalgamations have certain possibilities and abilities to achieve their aims. But more often their activity is aimed at a division of influence spheres among migrants’ communities, not between migrants and local population. “Islands of migrants’ economic are organized either by branch or by territorial principles. Markets are an example of migrants’ just territorially organized business. Around the market, where migrants work as trade specialists, as a rule, the whole infrastructure of services, depends, is emerging. This infrastructure includes coffee shops, transport service etc. and all these jobs are generally occupied by migrants. Thus, in recent years precisely migrants buy the second-hand car that Muscovites get rid of and use these cars for serving markets, points of sale, as private taxi and for other carrier activities. Often, but not always, migrants’ market business is organized on ethnic basis.

Unfortunately, so far the authorities have not found key factors necessary to establish some control of this informal economics or to curtail its share. In addition, a difficulty of the control is connected with the readiness of migrants’ labor to participate only in this informal economy that gives to migrants a profit and the possibility to reduce the state bodies’ claims. A tolerance (or, on the contrary, negative relation) of local population is an important factor of social integration. Though the migrant majority emphasizes good or neutral relation to migrants, a considerable part of migrants still feels the ill-will or hostility of the milieu nevertheless [9].

From what has been said above, it is possible to conclude: today the City of Moscow is a large migrant recipient center and will stay the same for a long time. The megalopolis declares its interest in receiving migrants. In these conditions a well thought-out politic solution of migrants’ integration problem is necessary but no such policy exists in Russia so far. Such politics has to become one of constituent parts of integrated politics, both migratory and social.

Reprehension of xenophobia and migrantisphobias is developing pursuant to ethic considerations. It is time to understand: xenophobia is not pragmatic response, on the contrary, it tears the society into pieces, it threatens the Russian statehood.

A basic distinct feature of conflicts between immigrants’ ethnic groups, on one hand, and society which receives them on the other hand is an existence of conflicts “Russian citizens versus non-citizens”, when people who differ in essence by legal status and by character of their juridical ties with the Russian State became participants of conflicts mentioned. Possibilities of such conflicts in the process of interaction differ considerably in territories of different constituent parts of the Russian Federation. In many aspects these possibilities depend on the extent of interest or disinterest displayed by local elites in presence of migrants in territories these elites govern. However, as a rule, the simple opposition always grows into a confrontation of interpersonal or inter-team kind. At that time conflicts, open or latent, spread most often between:

1. migrants and local criminal groupings;
2. two different ethnic groups struggling for control of the market;
3. leaders of migrants’ ethnic group controlling the market and local elite representatives; such conflicts are connected with renegotiation of arrangements regulating conditions of activities, amounts of payment for the right to exploit the market;
4. migrants’ ethnic group, controlling the market, and local population on various occasions, including order of good sales;
5. migrants and Russian citizens employed in the same work;
6. members of migrants’ ethnic group for redistribution of income.

Thus, the character of conflicts creates an atmosphere, rare by its intensity, when risks of collisions on ethnic, racial, religious ground are rather high.
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Tanatova D.K.,
doctor of sociological sciences, professor, dean of the faculty of sociology, Russian State Social University, Moscow.
E-mail: TanatovaDK@rgsu.net
Author ID (Scopus): 56748103100

Internet As a Culture and Culture on the Internet

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Annotation: the Internet as a valuable social and cultural (creative) platform causes (promotes) unlimited access to information, daily life patterns, the acceleration of the pace and dynamics of social interaction. Considering the Internet coverage in Russia based on RPORC (Russian Public Opinion Research Center) research and statistics there is likely to be a further growth of the platform. Internet culture is characterized as a distinct (unique, particular) social environment where people with different intentions, different age, educational, ethnic, civil, political, religious and other social statuses communicate with each other.

The Internet is not just a multimedia and technological resource but it is the greatest cultural achievement of the mankind, most elements of which became permanent and are used widely. It is a distinct "way of organizing cultural content which makes a significant change in the culture itself, in its content". An online access to the masterpieces of world culture, literature and art; to an extensive catalog of training Resource Platforms, to the resource “On-line libraries, dictionaries, encyclopedias”; to the largest on-line training international projects from leading universities etc.

Internet culture (i.e. culture of its users) is rapidly developing. Rules and regulations are initially developed by implementers (programmers, but gradually as the result of interference of the latter ones and the users, they are changing and reshaping and the new ones appear. In particular, the culture of social network users’ vocabulary is changing.

The high level of temporality of the events within the internet environment, the scale of ongoing socio-cultural processes is accompanied not only by positive and useful, but also negative phenomena.

Key words: Internet as a culture; the culture of the Internet; the quality of social interaction; social and cultural (creative) platform; sociology of the Internet.

The advent of the Internet has caused the fundamental change of social interaction between most people in the world. Undoubtedly, the quality of life improved significantly. Firstly, it is unlimited access to the information, patterns of everyday life (setting up an appointment with a physician, online shopping, weather forecast, information about the traffic etc). There are enough research and analytical materials about it. Secondly, it is time saving. The Time deficiency of time, in Russian capital in particular, is one of the most significant factors affecting the quality of life. Thirdly, it is the acceleration of the pace and dynamics of social interaction due to spending less time on travelling, information search “manually” etc.

Internet is a valuable social and cultural (creative) platform as it is the most preferable place for interaction between particular social groups within the clear outlines (social networks) and individuals. Such preference can be determined by various motivation: 1) an opportunity of finding likeminded people with the same hobbies, professional, political and other interests; 2) an access to the relevant information with the possibility to participate in the discussion; 3) expanding personal and professional contacts; 4) creating their own tribune (group, page, event, advertisement).
We believe that the most significant is availability of those things that we couldn’t have imagined were possible before. One of these things is communication between likeminded people and professional community within the joint platform from different territorial part of the Earth. This circumstance is certain to become a new potency for new advanced ideas and technologies, qualitative results for people from all over the world.

The deficiency of communication was a barrier for the development of science for many years, practice and technologies due to distance, financial, political and other obstacles. But that’s all in the past.

Considering the Internet coverage in Russia, we can assume that it is likely to be the growth of the social platform. (Figure 1). The answer to the question: Do you use Internet, if yes, then how often do you do that?

In general, for 2015 year the number of users practically didn’t change (69%) comparing with 2014 (66%). The percent of those that use the Web daily is growing. Every fifth person (17%) uses the Internet several times a week or a month [22].

According to the survey results, conducted by RPORC, most users consider Internet being a useful phenomena rather than a harmful one. Approximately 60% respondents assess its affects on people positively [14]. In particular, such positive effects as a large scope of information, a capability of communication etc are mentioned. Approximately 25% tend to see more “minuses”, than “pluses”. Primarily they mark youth’s mental and physical health injury. And every tenth believes that Internet has no effect on people.

According to Brand Analytics, based on the number of messages users are more active in the following sequence: Vkontakte, Twitter, Instagram and Facebook [13] (Figure 2).

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Throughout the country monthly audience of the leader of our rating “Vkontakte” is 46.6 million people with 40% (approximately 18.8 million) make posts actively. The following demographic characteristics of active users can be mentioned: men – 43.7%, women – 56.3%; the percent of 25–34 years old is approximately 32.1%, 18–24-years old – 32.3%, under the age of 18–24% over the age 35–11.6% [13].

Therefore, mass fascination of Internet can be defined as a large scale, rapidly developing segment of culture or as a culture itself. We will mainly consider social networks i.e. platforms for social interaction and demonstration of personal actions, ideas and thoughts.

Internet as a culture. Even without taking into account process characteristics such as the number of hosts and domains, bandwidth, types (through switching network lines, on the dedicated lines, by radio etc.) and speed of connection, number of websites, resource classification, HTML etc., as it has been mentioned above, it is a distinct (unique, particular) social environment where people with different intentions, different age, educational, ethnic, civil, political, religious and other social statuses communicate with each other. The Internet is not just a multimedia and technological resource but it is the greatest cultural achievement of the mankind, most elements of which, became permanent and are used widely.

The human longing to self-perfection and self-development is also being profoundly supported, it provides completely different opportunities and conditions, and the paradigm of web science is being formed. For instance, group “Science and technology” within the social network Vkontakte has a little less than four million subscribers.
Novozhenina O.V. notes: “If culture, in essence, from on hand is accumulated human experience and on the other hand it is the way of transferring the experience, then the Internet as the way of retaining and transmission of information is an important part of contemporary culture. But the Internet is not just another way of retaining and transmission of cultural experience along with values and patterns. It is such a way of organizing cultural content which contains a significant change to the culture itself, to its contents. The screen and the hypertext breed the culture in which barriers between science and art are being broken; the culture in which there is an opportunity for each person to influence the text by making changes in the image on the screen because of his or her computer. The changes that is available to the other participants in the process. The culture of global dialogue is being constructed where everyone has a voice”.1


There is a large catalogue of Training Resource Platforms, for instance http://edu-top.ru/katalog/ that contains a list of websites of education authorities, federal education departments, information websites of federal programs and projects, the list of federal Training Resource Platforms, as well as the descriptions of the latest access systems to the on-line educational resources, based on the state level within the Federal targeted program for the development of education. There is also a vast resource “On-line libraries, dictionaries, encyclopedias”, set up as on-line libraries, dictionaries, encyclopedias [5]. It is especially in demand because it provides an open access to the full-text information resources – electronic textbooks and manuals, anthologies and works of historical sources and scientific articles, bibliographies. All services significantly facilitate the work on the content of educational programs at different levels.

There are two major international projects of on-line training from the world leading universities MOOC (Massive Open Online Courses) and Coursera. Hundreds of free courses, mastered by tutors of Princeton, Stanford, Berkeley, and many others became available to Russian students and all others who wish to get, to continue or to improve their education. Main Russian universities are opening their online courses on these international educational platforms. In Russia, the project is developing, positioned as a Russian MOOC-platform Universarium (universarium.org), as well as the most developed Hexlet.org, Interneturok.ru and Eduson.tv. “Skolkovo” experts define 19 largest Russian online educational projects.

Streaming services are rapidly developing similarly as, television and radio, but with more features, because the user does not depend on the broadcast time, he chooses the most convenient time for the consumption of a particular type of media information with content coverage in hundreds if not thousands of times broader. In particular, Twitter has created Periscope, an application for owners of Apple and Android products, offering direct online broadcast. Internet users are actively using it from about November 2015, but in December, Apple has recognized it as the best application of the year. Periscope gives you an opportunity to share emotions, impressions live; interesting moments of your life; helps to push the boundaries with followers who are constantly watching the news of particularly popular bloggers. It promotes business, for instance conducting webinars, you can invite your audience to participate in them without any additional software. Many global brands have already brought their accounts in the Periscope

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1 Novozhenina O.V. The Internet as a new reality and phenomenon of contemporary civilization. URL: http://iph.ras.ru/page4887565.htm.
and they are successfully using the service for marketing purposes, for example, General Electric, Adidas.

At the beginning of March 2016, Facebook launched Live function within a separate application Mentions, based also on the live video service and is designed for all users of this social network (it could be used only by the celebrities before). So blogger nossik@facebook.com makes daily video reports about local sights from Barcelona to its subscribers on the Russian Facebook [10].

In a way, the Internet culture is formed, i.e., culture of its users. Rules and regulations are initially developed by implementers (programmers, but gradually as the result of interference of the latter ones and the users, they are changing and reshaping and the new ones appear. For instance, the culture of social network users’ vocabulary is changing.

In particular, there is a group of “Dictionary of the Year” in the Russian-speaking segment of Facebook for several years [12]. Its members follow the advent of popular words and phrases and make their monthly rankings. The words that got the most endorsements (likes) from the community get into these rankings. According to the moderator of the group, the chief editor of the portal “XXI Century Dictionaries”, linguist Aleksey Mikheyev, 2014 was marked by hate speech. “I have recorded in the dictionary, the phrase “the atmosphere of hatred”, but in the list of 2015, I do not see any abusive labels. Moreover, the offensive words such as “jacket” and “dill” changed its connotative meaning. People began to use them ironically”.1

Till this moment there was only button “like” on Facebook, but now new options were added (dislike), expressing various emotions – Love, Haha, Wow, Sad, Angry.

Mark Zuckerberg, a founder of this social network [23], explains the appearance of “new buttons” in the following way at his page https://www.facebook.com/zuck: “Today is our worldwide launch of Reactions the new Like button with more ways to express yourself. Not every moment you want to share is happy. Sometimes you want to share something sad or frustrating. Our community has been asking for a dislike button for years, but not because people want to tell friends they don’t like their posts. People wanted to express empathy and make it comfortable to share a wider range of emotions. I’ve spent a lot of time thinking about the right way to do this with our team. One of my goals was to make it as simple as pressing and holding the Like button. The result is Reactions, which allow you to express love, laughter, surprise, sadness or anger. Love is the most popular reaction so far, which feels about right to me!”2

It is quite understandable that the Internet as a culture, and culture on the Internet, due to of the magnitude of its spread, openness, freedom of expression, a high level temporality of sociocultural processes are accompanied not only by positive and useful, but also negative phenomena and serious risks. There are problems of Internet addiction, youth safety in the virtual information environment. Possibility of anonymous registration of users in social networks, blogs, forums, chat rooms, “live” journals under the so-called nicknames, avatars – network names and images used for selfish, criminal, anti-social purposes. As Novozhenina O.V. remarks “Constructing virtual personalities”3 [11], is different, frequently we can see a socially

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2 Mark Zuckerberg. URL: https://www.facebook.com/zuck.
3 Novozhenina O.V. The Internet as a new reality and phenomenon of contemporary civilization. URL: http://iph.ras.ru/page48878565.htm. P. 208.
undesirable configuration. So the Internet environment is widely used to promote radical ideas, suggestions xenophobic and extremist attitudes, the spread of a potentially dangerous content (materials related to appeals to suicide, drug trafficking, etc.).

Where does the freedom of speech end and permissiveness threatening the security of the state and society starts? What actions on the part of public authorities and civil society organizations would minimize the negative impact of harmful content on the Internet on the psyche of young people? What rules should young users follow to avoid becoming a victim in the virtual environment of unscrupulous individuals and criminals, ensure the safety of themselves and their families? All these questions remain open. Many of them are in the focus of sociological research: especially the development of Internet social environment; sociodemographic characteristics of Internet users and the characteristics social groups formed by them; the formation and development of online communities; social structure and social stratification of online communities; the impact of the Internet and online communities for social institutions and social processes; the establishment and development of the information society, and others. Sociology of communication is a highly developed branch of sociology, sociology of the Internet is being formed Many aspects are reflected in the sociology of space, cultural sociology, the theory of the network society. Create your own online portals, in particular, “Sociology of the Internet” [15].

Methods of sociological research of the Internet and various automated research tools are upgraded. In particular, the techniques of automated cyberspace text analysis are being actively developed [1]. There is also the development of network-based approach to the analysis of virtual communities and the processes occurring in them [8; 21].

Undoubtedly, Internet is “a breakthrough to the future” [4, p. 362], designed to “create a new, more rational social world” [4, p. 362]. The World Wide Web in the XXI century, after cell phones [16], is the most common means of transmitting information, which continues its rapid growth. As Herbert Marshall McLuhan [7; 19], a well-known theorist of the impact of artifacts as a means of communication wrote: “... with the advent of electricity and automation technology of fragmented processes suddenly fused with the human dialogue and the need for during all-consuming attention to human unity. People suddenly turned into nomadic gatherers of knowledge, nomadic as never before, informed as never before, free from fragmentary specialism – and at the same time, more than ever involved in the total social process1.

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Annotation: the sociologists (civilizationalist and culturalists) have been discussing about the political preferences of Muslims, about the influence of Islamic theology and culture on the choice of the political regime long time. It is presented different theories of the interrelation of Islam and democracy. It is analyzed illiberal Islamic democracy in which liberal democratic principles are limited by religious norms, its comparison with Western European democracy (the elections, rights and freedoms of citizens, constitutional system and atheism). Islamic democracy is at least a symbolic attachment to Islamic-oriented Constitution and the laws, the belief that the state should promote the preservation of Islamic ethics. Islamism (political Islam, fundamentalism) as a religious-political ideology rejects democracy in any its understanding, make the laws or the Constitution based on the shari`a and the state in the form of a Caliphate. It urges to return to the “classic” model Islamic state at the time of the Prophet Muhammad to solve socio-economic problems of today. The Governor, taking political decisions, is obliged to confer with the special Council. He doesn’t have the additional rights to receive material benefits in comparison with ordinary Muslims. The most important element of the doctrine of Islamic fundamentalists about ideal Muslim society is its theory of property. Its social ideal is the Islamic stilе of life. Sharp contradictions in the confessions, can become the reason for the existence of political extremism. None of the religions is not the only cause of religious terrorism. The religion acts in one sheaf with extremism (terrorism) only as an occasion.

Key words: illiberal islamic democracy, fundamentalism, political extremism, religious terrorism.

The state-religion relations in predominantly Muslim countries Asia is currently the world problem. Political and religious extremism, terrorism and radical religious movements are constantly on the agenda of all the leading powers. Claiming to be the best form of political regime – democracy – Europe and the USA is trying to impose its vision of an optimal future for countries with different culture and religion. Muslim countries are denied their own understanding of state-religion relations. Denied without consideration of the wishes and priorities of Muslims in the political system of their own countries, are denied, because in most Western democratic societies, many social functions of religion successfully performs the so-called civil religion. The essential feature of such a society is pluralism. The pluralism shouldn’t be mixed with multi-confessionality of society. Religious pluralism in a democratic society means the desire to break the link between religion and policy, proclaiming religion a private matter of citizens [33]. In this case the model is declared optimal for the human future without consideration of alternatives.

Religion is a group affiliation based on a belief system – ideas about the divine, morality, and justice. Religiosity is the depth of belief, practice, values, and commitment of an individual who subscribes to a religion’s ideas. Religion and religiosity are linked, but religious affiliation alone does not mean engaging in active belief, practice or commitment. Religion can affect preferences through religiosity. First, religiosity helps form an individual’s identity by shaping his or her values,
beliefs, and practices; religiosity constitutes the self. Therefore, religiosity affects one’s social and political values, outlook and preferences. Religious references, language, values, and symbols are likely to provide a source of legitimacy to active believers [9; 34]. Second, religion’s ideational component [28] sets forth values and moral codes about justice and moral government [2].

In the case of state-religious relations, European political thought is based on the international understanding of conscience’s freedom. Freedom of conscience, including the religious freedom, is estimated as the natural, inalienable and sacred rights. As such, the principle of conscience’ freedom and religion written in article 18 of the universal Declaration of human rights and the law of most European countries and the USA.

According to the act of Conference on Security and Co-operation in Europe, signed at Helsinki on 1 August 1975: “the participating States will respect human rights and fundamental freedoms, including the freedom of thought, conscience, religion and belief, for all without distinction as to race, sex, language, or religion... shall recognize and respect the freedom of the individual to confess individually or together with others, religion or belief, acting in accordance with their own conscience.” The Constitution of the Russian Federation, article 28 approved the right ideological choice, including freedom of conscience and religion. At the same time article 14, proclaiming the Russian Federation is a secular state, notes that no religion can be established as state and obligatory, since all religious associations shall be separated from the state and equal before the law [26].

In 2001, the Council of Muftis of Russia adopted a document “Main provisions of the social program of Russian Muslims”, which outlines the basic provisions of Islam in the sphere of the relations of Muslims with a secular government. The state and its laws are seen as a result of the agreement of all social groups about the General rules of coexistence on a single site or in a single legal and economic system. The state and its laws are the means of ensuring the fundamental rights and freedoms of all its citizens. In the case of the destruction of the constitutional bases, of the stopping of legitimate institutions, of state power and establish a political regime that does not respect basic human rights, Muslims reserve the right to consider the performance of their obligations under the contract. Islam does not prescribe to the peoples of any particular form of government, leaving it to the discretion of the faithful citizens of country in accordance with established in it tradition and political culture [33]. Islam, not unlike Christianity, offers a vision of a just society and government, even if the theology does not prescribe definitive political institutions [9]. These include religious teachings on justice, crime and punishment, the poor, women, and war.

In 1980-ies in the North Caucasus widely spread the teachings of “Islamic fundamentalism” (political Islam), with own vision of the political system. Its spread and establishment due to the process of revival of Islam in the condition of worsening socio-economic and political situation: a sharp stratification of people on the social and material grounds; impoverishment as a result of economic disruption; massive unemployment and rising crime. The main criterion for the allocation of fundamentalism as a self teaching is its appeal to “pure Islam” and a return to the fundamentals of Islamic spirituality.

The alternative to fundamentalism in understanding the political system could be Islamic democracy, what it wants to see residents of predominantly Muslim countries.

For several decades scholars, policy makers, and Muslim religious leaders and activists have debated two critical questions: Do Muslims want democracy? Are they inevitably prone to favor some form of political Islam? These questions have enormous implications, especially as the United States attempts to influence democratic transitions in predominantly Muslim countries from Kyrgyzstan to Afghanistan to Iraq. Question about the democratic desires of the Muslims is under two major and interrelated debates about religion and politics. The first is a decades-long, polarizing debate about religion’s effect on support for democracy. Huntington’s civilizationalist view [16], as well as many culturalists, expect Islam to determine Muslims’ political preferences;
Islamic theology and culture, they argue, is inherently undemocratic [18; 22–24]. Other scholars contend that all religions are “multi-vocal” and that Islam’s political role has varied overtime [21]; therefore, they argue, Islam is not inherently antidemocratic [30]. Public opinion studies consistently argue that Muslim religiosity does not affect democratic support, or that Muslims overwhelmingly support democracy [27; 31]. A second and related debate concerns the roots of popular support for political Islam (Islamism) – a twentieth-twenty-first century political movement characterized by a religio-political ideology that rejects democracy and calls for an Islamic state, law or constitution based on shari’a, or a caliphate [10]. The civilizationist view, prominent in media and policy circles, roots political Islam in an unchanging, theocratic Islamic religion that is antidemocratic, anti-Western, and jihadist [16]. Most political scientists have countered that neither religion nor religiosity causes popular support for political Islam.

The above theories make different predictions about the auses of Muslim support for opposition to democracy and political Islam, but exhibit common problems. Culturalists reduce religiosity to ethnocultural affiliation. Civilizationists equate religion with religiosity, essentializing religion and ignoring variation and change over time. And the most studies assume one conception of democracy, rather than asking whether Muslims understand democracy in the secular terms of Western liberal theory.

Empirical trends point to religiosity as a potentially important independent variable when studying regime preferences [19]. We see it in politics fundamentalism in the republics of the former USSR.

In Europe democracy is understood to mean liberal democracy. Liberal democracy demands free, fair, regular, and competitive elections; civilian control; a constitutional system with no domains of power for actors unaccountable to the electorate; horizontal accountability; universal suffrage; and broad, equal political and civil liberties, including religious freedom [8, p. 2]. Since the Enlightenment, liberal democratic theorists have advocated secularism as essential to democracy, so that no one religion has institutionalized political power or is privileged as the basis of law [25]. Strict separation has been violated in some Western democracies with established churches; however, even in such cases, no religion has institutionalized power over the state [14]. Nor is one religion considered the basis for law or the constitution. Secularism is thus a key component of liberal democracy, whether in “assertive” or “passive” form [20]. The former seeks to expunge religion from the public square (e.g., restricting public Islamic dress in Turkey). Under passive secularism (e.g., U.S.), the state seeks to maintain “neutrality” toward all religions [20]. Since we are interested in learning what kind of democracy instead of fundamentalism Muslims prefer, namely, whether they view democracy in the secular (assertive or passive) and liberal terms that have become the ideal in Western democracies, we looking for information about support for “secular democracy” and “Islamic democracy”. These terms are widespread in these regions because Muslim scholars, religious leaders, and politicians have introduced them into the discourse about democracy and constitutions, by contrasting “secular” or “Western” democracy with “Islamic democracy,” an alternative form of democracy. Kathleen Collins and Erica Owen did a survey (using the method of the Focus groups) about the understanding of democracy in Azerbaijan and Kyrgyzstan in 2007 [7]. Most respondents defined “secular democracy” (or just “democracy”) as “freedom,” “freedom of religion,” and “freedom of speech.” Critics of secular democracy generally opposed both expunging religion from the public sphere (assertive secularism) and religious neutrality (passive secularism). They argued that secular democracy facilitated moral decline. As one woman said, under secular democracy “there is too much democracy and freedom” (Focus group interview consisting of women, students/grad students, Baku, Azerbaijan) [7]. What constitutes Islamic democracy is a subject of debate [2]?

**Islamic democracy** is an increasingly salient concept and its appeal needs to be studied. It needs to be studied for its opposition to fundamentalist Islam. Seen as an alternative to secular
democracy (even passive secular democracy), Islamic democracy may be a system in which some liberal democratic principles such as women's rights, religious minorities' freedoms, and other individual rights are circumscribed at the expense of religious norms or laws that privilege Islam (and one interpretation of Islam). As appeared Kathleen Collins and Erica Owen, had done survey, in focus group respondents favoring Islamic over secular democracy also typically favored limiting women's work. Some even opposed women in political office [7]. One justified such a law religiously: “The Prophet even said that there will be no wealth where the leader is a woman” (Focus group interview consisting of men, students/grad students, Baku, Azerbaijan, 2007) [7]. Some favored legalizing polygamy and restricting a woman’s right to initiate divorce. Some favored enforcing the hijab though most simply wanted freedom to wear the hijab (Focus group interview consisting of women, students/grad students, Bishkek, 2007) [7]. In contrast to secular democrats, they often favored banning non-Islamic missionary activity and sometimes banning conversion from Islam to Christianity (Focus group interview consisting of women, students/grad students, Bishkek, 2007) [7]. One respondent, El`vin, led other supporters of Islamic democracy in stating that religious minorities should not have the right to proselytize, because they are a threat to Islam (Focus group interview consisting of men, students/grad students, Baku, Azerbaijan, 2007) [7]. Another respondent, Rufat, expressed a less common viewpoint among Muslim democrats in the study: “There is a hayat in the Koran... Everyone is equal. Live with them [non-Muslims] as with a brother (Focus group interview consisting of men, students/grad students, Baku, Azerbaijan, 2007) [7]. “Muslim democrats almost universally favor Islamic education in public schools”. Said one Azeri woman: “Much of the state must be Islamic. Student education must include the Koran’s study to prevent youth from going down the wrong path” (Focus group interview consisting of women, students/grad students, Baku, Azerbaijan, 2007) [7]. Finally, most supporters of Islamic democracy favored at least some shari’a law, but also opposed religious leaders in the state and endorsed democratic elections. Iskender, an Azeri supporter of Islamic democracy, argued: “All law should be by shari’a ... there should be an Islamic-shari’a constitution”. Yet, he added: “[religious leaders] must have a role in government . . . but it seems to me that the opinion of religious leaders should remain on the sidelines” (Focus group interview consisting of men, blue collar, Bishkek, Kyrgyzstan, 2007) [7]. He favored Islamic party competition in elections. A group of women unanimously supporting Islamic democracy agreed that “an Islamic shari’a constitution is better,” because “within Islamic shari’a, are its own laws” (Focus group interview consisting of women, students/grad students, Baku, Azerbaijan, 2007) [7]. Global survey findings reinforce this characterization of Islamic democracy from our qualitative data. Fish argues that Muslims are less supportive than non-Muslims of certain liberal democratic values and rights, including women’s rights, abortion, divorce, and homosexual rights, and more strongly oppose nonbelievers holding public office [12]. Thus, Islamic democracy is distinct from political Islam, but is also likely to be an illiberal form of democracy.

A preference for Islamic democracy over secular democracy suggests at least a strong symbolic attachment to an Islamic-oriented constitution and laws, belief that the state should help preserve Muslim morality, and rejection of the normative secular model of Western democratic theory. Some Muslim democrats do hold liberal, democratic views compatible with a passive secular democracy, but many appear to support Islamic democracy as a constitutional alternative to secular democracy. Political Islam (Islamism, Islam fundamentalism), as noted above, is a modern phenomenon that calls for “Islam as a political ideology” [3].

We must conceptually distinguish between those who accept democracy and fully free elections (though favoring democracy of an Islamic form, Islamic democracy) and those who reject democracy in favor of another form of Islamic state (political Islam). In this categorization, only the latter seek Islamism, or political Islamic regimes.

Fundamentalism (from lat. – “basis”, “Foundation”) as an ideology is historically not a pure Islamic product. It is taken from Christian theology and meant very conservative Protestantism,
Islamic fundamentalism to solve today’s socio-economic problems appeals directly to Muslims Holy Scripture – the Koran and a collection of legends about the deeds and sayings of the prophet Muhammad. Fundamentalists reject the historical approach to Islam, considering it model, valid for past, present, and future. Their doctrine they regard as a phenomenon that does not depend on circumstances of time and place. Fundamentalism is widespread in Egypt, Syria, Lebanon, Jordan, Saudi Arabia, Kuwait, Pakistan, Iran, Afghanistan, India, Tunisia, Morocco, Algeria, Mauritania.

Other Islamists call for returning to the caliphate, which they define as a return to the “pure” or “classical” Islamic state of the time of the Prophet Muhammad. Many scholars argue that early caliphs ruled by principles such as “consensus” – compatible with democracy [1], and that only in its early period did the caliphate actually have an “undifferentiated political and religious community ... carried over from the Prophet to the early caliphs”. [21]. However, when Islamists call for recreating the caliphate, they invoke an historical interpretation of the caliphate with religious and political rule united under the caliph, who rules by shari'a; their vision rejects democracy, is highly illiberal (especially regarding women and non-Muslims), and unlike other Islamists rejects the nation-state [16].

One caliphate supporter stated, “Now everyone has his own head, but it’s important that there be just governing within the framework of Islam ... all laws, legal, social, and citizenship laws should be based on the shari’a” (Focus group interview consisting of men, blue collar, Bishkek, Kyrgyzstan, 2007) [7]. Ilhom, another caliphate-supporter, argued: “Islam and democracy are not compatible concepts. Democracy is free speech but in Islam one must live according to shari’a” (Focus group interview consisting of men, blue collar, Bishkek, Kyrgyzstan, 2007) [7]. Nigora, whose opinion was seconded by the other women in the focus group of Collins and Owen’s survey, claimed, “The caliphate is a good form of government for Muslims. ...All laws must be based on shari’a... but no Muslim parties should participate in elections, because in Islam elections are forbidden” (Focus group interview consisting of women, students/grad students, Osh, Kyrgyzstan, 2007) [7].

Like many others, a group of Kyrgyz women favored a caliphate and also supported an Islamic state, saying: “Saudi Arabia is a good political model for Kyrgyzstan” (Focus group interview consisting of women, students/grad students, Osh, Kyrgyzstan, 2007) [7]. They also supported many common Islamist ideas: separate transportation for women; the shari’a’s hudud penalties for theft, and sometimes for adultery; making Judaism and/or Christianity illegal; and making Christian missionaries illegal. Said one, “it’s criminal when people [leave Islam to] accept another religion”.

Islamic fundamentalism is an ideology of social strata, which are “denied”, are expelled of capitalist modernization: medium and small owners, workers pre- and semi-proletarian type, parts of the petty bourgeoisie, lumpen and marginalized social groups. Islamic fundamentalism pretends to be comprehensive, coherent ideological system that gives the answers to all pressing issues of the day.

The most important element of the teachings of Islamic fundamentalists about the ideal Muslim society is its theory of property. In the field of property relations Islam strives to achieve harmony between the interests of the individual and the community. Fundamentalists believe that the state is the representative of the society to which it gives power to protect against internal and external enemies. Ruler verifies his politically significant acts with divine law – the shari’a. Taking political decisions, the ruler is obliged to consult with the special Council (Shura). Having broad powers, the head of the Muslim community, and his family have no further rights to receive material benefits in comparison with ordinary Muslims.
Muslims are obliged to obey the righteous ruler. The head of the community, not properly following religious law should be immediately removed [4].

M. Forvard believes that “the fundamentalists pretend to infallibility: a word of truth from God; the idea of what should be the order of things. They do not tolerate objections and propose alternatives. This confidence borders on oversimplification”. According to M. Forvard, fundamentalists often needs an enemy, which is representative of their faith who do not share their position, or others – believers belonging to other religion [13, p. 265].

Islamic fundamentalism appeared in the Arab countries as a reaction to socio-economic and political conditions, as a reaction to the process of secularization, due to the influence of the Western world.

The essence of fundamentalism in Islam and in any religion lies in the desire to return to its roots, to restore blurred and lost ideals. Its supporters believe their goal is not only purifying religious doctrine from later accretions, the revival of Islamic morality, but first of all – the resurrection, as they believe, the ideal Islamic state at the time of the prophet Muhammad. It is not about copying, but about their desire to take the model of such a state in the modern conditions. In Islamic fundamentalism is dominated by secular, political dimension that distinguishes it from other models of fundamentalism. Its social ideal is the Islamic way of life, which, according to Muslims, can be implemented only in an Islamic state. Hence the desire to create a society based on the principles of shari’a, according to Islamic concepts of power and the state. Islamic fundamentalism is a natural part of public political life and worldview of the community (Ummah).

The major theoretical approaches – essentialist/civilizationist, modernizationist, and rationalist/economic – offer various competing hypotheses. First, civilizationists have proffered essentialist hypotheses about the incompatibility of Islam and democracy [16]. Many culturalists [22; 24] also hypothesize that religion determines political values. They see Islam as a complete social system that has never accepted secular authority. A second major hypothesis comes from the religious economies school, which articulates a rational choice view of religion [17]. This view expects economic or organizational interests to explain the relationship between religion and politics (e.g., the Catholic Church’s attitude toward parties and democracy). Blaydes and Linzer extend this rational choice approach to the individual level and contend that poorer women support Islamic fundamentalism because it offers financial security [5]. Modernization [22; 24; 35] and secularization theorists, typically looking at the societal level, offer a third hypothesis: modernizing processes – urbanization, industrialization, and literacy – bring societal religious decline and the rise of secular, liberal values that are favorable to democracy. At the individual level, Ciftci [6] argues that modernization variables best predict support for democracy in the Muslim world Norris and Inglehart [27, p. 149] propose a revised modernization thesis: low economic and human development – human insecurity – causes religiosity to persist in the Muslim world, but they assert: “both Muslim and Western societies are similar in their orientation toward democratic ideals” [27, p. 149]. Tessler’s “political-economy” argument integrates political and economic grievances; low living standards, high unemployment, lack of access to higher education, dissatisfaction with corruption, and inadequate housing all foster support for political Islam [32]. A related grievance hypothesis focuses on anti-Westernism; colonialism, U.S. support for Israel, neocolonialism, and economic and cultural globalization are seen as driving support for political Islam [10]. Studies of select countries in the Middle East and Central Asia and broader Gallup Poll and World Values Survey analyses claim that democratic support among Muslims is extremely high [10; 27; 29; 31; 32]. Many do not actually test the effect of religiosity. Others conclude religiosity has little or no effect on support for democracy [6; 15; 32]. Finally, some significant studies hypothesize that either gender [32] or patriarchal (not Islamic) norms [11] undermine support for democracy and drive support for political Islam.
The sharp contradictions in the confessions can become the reason for the existence of political extremism. Political extremism is a complex social and political phenomenon, based on the illegitimate use of violence or threat of its application of different political struggle's actors to achieve their political goals. In its ideological motivation of political extremism can be social, ethnic, religious, criminal, environmental, etc.

Religious extremism is characterized as a manifestation of intolerance towards the representatives of different confessions or violent confrontation intro one confession. Often it is used for political purposes in the struggle of religious organizations against the secular state or for the authority of representatives of one denomination.

Religious extremism can be defined as the use of the religious factor (religious slogan) for politic with the means of violence that ignores national and international law. Religion in this case is used for ideological justification of extremist speech and it is a means of unification, mobilization and organization of political extremists.

None of the world religions on the doctrinal basis calls upon for violence. However, with abstract of theoretical religious texts regarding the moral aspect of religious violence, the conclusion is quite certain: under certain conditions, religion believes violence is possible, reasonable and even necessary.

In other words, religious texts allow different interpretations by the believers of their relationship to violence and wars.

None of the religions is the only cause of religious terrorism, though its dogma and politics may be reactionary, conservative and aggressive. Religion stands together extremism (terrorism) as an excuse only, the slogan, the outer shell of this political phenomenon. Religious extremism (religious terrorism) is religious-motivated manifestation of political interests.

According to the hadith, shaheed, sacrificed himself for the faith, died a Martyr’s death in the war against the infidels, will definitely go to paradise. The shaheed is forgiven for all the sins, and in heaven he will receive a high position near the throne of Allah. The glorification of death for the faith that was promised shaheed getting close to God, causing Muslim youth to qualify for this honor, especially in situations of armed conflict, for example, the Arab – Israeli. Suicide bomber appear where the conflict is characterized by a high degree of inequality of forces, the weaker subject of the conflict may not pursue an open armed struggle. So “asymmetric” conflicts (in the middle East. The North Caucasus) are a favorable environment for the cultivation of a special type of terrorist that is not limited in actions by fear for their own lives.

The escalating socio-economic problems in Political Islam, and then into religious extremism should demonstrate the primacy of Islamic democracy as a political regime in those countries where democracy in the Western understanding is impossible. Islam is not inherently anti-democratic. Islamic democracy is a system in which some liberal democratic principles such as the rights of women, religious minorities, freedom and human rights, is limited by norms of Islam. It is not liberal (neither in politics nor in education, nor in justice). However, in conditions of opposition of the Islamic democracy and extremely conservative Political Islam priority should be given first. Democratic ideas have support in the East, however, in the context of popular’s discontent with life, they lose to Islamism, clearly defining who is to blame.

References

REFERENCE TO ARTICLE
The Changing World and the Adaptation of the Russian Youth in It: The Dynamics of Development

Annotation: The article describes the main problems with socialization of young people in Russia, factors affecting socialization, which include socio-economic conditions in the country, educational and professional potential of the family, private social activity of young people, the development of infrastructure in the region, which is inhabited by young people.

Key words: youth, socialization, social structure, socialization factors.

We live in a globally changing world. Youth is the social group, which determines the future. Over the past 30 years, as a result of political and economic changes in the country, Russian youth has experienced a complete rejection of the old values, which had underlied the upbringing of their parents, and the formation of market relations, which on a certain stage gave rise to negative traits: for many young people only the values associated with material goods and financial well-being have become vital. The processes of globalization in the world have also become factors of the socialization of youth in Russia [15].

Young people are part of the social structure of society. Is it possible to influence the socialization of young people? Is it possible, from the point of view of morality, to manage social structure of a society, and even more – to speak of producing some special technologies, algorithms of such influence? I have argued that point with some of my colleagues in Russia, who were shocked by the use of the word “management” in such context. They assert that forming of social structure of a society is an objective process and any interference in it is violent.

But how, then, to educate young people? Is the process too controlled?

I think that we should not go from one extreme to another: from total control to chaos and disorganization. We are interested in creating such model of social managing, where conditions and factors forming the social structure of the society will provide its maintaining in optimal configuration, close to “ideal” one as much as possible.

I would like to clarify my idea carrying out the three following tasks:
• at first, to represent the model of an “ideal” structure of a society, considering the genesis of the conception in our country;
• at second, to show at the example of Russian society the dynamics of its structural transformations and the connection between these processes and the type of managing the society and system of priorities in it;
at third, to point out general directions of managing impacts for creating the necessary conditions of forming optimum social structure of the society, which should be realized in a number of concrete social technologies of these managing impacts.

Thus, what is an “ideal” society, a society with minimum social tension and opposition between social groups [13; 14], what is the structure of such society?

Social structure of a society represents a complex organism consisting of various structures [20]. Socio-demographic and ethnic changes, socio-territorial migrations, intergenerational and intragenerational processes of occupational mobility, differentiation by stratum criteria – all these are mobile characteristics representing the condition of the society and tendencies existing in it. All this is reflected in the socialization of young people.

So, Russian society always represented a complex constitution. In this connection it is interesting to observe the genesis of its structure and find out the regular corresponding between the form of “social cone” and stable or tense historical periods.

There are many examples in history, when strong polarization in the social structure, the division of the society into wealthy and poor lead to social conflicts, revolutions, violence and victims. In this situation stabilizing role of a middle class is evident, but what are its necessary and sufficient dimensions? Is it possible to influence upon it in order to create these optimal parameters and maintain them? Many specialists affirm that middle class should amount from 60% to 80%.

Essential characteristic of a middle class is that it is a complex constitution having its own internal structure. But differences in social status between representatives of middle class do not evoke tension in their sphere. The general difference is the division into old and new strata within the middle class. Tendencies of development of social structure result in reduction of traditional and increase of new middle class members. Economical, political, social interests of middle class, as usual, influence upon policy of leading parties. It verifies its stabilizing role in society.

Ideological, political and economic reforms in our country lead to the great social changes, including changes of social structure. In order to estimate these changes it is necessary to know the previous social structure [16].

The way in which Russia was developing since the October of 1917 lead to the strict scheme of the society: totally centralized managing in all spheres of life and activity. Taking into account all the disadvantages of such type of managing, we have to admit its undoubtable effectiveness: the country had considerable military and industrial potential, developed science and education system. In spite of the low level of social sphere it could satisfy minimum needs of people. The structure of the society represented rather homogeneous mass of people having approximately equal economic status, distinctive political hierarchy and once created stereotype of prestigious professions and their representatives.

Hierarchic structure which existed in Soviet Union was the structure of a totalitarian society. It did not allow the development of any forms of property exept the state one. The state property determined the strict vertical line of hierarchic relations and having power could give the right of dealing with property and taking part in its distribution. In such society sufficiency depended only on belonging to the definite place in social hierarchy.

In the former Russian society political potential played the major role in stratification. The place on the scale of ranks in the party and in the state, formal and informal relations determined the social status of a person, his prosperity.

Non-elite part of the society was differentiated rather slightly. There was a possibility of only horizontal movement, usually in professional sphere, which did not change the social position in the hierarchy of the society. That lead to equality in consumption, low standards of living.

Only 15–20% of all people [12] took part in distribution and exchange of wealth. They formed the upper stratum of the society, having legal and illegal income and certain privileges. The rest had their income as a salary which did not deviate much from the living wage.
In the totalitarian society the social structure was strictly determined: nothing could break the social partition between the ruling elite and the rest of the society. However, it is necessary to point out, that by the beginning of the reforms in Russia there was a considerable potential basis for the middle class. It included humanitarian intelligentsia, a large group of engineers, qualified workers and also the part of elite and the stratum of people working in trade, which was close to elite. At that time there was rather high level of vocational education in the country: about 1/3 of all working people had higher or secondary professional education.

In spite of the collapse of formal party hierarchy, the upper elite group still exists, consisting of about the same people even though the system of managing posts has changed. The results of researches show that only about 10% of nomenclature retired on a pension, and about 1/3 went into business, having become the heads of large and middle private and semi-state organizations [12]. The rest still work in the state machinery, often combining their service for state with business activities. The most of previous nomenclature managed to turn their post in the hierarchy into capital, figuratively and literally speaking, and took their place in the elite stratum. They have saved their business relations, interests which they defend when the general question of privatization of the state property is being decided. Redistribution of the wealth is nearly the single sphere of managing activity, where the role of political power has increased. Taking part in redistribution of property is one of the most important factors which determine social status of people today.

However, the economic potential of the rest of the society has changed radically. At the present time in Russia two classes are being formed: the class of owners and the class of employed workers. The class of owners is represented by groups of large, middle and small capitals. These groups are distinctively differentiated according to their social and economic state [9]. Large fortunes are gained as a result of financial operations and export of natural resources. The group of middle and small capitals is formed during trade operations.

The employed workers in Russia, as in other countries, are the largest part of the population. Their positions vary to the great extent according to the branch of industry, the region of living. The most of them work for state enterprises and this makes their state worse, because state industry is in crisis now. They have the lowest incomes and often become unemployed. People employed in private sector form are a new social class.

These structural changes, of course, also affected the youth. It is now also differentiated by this criterion: with respect to the means of production. Among young people there are the owners, and there are mercenaries, and there are those who work not in private sector form. This significantly affects its socialization.

Prospects for the development of the middle class in Russia now seem to be very vague. Distance from the “poor” and “rich” is now 16, despite the fact that before the economic crisis was level 4. There is a danger that there will be 20. The data is from the report of the Russian Government, which took place on March 22, 2016. Today there is an increase in the number of unemployed due to the economic crisis, on the one hand, and because of the introduction of modern computer technologies on the other. Young people have the problem of employment [2; 4]. Higher education and qualification provide more chances to get into the group with middle or high income, but as usual it is possible in some new areas, in private firms.

The most difficult situation is for unemployed families with children [11; 18]. Unemployment is one of the new and most difficult problems of modern society. That is why so necessary and urgent is the development and use of definite algorithms, social technologies, which can help citizens who lost their work or who have to change the profession. My colleagues and I had a research of this problem. One of the most important tasks of the research was to create a sociological model of an unemployed family with children, which is influenced by various social, political, economic, cultural and spiritual, moral and psychological effects typical for the Russian society. The main subject of the study – socioeconomic potential of the family –
has a complicated structure and various functions that integrate them. Family is not only an elementary household income consumption unit of society, but also a living organism, a primary social group with status. Adaptations of young families with children to changing conditions largely determine the state of society in the future.

There are some characteristics of the social structure of modern Russian society. It is known, that investigation of the social structure and of all the specter of interests of large and small social groups, and also individuals, gives the opportunity to produce effective social technologies of motivating the society to making conscious choice of priorities, reaching the set goals, to harmonization of interests of social institutes and people. This helps to integrate the variety of interests, to give the whole system forward movement on the way of progress and civilization.

What management is social management? With the help of social management may impact on the adaptation of social groups and society in general and youth in particular to changing conditions [8]. Social management needs developing of a new conception based on its democratization, giving power to regions, transition to the corporative type of managing. Technologisation of processes of managing social structure of the society is connected with radical changes in such spheres as management, legislation, education and other institutes of the society. It determines the functions of governing bodies and, so, forms specific demands to their structure and quality.

Overcoming the economic crisis – is no less important direction of reforms. This can be done only by rapid development of the private sector and structural transformations of economics, reduction of the number of people working on state financing. Only such economic politics can provide forming of the middle class. This, in its turn, will promote rise of political parties defending interests of the middle class. It is unreasonable to hope that this will appear spontaneously, without any efforts of elite, who monopolizes the right to choose strategy of economic development.

The third direction is global renovation of law system in order to democratize economic and political relations, revision of tax norms, of estate rights, up to the lend law. Simultaneously the concrete technologies resulting in the improvement of common legal culture and competence should be developed.

Very important is also sphere of renewing the system of moral values. Our society has become hard-hearted. Cultural wealth and original Russian features – charity, patronage of arts etc. have been lost. We can see the fierce economic and political struggle and terrible crime, which should not exist in XXI century civilization.

Technologies of restoring cultural wealth include the whole system of programs investigating the historical experience of philanthropy in Russia; creating modern charity organizations; encouraging of patronage among “the new Russians”, reconstruction of destroyed churches, traditions and customs of national culture. Only the nation which life is based on moral values can become wealthy and prosperous.

Looking at young people to adapt to changing conditions, it is interesting to see the results of another study, which was carried out by us after 90s. It was a period of great change in society.

Insufficiency of consideration given to the social and economic reforms in Russia has led to serious deformations of the social structure. The economic crisis, closing of many plants and scientific research institutes caused the loss of prestige of engineering professions. Vacancies in the budget, i.e. state sphere became unpopular because of low salaries. Numerous social groups found themselves unemployed. According to the standard of living up to 80% of people were below the level of poverty. The processes of adaptation of various social groups to the contemporary social and economic situation in Russia were interesting to explore.

The youth and especially young people who left school in 1991 are of the particular interest. They were brought up among soviet standards and values, but started their independent life in
the new country with different norms. According to this problem the sociological research was
done in 2000, the author participating in it.

The research covered three regions of Russia giving representative view of real situation.
As a result the course of life of 25 years old people, their professional mobility, standards of
living reached, dependence of this indices on education, gender, social status of parents and
their own family status have been revealed. The research showed dynamics of attitude and
trust to different kinds of property among young people choosing place of work, displayed their
willingness and ability to risk in this situation. The study of the different regional characteristics
revealed differences in behavior and mentality of young people in large and medium cities in
the central part of Russia and in the provinces. The research gave possibility to estimate the
advantages of young people speaking foreign languages, familiar with computer technologies.
It showed the attitude of modern youth to the matters of getting married, having a family and
other traditional values. It also discovered a lot of unsettled questions and problems.

The labor career of the young people is usually defined by the socio-economical, political
situation in the country, general values and sets of the close social environment and family,
because the adaptation of the young people to the complicated modern Russian life conditions,
their entrance to the market relations, their personal and social development depend on their
opinion about getting high education and its quality, their readiness to the competition at the
labor market, braveness and decisiveness in choosing the adequate profession, financial and
intellectual support by their parents.

The analysis of the research results has revealed several tendencies. One of them shows,
that the youth of Moscow adapt to new conditions more easily. There are more problems with
employment and career Vladikavkaz and, especially, Dnepropetrovsk. The real income of youth
is lower there. Regional differentiation of a significant effect on social differentiation [3; 9].
Moscow has 68.6% of youth employed, Dnepropetrovsk has 61.6%, and Vladikavkaz 41.6%.
The fact is that in the conditions of the reforms the career of young women is much more
difficult than the one of men. The educational and professional status has defined the intensity
of the employment of youth after school [1]. The children of less wealthy parents entered the
independent life earlier. The analysis of the educational level has shown that the type of school,
finished by the young people has strongly influenced their career: people from the schools with
additional program have higher income. It is interesting, that additional courses are usually
finished by the young people, whose parents do not have high education.

The professional schools are finished by 41.8% of the respondents. Most of them are women.
This category has the low social status. 55% of respondents have the high education. Most
of the working young people, having the high education, have attended the full-time classes,
acquired the stipend and did not pay for their education.

The career growth is also influenced by a type of family. The category of the respondents that
married after school makes highest percent of the unemployed in 1999. Two groups could not
finish the high school: the young families with children and young people from families, where
both parents have no higher education.

The choice of high school was reasonable for most respondents. The respondents from families
with the high social status were the most active in acquiring the second higher education.

The study showed that the necessary condition of success in labor is the knowledge of
foreign language. English is the most popular language. Muscovites have shown the high level
of knowing it. The second inseparable component is the computer skill.

The professional mobility of the respondents in Moscow and Dnepropetrovsk can be
appreciated as high, in Vladikavkaz – as low. The level of wages does not depend on a
professional mobility of the young people. Women more inclined to mobility, however, there are
more unemployed among them. The most socially adapted category of youth is the respondents,
whose parents have the high social status.
The vast number of young people was laid off staff. However there are twice more Muscovites among the dismissed than young people of Vladikavkaz and Dnepropetrovsk. 52.9% of respondents have left at own will. The young people without high education are more inclined to leave the job at own will.

The majority of the respondents worked at the state enterprise, their average wages were 30–100$. A significant part was employed in the private sector, but it seems that young people were not ready to start your own business. Working in the family business is not a characteristic of youth. The majority of respondents, with family, decided to work in the state structure, striving for stability.

The study showed that the first work of young people was 30–40 hours a week, and brought revenue of 30–100$. The distinction by a sexual attribute is not significant among the ones who work more than 40 hours per week. The creation of family has departed to the further plan for the current category. The biggest part of people working from 10–20 hours per week is represented by the Muscovites from the families with high social status. The first job was at the state structure for the majority. Only each seventh began the labor activity on a private enterprise. The youth of Vladikavkaz leads by the amount of private business.

Almost 2/3 respondents have their real earnings at the first place of work practically similar to the official wages, half of them are Muscovites. Most of the respondents characterized their first work as intellectual or free, the majority of them are citizens of Vladikavkaz. Every fourth began the labor activity in the sphere of industry. 6% of the respondents began their labor activity at the administrative work and the least quantity – in agriculture.

1/2 of the respondents finds their work providing them more or less satisfactory existence, 22.7% – physical survival. Their income makes less than 100 $. The level of well being of Muscovites is much higher, than the one of citizens of Dnepropetrovsk. However, 80% of respondents do not have their own homes [7].

There are twice more men at the high-paid jobs, and at the low-paid jobs – on the contrary. At the present time 80% have no own habitation. The majority of workers have the duration of a working day corresponding to the established norms. The majority of the respondents, whose working day exceeds fifty hours per week, are the inhabitants of Dnepropetrovsk.

The unemployment at the present moment was most typical for Vladikavkaz. Moscow was relatively stabile. 80% of the unemployed were not registered at the labor exchange. There are twice more registered women than men.

Most of the respondents were planning to find a job on a full-time with a good salary.

Talking about the social management of youth adaptation in a changing world, I want to look at how young people themselves relates to management [6; 17]. This topic has been devoted to the study of modern Russian youth participation in municipal management [2].

Political and economical changing in Russia during the last 30 years influenced the attitude of the young people to politics and taking part in administration. Absolute refusal of the old values and standards they had been grown with, and absence of new ones, together with the circumstances of transition to market economy in our country caused the situation when for many young people wealth became the only value and purpose. Human values shifted to the background or even lost their importance at all. It has become considered non-prestigious to take part in political activities or elections, government or municipal administration.

This situation leads to the number of serious consequences, such as aging of people in the government, having no possibility to share the experience with the young successors, the lack of adequate youth policy in the country and its regions.

Several sociological researches have studied this problem. It enabled us to estimate political activity of Russian young people and their readiness to take part in local municipal administration, according to their place of living, the level of education, the sphere of occupation and other parameters.
Involving young people into the administration is one of the most important aspects of the integration of the new generation into the social relations. This idea stimulates various social researches considering the most actual matters of the choice of life strategy, values and guiding lines, social activity, political preferences of the youth, etc. [2].

Social, economic and political reforms shape the real position of the youth in the society. That's why discovering and investigating the attitude of young people towards life becomes so important in the situation of global social changes, when transformations in different spheres of social life influence not only macro social processes, but also individual lives, changing values, norms, culture.

The characteristics of democracy in a society can be defined as to how actively young people participate in solving the administrative tasks, how the political reality is reflected in their perception, what image of the state and authorities they get. Participation of the youth in the political life of a country, on the one hand, helps to introduce the interests of the youth in the governing, and on the other hand, involves young generation into state administration processes [10]. Besides, it gives the opportunity for the most talented and initiative young people to show their worth and get the practical skills of administrating and taking decisions. It creates the new generation of administrative personnel.

The municipal reform now demanded from authorities to look for methods and technologies of motivating the activity of the youth, involving it into solving the matters of local governing [5; 19]. This factor determined the choice of education and the work of many young people. The processes of globalization are a factor of socialization, too. Young people understand that they must possess modern technologies in all spheres of activity.

References

REFERENCE TO ARTICLE
Integration of Russia into the System of Global Collaboration for a Better World As a Sociological Problem of Identity Search

Annotation: the subject of scientific consideration in this article is the problem of new Russian identity formation in the current conditions in which the process is going along the way of estrangement from European basic social, political, socio-political and humanitarian values, along the way of mistrust of the West and along the way of search for peculiar Russian civilization niche and Russia’s world role in the global community. The aim of the work is to investigate dynamics and peculiarities of deep social and political transformations of Russians’ mass consciousness and to understand causes of the noted departures from the all-European path of development. Methods and procedures of investigations are methods of theoretical analysis of object field within confines of socio-cultural approach. The principal results of the work are theoretical guidelines and conclusions based on results of dynamic changes of Weltanschauung, social and political notions, on negative trends of the Russian identity shaping and consolidation that decrease total potential of international cooperation in struggle for a better world. Also main ways for crisis of identity overcoming are suggested. The practical sphere of application is seen in possibility of increasing role and significance of sociology in the context of its socio-cultural and anthropologic paradigm, in search of the path to formation of the Russian identity contributing to constructive integration of Russia into global cooperation with other countries and aimed at solution of global problems of the present day world. The work’s novelty consists in introduction in scientific turnover new results of the investigated problem analysis. Thesis of necessity to transplant new elements contributing to growth of self-respects and trust to other peoples, to overcome implicit and deeply hidden social phobias in respect of its dependence and secondary nature in comparison with the countries of the European civilization can be considered as an important conclusion of the study.

Key words: global cooperation; role of sociology; search for identity; anthropological approach; the Russian society; civilization path; ideology of Eurasianism, mythologemes of consciousness, crisis of identity; overcoming of mental crisis.
Introduction.

Urgency of the problem in its ontological aspect consists in a serious contradiction which emerged in recent years in the system of international cooperation of leading countries and peoples efforts aimed at solution of global problems of the present day world and in fight for a better world. On one hand, increasing aspirations of the Russian state to fight for a better, more equitable, just world order are manifesting with a greater intensity. On the other hand, an increasing estrangement of Russia from all-European cooperation and processes of civilization development is observed. Today it becomes obvious that the problem affects not just sphere of international relations and the state’s foreign policy. The problem requires scientific understanding and interpretation within the limits of sociology’s subject area. In epistemological aspect the urgency consists in contradiction between availability of knowledge on negative dynamics of processes of trust formation and solidarity amongst peoples of Russia and peoples of other European countries, on one hand, and lack of knowledge on acceptable ways to overcome emerged tensions and mistrust amongst peoples of different countries on the other hand. Polls carried on by research centers in many respects bear witness that a state’s foreign policy in many ways reflects fundamental world-view requirements and social expectations of a considerable part of society and in many ways are in agreement with ideas and positions that find their manifestations and expressions in actions of Russia at the international arena [16, p. 6]. Strengthening of trust and mass support of foreign policy line as well as the growth of disapproval, alienation and distrust of Russians to foreign and domestic policies of the Western states’ policies is demonstrated. All that provides grounds for sociology as a science to attempt revealing causes the Russian population’s estrangement and distrust towards policy pursued by the Western countries, towards these countries’ social priorities, values and life principles system. In short, the situation allows sociology to interpret origins of such notions, their persistence and permanent reproduction in mass consciousness and to find ways of the current situation correction. The emerged distrust seriously weakens and undermines world-wide efforts aimed at solution of global problems in respect of amelioration of different countries’ population standards of life, strengthening international security and building the better world. Moreover, that exerts a serious influence on dynamics and direction of internal socio-political and socio-economic transformations of the Russian society and changes the character of social system and formation of political processes in a quite definite way.

In connection with the situation described above and negative trends of its development the question of necessity for a greater participation of sociology in the life of society acquires a new and more acute urgency. The point is not just in recording and reflection of mass notions and processes taking place in society but also in active formation of these notions and processes along the way of present conflicts solution through positive cooperation and partnership. This task supposes an active role and a greater participation of sociology in development and implementation of practical policy. As other social sciences, sociology, besides epistemology (cognitive) function has also a social (transformative) function. The essence of the former function has two interrelated aspects. The first aspect (projective one) is revealed in development of practical recommendations for managing, elaborating and adopting certain decisions by bodies of authority. The second aspect is connected with promotion and introduction of useful recommendations aimed at transformation of society into practice of social government and self-government. At the present moment contradictory general condition of contemporary in many respects reflects contradictions of the social development when progressive and integration processes are accompanied with social anomie and social regress. This contradictory situation spreads over international cooperation where spheres of cooperation and movement to interactions confront with and are blocked with antagonistic positions, perverted notions of each other and with lack of desire to come to agreement and find for compromise solution of emerging problems. Attempts of sociologists to exert a
greater influence, demonstrate greater activity in change of this deadlock situation confront unwillingness of the power and society to follow recommendations if these recommendations contradict numerous mythologems of mass consciousness on role of the state in the social life and of Russia in the present day world.

According to T.I. Zaslavskaya, in order to become really useful and necessary sociologists are systematically appraise, discuss and, if necessary, correct their participation in the social transformation of Russia [25]. As Zaslavskaya thinks, the key function of sociology consists in shaping of civil society and is connected with regular information of people about essentials of processes that are taking place as well as about causes and results of these processes. Zaslavskaya designates this function of sociology the civil function [26, p. 3–9].

In totalitarian and authoritarian states sociology virtually does not have serious influence on the life of society and cannot serve as a vehicle of effective civil control in the sphere of social organization and social changes. Sociology is frequently used as an adherent of the existing regimes. Under ‘market models” of social organization that have a self-regulating character a sociologist’s work allows bringing to light those strata of social life where the most acute practical problems are concentrated and defining real frames for search of these problems’ resolution.

**Methods.**

Methods of research form a complex of theoretical and empirical techniques. Combination of these methods provides a chance to study complicated and multifunctional objects with the maximum amplitude and scientific authenticity. Employment of a large variety techniques and methods allows investigating a select problem, its parameters and aspects comprehensively.

Recently the anthropological approach has started to play ever increasing role in searches of sociology’s mechanisms of influence on positive social changes. Specifics of the anthropological approach consist in orientation of a study on holistic learning of a human being in the context of specific culture [22]. This approach allows finding the optimum and effective method which makes it possible to exert active influence on the social life at the collective level in direction of partnership and cooperation growth promotion, invigoration of economic development, betterment of social mores and social health of population at the same time giving full swing to the natural human behavior.

Development of sociology in recent decades has been characterized by noticeable extension of the subject-matter of sociological theoretical and methodological understanding. This extension has also promoted exit from endogenous limits connected only with study of internal factors of “societies” development and enhancement of orientation to study exogenous factors defining influence of the “world system” on changes that are going on in a society. Works by Immanuel Wallerstein who advanced the concept of world-system approach to analysis of social, economic and political processes have gained a particular popularity [24]. Wallerstein presents the world system as a holistic totality which encompasses all states that are structured on the basis economic development factors. Global model of world order on the basis of capitalist economy assumes existence of the core countries, countries of semi-periphery, countries of periphery and countries of external arena [24]. Ultimately that determines places of countries in distribution of global resources, economic and social benefits. Wallerstein thinks that all processes that are shaping within individual states’ boundaries are caused by impact of the world system which is the product of global spread of capitalist relations. At the same time Wallerstein’s approach to analysis is rather “narrowed” to sheer economic nature of states. In particular, issues of states’ sovereignty, peculiarities of their social and economic institutions, bases of consolidation and integration of societies, specifics of pursued domestic and foreign policies, peculiarities of social and political opinions and ideas shared by population are left unanswered. In other words, Wallerstein’s approach does not disclose issues that are directly connected with models of international cooperation and interaction, with notions of a better world and global order that comprise the ground of the present day development of civilization.
In methodological understanding of these issues an important place occupy works by Anthony Giddens who devotes a great attention to understanding of historical roots of the modern world and to search of adequate approaches to measurements of modernity in the context of all key components of the emerged “system” [8].

The principal axes of the world system measurement that, according to Giddens, require careful analysis and conceptual understanding are focused on three key factors of modernity that, taken together, comprise the basis of global and local changes. First, it is ever increasing complexity of international division of labor which deprives many national economies, institutions of public development and structures of governance of their independence and sovereignty. Second, increase of “interaction between international division of labor and distribution of power in the global system of national states”. Third, it is the global militaristic order that presents a network of military alliances and associations of defensive character [8].

Giddens is convinced that the hegemonistic position of the USA in the world economy, extension of global markets and activities of transnational corporations support process of unequal distribution of global resources and reduce local possibilities for development of big regions [8].

Besides economic, political and military factors an important place in analysis and understanding of trends and prospects of global system in the context of international cooperation seen from contemporary sociology standpoint is devoted to study of socio-cultural factors connected with peculiarities of various societies’ mentalities.

Changes in the world and many social transformations that occurred in recent decades in many different countries are accompanied by alternate strengthening of some cultural archetypes and weakening of other archetypes. We will remind that, according to C. G. Jung, archetypes are different strata of collective unconscious that manifest themselves in different situations of life and present mental “formation of archaic character containing accumulated experience of past generations including in form as well as in content mythological motives” [10, p. 31]. Archetypes present systems of setups and reactions to what surrounds people, systems set by historical experience of generations, structured systems of understanding and explanation of the world. Division of the world to “ours” and “aliens” which is customarily assumed to be one of fundamental expressions of a person, a group, community, nations occurs on the basis of archetypes. E. Erikson considered identity as a subjective perception of individual oneness which is a source of human forces and adherence to customs, culture and history [5, p. 48].

The question of search for identity has noticeably changed its content in conditions of uncertainty growth. As Erikson suggests, the problem which has to be solved in the process of identity definition in the present day conditions of interdependent world is study of identity as a holistic phenomenon or aggregate of systemic notions, whether identity reflects some unstructured gestalt or a structured unity [5, p. 48]. Formation of this holistic integrity occurs in the process identification when an individual and society internalize and assimilate as an individual’s or a society’s own assumptions adopted at the global community, society and in nearest surrounding values, orientations, models of behavior. That occurs on the basis of their conscious choice in result of one’s identification with certain cultural environment and understanding of one’s own place in society and the world.

Similar understanding of identity is observed in works by S. Huntington who defines identity as self-identity or “one’s sense’, “self-feeling” [9, p. 12].

Analyzing crisis of identity which is observed today in many countries S. Huntington also touches problems of the present day Russia. Huntington notes: “... and Russia experiences a deep crisis of identity” and this crisis opens a new classical debates of the 19th century between Slavophils and Westerners on whether Russia is a “normal” European country or it is a country distinctly different from other European countries”. “Crisis of national identity has become the global phenomenon” [9, p. 12–13].
Huntington states thesis that extreme social situations frequently disrupt identity or abruptly changes its content. Emergence of various alternatives to existing identities of individuals or groups depends on appeared new global and local situation [9, p. 22–23].

Current notions of identity in principle amount to the problems of their designing and institutionalization in the process of phenomenological assimilation of reality. E. Husserl was the patriarch of reality. Further on reality in sociology was developed in works of A. Shutz, P. Berger and T. Luckmann. This approach focuses on sociological study of the existing humdrum and makes it the basis of sociological study, devotes attention to this humdrum. But the “humdrum” is not considered only as the entity. It itself required institutionalization if it has lost features acceptable for presentation of normal life and presents value for a significant part of society. E. Husserl supposed that the crisis of sociology is caused by departure from humdrum, loss of perspective of life for considerable part of people and by their attitude to their own destiny. A considerable methodological contribution in study of identity issues have been brought by other representatives of the phenomenological school in sociology. As P. Berger and T. Luckmann [3] think the identity is the key element of the subjective reality. Social processes connected with institutionalization and strengthening of identity are defined by the social structure while already shaped identities support, modify and even change social structure.

Problem of identity formation in the community undergoing globalization is divided in a long range of issues of search for identity. These issues include understanding and strengthening of one’s role and place in the present world order, in political, cultural and economic expanse, definition of socio-cultural and national identity, personal self-identification required for localization and removal of frustration attitudes. If for an individual identity is manifested and expressed in personal self-identity then for a nation as a whole identity is expressed in form of social integration and cohesion that evoke feeling of spiritual unity. Such theoretical construction with use of “identity” concept allows presenting individuals and society as an integrated society based on feelings of solidarity and partnership. As G. Berger and T. Luckmann think, different theories of identity are always included in general interpretation of reality, in context of theories that explain character of the social development direction [3, p. 257–258].

Results.

Crisis of the Western civilization manifesting in spread of ideas and practices of the postmodern has brought about in Russia an active growth of socio-cultural models of life and basic social values that are different from models and values prevailing in the West.

As secondary analysis of results of representative population polls performed by the Institution of social and political studies of the Russian Academy of sciences, Moscow Institution of socio-cultural programs, the All-Russian Center of public opinion studies, the Public Opinion Foundation, “Bashkirova and partners” and by other research centers attests, two concurrent trends are noticed in the recent decade. On one hand, a certain growth of adherence to ideas and socio-cultural manifestations of Eurasian ideology (in average, this level has increased by 25–30%), but, on the other hand, a noticeable decline of the European self-identification or respondents (by 10–15% in average) and some decline (by 15–20%) of adherence to the Western civilization values.

So, we have undertaken comparative and secondary analysis of data bases and results of studies performed by various scientific centers and this analysis demonstrates that social notions and beliefs concerning various aspects of civilization, geopolitical, social and economic political relations having close correspondence with the ideology of Eurasianism in its traditional and current interpretations are widely disseminated amongst Russians.

In particular, the following complexes of systemic notions and opinions are manifested at the level of mass social phenomenon:

- conviction in multi-polarity of the modern world, recognition of the world order as multipolar system consisting of various equal centers of power and socio-cultural influence;
• absolutization of ideas and imperatives of Russia’s sovereign development as an independent civilization;
  • recognition of Russia as a great Eurasian power that exceeds other countries by its historical and spiritual achievements;
  • recognition of Russia as the regional leader all over the post-Soviet expanse and recognition of Russia’s right to solve its territorial claims by method of power;
  • a wary attitude to the West, fears of Euro-Atlantic expansionism, of NATO expansion, disapproval of interventions into other countries’ affairs, disapproval of attempts to impose pro-Western course on Russia; prevalence and absolutization of the West “decay” ideas, degradation of Western moral, morality, traditional family values in countries of the European community;
  • advocacy of uniqueness of the Russian culture, way and style of life, customs, peculiarity of Russian notions of good and evil, of freedom and justice, protection of these values against expansionist striving of the West to impose its values and ideals of democracy and the Western way of life on Russia;
  • conviction in historical unity and indissoluble relations of peoples residing in the same territory;
  • consideration of possibilities of cooperation and partnership with the West only on parity principles provided the West recognizes equality of Russia as an international partner;
  • obvious primacy of the Western civilization values preference in comparison with the Eastern values, recognition of greater proximity of the Russia mentality to the Western values than to values of the East;
  • principal readiness to go together with the West along the same path of civilization development retaining at the same time Russia’s originality, peculiar form of economic and political organization, peculiar national interests and aspirations.

As results of analysis of studies carried out by our organization and other scientific centers demonstrate, noticeable shifts in cultural-national-state identity of the Russian population have occurred for some time past. On one hand, general trend of some growth of such types of identities as “Russians” (in average, number of people who identified themselves as Russians has increased by 20–25%) and “the Soviet person” (number of such identification has grown by 5–10%) is expressed. On the other hand, noticeable decline of such types of identifications as “citizen of Europe”, “citizen of the world” is recorded. On an average such types of identification declined in the last 5 years by 15–20% of values observed earlier, when approximately 7–10% of respondents identified themselves as citizens of Europe or of the world. Certain decrease of territorial, local, regional types of identities (as, for example, resident of a particular region) should also be noted. Decrease comprises 10–15%.

All these changes are the direct evidence of the national self-consciousness growth, of departure from various “local” identities, slowdown and certain recoil in the process of one’s own identity globalization.

In the current Russian society number of possible forms and manifestations of various types of cultural-national-state identities that assume correlation of an individual (“me”) with certain socio-cultural expanse of the state, with community of co-citizens (image of “We”) increases [14]. In this context it is important to note that image of “We” does not find the room within national boundaries of the Russian state but spread on a more wide geopolitical and socio-cultural expanse which presents itself as the “Russian world”. As a rule, “the Russian world” is understood as an expanse of the Russian culture and Russian language as the main vehicle of this culture dissemination. Data of studies demonstrate that a considerable part of respondents (40%) are convinced that significance of “the Russian world” in the contemporary community undergoing globalization will permanently increase. At the same time a good few respondents (23%) see the opposite trend and suppose that expanse of “the Russian world” will taper and contract.
Respondents accentuate the following factors that are among important conditions contributing to enlargement of “the Russia world”:

– promotion and rise of Russia’s authority and influence abroad (54%);
– creation and promotion of high technology Russian goods, trade marks at the world market (48%);
– increase of higher education institutions abroad and of Russian language teachers (31%);
– development of global communication TV and radio Russian broadcasting network (22%);
– support of Russian-speaking diasporas abroad by Russian NGO (20%).

Many respondents, as it can be seen from their presentations, establish the direct connection between promotion and development of “the Russia world” and successes of the Russian state and society on the path to progress, world recognition of achievements in economic, social, political, spiritual, educational and cultural activities.

Discussion.

Among Russian developments of this problem and conceptual approaches to identity issues studies that can be used as tools of theoretical analysis of the problem works by N.N. Fedotova, A.S. Akhiezer, N.I. Lapin and other authors should be noted.

As N.N. Fedotova points out correctly, “in conditions of globalization importance of primordial solidarities that include solidarity on the basis of local culture as well as on the basis of religion (for instance, in Islam) has increased. An identity that encompasses not only individual self-identity but also include attitude to the world and society is forming at the level of such solidarities” [6, p. 64].

Processes that take place within a state and reflect national-state aspirations of the elites in power and political parties, tasks and perspectives of social-economic and social-political development, cultural and social policies play important role in formation of identity. Identity again is connected with activity of the state which in real politics embodies certain interpretation of identity and tries to reconcile different understanding of identity in practice.

Socio-cultural approach which in many ways has consonance with anthropological and phenomenological paradigms of sociological analysis plays important role in understanding and analysis of processes taking place in the present day world. According definition given by Lapin, the basis of socio-cultural approach comprises study of social processes and phenomena in inseparable bond of culture and sociality [15].

Representatives of this school (N.I. Lapin, A.S. Akhiezer and others.) focus scientific interest, first and foremost, on socio-cultural characteristics of a society. For instance, Lapin classifies different societies on the grounds of two basic criteria and distinguishes societies based on traditional values and societies where liberal values prevail. A.S. Akhiezer admits objective coexistence of two multidirectional trends in various societies including the Russian society. These trends are connected with two basic socio-cultural types of functioning and development that are derived from primacy of traditionalist or liberal values in a society at a certain historical period of its development [1, p. 32]. Such development brings about socio-cultural schism in a society’s unity, causes contradictions, eclecticism and crisis of socio-cultural identity.

At the present time the thesis that acquisition of wholeness is the principal aim of the humankind’s evolution has the fundamental importance. Nowadays scientific efforts of many Russian and foreign researchers are focused on problem of necessity to restore wholeness of culture, on necessity to overcome schism that exists in culture amongst communitarian (collectivistic, authoritarian) and subsidiary (individualistic, liberal) values and socio-cultural institutional matrices. If this task remains to be unsolved achievement of partnership and cooperation among social groups and peoples on the path of progress and peace will be permanently lag behind.

Rejection of “classical” models of civilization development and search for and acquisition of socio-cultural unity along the way of unification and mutually enriching various human values
are the important methodological principle that is derived from this thesis. Many cultures are
unified by recognition of common fundamental values and principles. Differences often consist
in ways of their implementation and in preset priorities of emphases.

The present day cultural paradigm is based on principles of tolerant attitude to different
opinions, values and cultural traditions, on principles of opportunity and necessity of
intercultural interaction and wide communications. That promotes and prompts activation of
cultural dialogue on the basis joint actions and exchange of cultural values among peoples who
hold different Weltanschauung systems and ways of life. At the same time mutual tolerance
and recognition of equal value of existing differences still are not prevailing cultural models of
interrelations amongst different people, groups, societies that hold different Weltanschauung
positions and different systems of values. In situation when value sets and socio-cultural norms
implicitly presuppose imperative of human communities division in “one’s own” and “aliens”
that irreversibly leads to conflicts and violation humankind wholeness, that is to conflicts
amongst the principal agent of the planet transformation [20].

S.G. Kirdina, a representative of Novosibirsk sociological school, has considered processes of
identification and socio-cultural development of societies of various types in terms of “cultural
code”1 and “cultural matrix”2 and defined key characteristics of Oriental and Western civilization.

According to S.G. Kirdina, the Oriental civilization as a peculiar form of cultural identity is
based on communitarian mental features and characteristics (primacy of “We” over “Me”). The
Western civilization is based on subsidiary values (primacy of “Me” over “We”). Distinct features
of these two civilization model and ways of life, mentality are considered in this paradigm as
specific characteristics of these models’ institutional matrixes that in a considerable extent
define organizations of economic and political systems of society and character of relations
with other countries and nations [13].

A number of scientists distinguish, alongside with these two types of self-identity, a specific
Russian, Eurasian form of identity. As these scientists assert, this type of identity presupposes
harmonic combination of West European and Oriental civilization values, when communitarian
and subsidiary values are balanced out in its dialectical unity, common good is accorded with
personal aspirations and social requirements of a human being, respect to the law and public
moral is grouped with pursuance of national traditions and customs [11; 14; 21].

Results of analysis demonstrate that a search of new Russian identity which would
combine “modernist” and “traditional” values and models of social, economic, and political
life organization is required for more close integration of Russia in the world cooperation with
other countries and, first of all, with countries of the West. It seems that if this problem is left
unsolved it will be difficult to overcome the split between Russia on one hand and the European
Union countries and the USA. Moreover, it will be impossible to overcome internal split of the
Russian society and reconcile “democrats” and “liberals” and “state patriots”.

This schism decreases the internal potential of cooperation and partnership within the
Russian society, reduces chances to transformation of the country as well as reduces potential of
cooperation with other countries in struggle for a better world and for solution of global problems.
During a long period and up to the present moment struggle for a better world frequently was
connected in Russians’ mass consciousness with the opposition to other countries trying to
carry out their aggressive ambitions and to lay hands on “our natural wealth”. That regards
external aspect of the problem. As regards the internal aspect of struggle for better life problem,
than ideology of the “fifth column” is rather popular in this respect. The essence of the “fifth
column” consists in enrollment of unfriendly and aggressive countries and their blocks in ranks
of “critics of the regime”, “democrats”, “liberals”, “extremists” and other persons responsible for

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1 Cultural code is the information encoded in certain way which allows identifying a culture; it is the collective unconscious of
a kind.

2 Cultural matrix is immovable part of culture based on tradition, a cultural barrier on the way of innovations; it is a set of certain
stereotypes of world perception that define a type of mentality, i. e. stable collective notions, reactions and ways of behavior.
all problems of domestic development of Russia. It is important to note that dissemination of such ideas and mental constructions is widely spread not only among ordinary people but also among representatives of the “ruling class” and the governing elite.

Ideology of Eurasianism which emerged as an attempt to build bridge between values of Western and Eastern civilizations, to harmonize these values by virtue of achievement of dialectical unity in this eternal struggle of opposites still obviously does not cope with the task. In fact, this ideology presents a search for new unifying idea of global cooperation of humankind, an attempt to escape endogenous socio-cultural models of development and to make a turn to recognition of importance of mutual coexistence and mutual enrichment of various cultures and peoples.

Due to historical peculiarities of the Russian nation’s formation and due to the Russians’ perception of its historical mission the idea of Eurasianism has been inherent to the Russian people. This idea can be considered as a kind of construct alternate to two most widespread today ways of the humankind unification: on one hand, of American model of nations melting-pot where the ideal is amalgamation of all cultures into the single culture, all economies into the single market economy and all forms of government into democracy and, on the other hand, of European “multiculturalism” which presupposes tolerant attitude to inclusion various elements of different cultures and subcultures into European cultural expanse even if such elements contravene many fundamental principles and norms developed in the European cultural tradition.

The theory of Eurasianism represents an attempt to achieve the single identity of the Russian nation on its way to cultural-social integration and assimilation of different nations’ cultures providing historical and cultural roots are reserved. Despite its obvious attractiveness in theoretical aspect, in practice so far Eurasianism has not gained proper success and even come closer to the declared tasks and goals of consolidation and integration of society. Moreover, this ideology, as it can be supposed, has played an evil joke with people putting in their conscience symptoms of “social schizophrenia” when instead of organic synthesis a mechanical combination of two mutually incompatible “socio-cultural matrixes” and “institutional codes” occur. Such “explosive mixture” presents a considerable threat to social health of a nation, particularly in conditions of the social transit and social changes caused by social transit, and can bring about to such negative consequences, as, for example, “depression”, “social frustration”, “lack of self-criticism”, striving to “isolationism”, logical thinking failures.

Today, as never before, sociology is called not just to make diagnoses to societies in transition but also to offer methods of social diseases and systemic disturbances of social organisms overcoming. Long attempts to realize the historical mission of Russia as the consolidator of various values and ideals of development, as a fighter for universal justice, equality and brotherhood of peoples by virtue of economic and political experiments have obviously brought the public conscience in condition of certain disturbance. The fact is that nowadays not only mass but specialized consciousness are driven into condition close to social paranoia cannot be ignored. The current state of conscience is fraught with “theories of conspiracy”, “xenophobic thought”, “syndrome of grandeur”, “increased aggression”, “inadequate emotional reactions”, prompt change from love to hate. The situation is aggravated with the fact that mechanism of critical perception of these obtrusive ideas is blocked in mass conscience and discrepancies of many notions and conclusions with the reality and the strict formal logic of their construction. Obvious process of regression is observed and this process requires social treatment and social preventive treatment.

As it seems, such treatment is possible within confines of anthropological approach when deliverance from afflictions of social organisms is carried on according the principle of human illnesses treatment and prevention treatment.
The task of sociology is to develop required ways of treatment and preventive treatment of social maladies, find “social ferments” that would make it possible to accomplish organic synthesis of two civilization matrixes and institutional codes.

Nowadays sociology as a science has an important task to find out ways and means of this idea implementation and to help to solve important historical task of acquisition by the Russian society of its common identity without which Russia would be unable understand and, respectively, respect Russia and other nations. Without solution of the task it is impossible to attain realization of real partnership in practice, to attain international integration and consolidation of joint efforts in struggle for a better world.

**Conclusion.**

At the present time, despite a wide dissemination of various approaches to conceptualization and exposure of socio-cultural identity, analysis of scientific works bears witness that studies in this sphere have a rather irregular character and do not provide answers to many key problems of the modern world. It is especially true when we are talking about issues of international relations, foreign policy and humanitarian mutual cooperation in decision of the current global problems.

Understanding of causes that block development of global cooperation for a better world, causes that are hidden in peculiarities of the Russian identity formation allows, as it seems, finding sociological solution of the problem that has important theoretical and practical sense.

Contradictions put in socio-cultural, national-state identity of a considerable part of Russians impede to arrange stable partnership relations with the West and to overcome mistrust and fears Russians have in respect of the West. First of all, it concerns social fears to lose the sovereignty of Russia and to turn out to be in economic and political dependence and encounter expansion of the Western values and way of life.

Understanding and resolution of these contradictions would to a considerable extent allowed increasing the potential of mutual cooperation for the sake of the humankind’s common good.

Analysis of available methodological approaches to cultural identity allows coming to the conclusion about possibility and necessity of overcoming the crisis seen in the sphere. This crisis emerged, on one hand, in result of processes of traditional cultural identities decay (these processes are gaining force in conditions of globalization). On the other hand, the crisis is the result of answer to threats of globalization from people who are carriers of local cultures and of increase of fundamentalist and extremist manifestations on the part of such people. Crisis of cultural identity can be also considered from the standpoint of lack of knowledge about issues of socio-cultural schism overcoming. Lack of necessary scientific knowledge does not allow finding decisions adequate to the present day challenges, marking and defining mechanisms of escaping the situation. However, one thing is certain: today, as never before, it is necessary to form new cultural identity that would allowed integrating contemporary and traditional notions of good and evil, of justice and equality, of individual and collective. This identity can emerge only on the basis of a new culture that would integrate innovations and traditions and overcome socio-cultural schism between two historical “cultural codes” and “institutional matrixes”. The Russian culture, as a historical carrier of two socio-cultural and institutional matrixes has the immense potential of development in this direction.

Today it is possible to talk about the transitory period of new Russian cultural identity (macro-identity). It seems that this identity will for sure encompass traditionalist values and values of the present day European type of personality and ensure peaceful coexistence of these values. Collectivist principles of life are to be offset by the healthy individualism and idealism and romanticism are to be offset by pragmatism and rationalism.

Without formation of new all-national cultural identity it is impossible to speak of education and formation of new generation of Russian citizens who will be able not just implement economic, social, political modernization but to make this society stable, cohesive, competitive, ready to
react to challenges of the present day world. In this respect cultural identity can be considered as the main instrument of all-nation consolidation, as the principal construct of formation of the Russian nation’s self-consciousness, as a kind of new ideology of the Russian statehood and the Russian society development. Consequently, it will be the important instrument of self-respect and overcoming of implicit and deeply hidden social phobias connected with Russia’s dependence and Western-derived national nature of Russia.

Civilization path the Russia society will follow will enormously depend on the selected direction of cultural identity based on system Weltanschauung perceptions, socio-cultural values, life strategies and models of behavior expressed in creative social activity of citizens. The principal directions and paths of the new Russian cultural identity formation should be the constant subject of scientific discussions amongst sociologists representing different paradigms of sociology development. That will allow correcting and conversing emotional-evaluative reactions of Russians to cooperation with the West ways of Russia’s integration into the world community.

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Anufrieva N.I.,
doctor of pedagogical sciences, professor of the sociology, department of the
Philosophy of Culture, Russian State Social University, Moscow.
E-mail: nata415485@mail.ru
Author ID (Scopus): 56584402900

Tsarev D.V.,
assistant professor of art and artistic creativity, Russian State Social University,
Moscow.
E-mail: denistsarev@bk.ru

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Social and Integrative Functions of a University
Educational Environment in the Process
of Music Students’ Professional Competence Formation

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Annotation: the modern system of education undergoes remarkable changes. The problem of professional competency formation of graduates becomes an actual topic. This paper considers the problem of professional competency formation of music students in the educational environment of a university. Particular attention is paid to the consideration of the process of music student’s professional identity formation and the conditions of successful self-realization of the university students. The main components of music student’s professional competency are analyzed. Particular attention is paid to the personal component. In conclusion the research implications are made that the use of teaching process components for the formation of performance competence of guitar players at a university.

Key words: culture, art, professional competence, teaching process, professional training, educational environment, component.

Introduction.
The beginning of the third millennium has coincided with the active processes of reforming professional educational system determined by both global social tasks as well as personal, individual orientation of graduates towards thorough inclusion in cultural and social context of the society activity, i.e. in all spheres of social practice of people including culture and art.

Nowadays universities, faculties of artistic and creative set having remarkable resources for actualization of professional training of experts, have successfully overcome the syndrome of
“improvement”, inclination for private reforms of constructive transformations in the content of their training. These processes have been stipulated by the enactment of the Law “On Education in the Russian Federation”, the National Doctrine of Education in Russian Federation until 2025, Federal State Educational Standards of the third generation of higher education, the education development Conception in the sphere of culture and art in the Russian Federation (2008–2015), Russian musical education system development program for the period from 2015 till 2020 and the plan of events for its realization and etc. [18; 22].

However, in all objectivity of the estimate of transformations in the higher professional system of education, all structural components of a future expert training contents demand the process of its further optimization that will contribute to the efficiency of a graduate professional competency formation process including the complex of common cultural, general and special professional competencies. The high level of the professional competency formed at a university, the graduates’ professionalism level being adequate for the modern job market and the requirements of employers for this type of activity indicator is an actual problem that demands timely solution.

Consequently, it is appropriate to consider the fact that the objects of focus of the educational and academic community are not only the preservation of already existing training experience of the future experts of artistic and creative sphere of activity, but also rethinking of optimal correlation of structural components of their professional competency, i.e. the condition of the process of acquisition of various types of professional activity by students, which, by correlating with the needs of society and professional environment, allow them to socialize successfully and adapt in the dynamic social and cultural space.

**Methods.**

The mechanisms of professional adaption consist, first of all, in the orientation of a university graduate in all types of professional activity correlating with FSES HE of the third generation in its real contents, concentration, permeation and cooperation. Under such conditions the question arises of a need for renewal of approach to the students’ competencies complex formation process in the art and culture university educational environment, including special and professional competencies (music and performance) [12] organically combining social maturity and highly artistic aesthetic element.

Therefore we can draw the conclusion that the relevance of the research of the methodological aspects of the comprehensive training of graduates, the faculties carrying out the training of musicians and performers, musicians-teachers, heads of creative groups of different musical performance activity is dictated by increased requirements to the qualitative characteristics of a future musician personality, specific character of his future practical activity. This creates a need for rethinking the contents of its specific (applicative) components, the actualization of the significance of the formation process of the intellectual and creative potential of guitarists [11].

Based on the postulate that creative universities training graduate guitarists for various types of creative professional activity defined by FSES HE, the logic of analysis of its usage on practice, is determined by, first, the order of raising of more peripheral (special) issues such as, for example, the formation of performance competence in the structure of common cultural, general and special professional competencies including special (musical and performance) competencies [23; 24].

The professional training of future guitarists at universities is based on the historically substantiated centuries-long traditions of musical art, the objectively functioning laws of the skill of interpretation of musical compositions and also the achievements of foreign and domestic performance and teaching schools which evolve through time and space continuing the perfection of traditional forms of music-making, training technologies, methods and resources, causing the process of development of creative potencies of a young generation of musicians [6].
However, notwithstanding the fact that the theoretic research dedicated to the different aspects of the formation of art and culture university students’ performing competence, there’s a number of important and valuable suggestions, one can assert that the teaching, informative and methodical facets of the performance competence formation of future musician-guitarists are not sufficiently studied. This is due to the fact that socializing potential of the guitar art is realized in the diversity of its social and cultural functions that are defined to a great extent by the specific character of the professional contents of a guitar player. The inherent properties of a guitarist’s performing competence determine its capability to have a many-sided impact on personality of a musician as well as the audience.

Depending on the level and particular qualities of the training process of a future guitarist, the teaching conditions of the formation of his performance competence, activity and mindset can change over time in the concrete types and spheres of performing and concert activity, teaching and cultural and educating practice. The correlation of these serves as the condition for development of student’s personality and is determined, first of all, by the quality of the training process of a future expert at the university.

Results.

The problem of the formation of the performance competence of guitarists at a university is considered nowadays by musicologists, performers and practicing teachers from the point of view of various categories of students and their degree of training for getting the profession in question since this type of competency depending on the degree of its relevance acquires a different significance for each student [8]. This is due, mainly, to the fact that for a guitarist the system of his ideals, axiological intentions and philosophy is determined by the sum total of knowledge that he acquires during his whole course of life and professional career – first in the process of training and then in the future practical activity. At the same time the guitarists’ performance competence can be considered from the point of view of the continuously growing experience of the performing and teaching practice, the renewal of the approaches to the interpretation of the musical heritage, the formation of the self-assertion basic concepts and means in an avocation [10; 16].

The criteria of the maturity of the guitarists’ performance competence are those components of its structure whose positive dynamic is evidence of existing of the conditions for the inclusion in the process of the students’ acquisition of new professional (musical and performance) competencies allowing him to overcome the issue of introduction to the professional (teaching, concert and performance) environment as an objective necessity of the existence. The high level of a guitarist’s performance competence formed at the university can be considered as the basis for his professional identity and professional self-actualization.

This conclusion allows us to specify the relevance of the study which is based on the professional performance competence formation among future guitarists in the professional educational sphere of a university. It allows a future guitarist to attain the skills of the interpretation of musical compositions both in the process of concert performances and the teaching practice. The interrelation of the objective and subjective conditions of the successful realization of the given type of the competency determines the need for the scientific understanding of the contents of the guitarists’ training process and the active implementation of the effective educational technologies focused on the students’ special professional (musical and performance) competence formation providing a substantial efficiency of this process and activating the students’ creative potential [14].

However the problem of professional university training of a guitarist who has got a high level of the formed performance competence until present hasn’t found an appropriate understanding in scientific, methodological and methodic works; the above problem hasn’t been mentioned in the studies of the representatives of foreign and national scientific thought. The study of the mechanisms of formation of the performance competence of a future guitarist
has not been done before though a number of works in the sphere of the art teaching has been
dedicated to the common cultural parameters of the professional performance training of a
graduate of a creative orientation university [13].

The personal component is the main component of a musician performance competence
and it performs stimulation, emotional and communicative functions [4]. It is characterized
by the psychological readiness of an individual, the capability of a person to conduct
a performing activity. It is also used as a reference point for optimization of individual’s
own experience in this type of professional activity. The pragmatist, substantive, cognitive
components perform the transformational, informative, orientation, communicational
functions. This triad of the components is represented by the complex of the teaching,
cultural, musical and theoretic and special knowledge as well as the unity of the skills that
guarantee the practical implementation of the performance competence of a future guitarist
in the process of the interpretation of the guitar repertoire. For this reason the formed level
and the quality of the complex of competencies acquired by guitarists must correspond to the
readiness of a graduate guitar player to the various types of professional activity (teaching,
performance, cultural and educational etc.). The reflexive component performs the regulative
function aimed at comprehension, self-examination and self-evaluation of a student’s own
performance activity and the results obtained, its correction and the selection of the most
effective methods, forms, patterns of work on a musical composition on the basis of his
individual experience.

The performance competence of a guitarist has to be subjected to evaluation on the basis
of the complex of quantitative and qualitative parameters. This circumstance allows evaluating
the productivity of the phenomenon under inquiry of a future expert and provide the high result
of the formed complex of the competencies. Therefore, the analysis of the development process
of the performance competence of a guitarist allows the author to mark at the least three stages
in it: the formation, the development and the intensification.

It stands to reason that at the first two stages of the formation of the guitarist’s performance
competence the role of a teacher is extremely massive. The third stage is characterized by the rise
of the qualitative activity of a performer himself. The realization of the competence approach
in the course of the guitarist’s performance competence formation demands rethinking of the
existing approaches to the performance training of the guitar students, but at the same time it
does not excluded the centuries-long traditions of the various performance schools.

The teaching technologies as a special complex of methods and forms of teaching, various
tools of active learning at a higher school and at different stages, which altogether are aimed
at the formation of the future guitarist’s performance competence [3]. As a result, the teaching
technologies serve as the transformation of knowledge into the practical (performance) skills
and attainments. The applied teaching technologies used to create the positive “ground”
for the obtainment of a high level of the completeness of the future guitarists’ performance
competence [4].

Discussion.

In the aesthetic sense of meaning the phenomenon “national performing (or teaching)
school of guitar playing is immediately determined by the formed historically established
regularities, the original traditions of the formation of the instrumental music determined by
personal creative achievements of outstanding performers, the peculiarities of guitar repertoire
formation as well as the creative work of composers writing original compositions for a particular
instrument [16; 17; 21].

For example, according to the opinion of M.A. Samokhina the process of the development of
the guitar as a solo instrument and its perfection has been impacted by a certain inconstancy
and vagueness of the definitions of the representatives of cultural, special and music academic
schools that gave the superficial evaluations of this instrument, which has led to the absence
of the unified criteria for many issues corresponding to the process of teaching this particular music instrument [19].

Though the German guitarist Reinbert Evers’ fears of the guitar art “retreat to non-existence” are understandable, it is well to point out as an example the following optimistic prognosis, that “only the preservation and continuation of the performance traditions can guarantee successful teaching and performance experience” [9, p. 3–6].

In the guitar art this process is determined by several factors. First, professional art practice of many generations of guitarists, with the number of touring routes growing steadily, performance competitions, festivals have created a huge audience. This phenomena, is by all means helped by various information and communication systems: repertoire of the guitarists is broadcasted via radio and TV channels, spread through audio and video recordings, the Internet and so on.

Yet the scrutiny of a guitarist’s aptitude for the future vocation requires the consideration of the fact that the performers who actively touring and playing describe the process of guitar repertoire interpretation skills development only from the standpoint of their own acquired experience. At the same time the studies of the music historians do not often include the ages of experience of teaching and performing by the previous generations of guitar players. The second factor is the need of the music community for scientific foundation for the above-mentioned problems in the light of aesthetics, as well as culture, history, psychology and teaching.

Scientific understanding of the professional training of the modern guitar player requires study and consistent analysis of the performance competence development process and the use of its structural components in the various types of future activity. This is because the mastery of the various special professional (musical performance) competences in the end leads to the guitar player’s acknowledgement as a personality, possessing the integral professional characteristics of a musician, a teacher and a science communicator.

Yet the direction of the modern scientific studies in the field of teaching and psychology of artistic creation, music and performance art are a convincing proof of inconsistency of teaching endeavors for the definition of the essence of the notion of “professional competence of a guitarist”, the most important function of which is the motivational part of the personality of the music student, his acquirement of synthesized experience of developed special professional competences. These include competences in the types of music and performance activities, and most importantly, their being in harmonic unity with the teaching process, touring, concert, as well as cultural and communication experience [2].

That means the organization of the purposeful impact of the educational environment upon the future guitar player, based on the idea of the unity of cultural, professional and special competences, the entire range of means the guitar repertoire interpretation expertise as the essential component in the process of development of the strategy of introduction to the world of music and aesthetic values is an important and relevant task for today.

**Conclusion.**

Finishing the analysis of the general issues of the development of performance competence of the future guitar player, the following parts are to be exposed.

Guitar performance is a vivid evidence of the evolution of an ancient music instrument, that in the process of its historic development has formed an unique strata in the world music culture [1]. On an international scale guitar performance, as an integral social and cultural phenomena, is a specific field of the music art, having concrete historical background, that defined not only the general features, but also national peculiarities of the guitar performance and teaching schools [7]. The technical revolution of XX–XXI centuries has changed the principle of such a music instrument, as guitar and helped the advent of electric guitar as the natural result of the development of this type of music making and the source of new sound and timbre range, by present successfully mastered by musicians and universally accepted by the audience worldwide.
Currently the scale of the classic guitar and electric guitar expansion are an evidence of a new aesthetic reality rooted in the contemporary music culture [10]. The general steps in the development of the classic guitar and electric guitar confirm continued interest for this type of instrumental music making, persisting need for the study and performance of the guitar repertoire by professional musicians and performers, as well as existence of a deterministic link between the demand for the professionally trained guitarists by society and a high level of developed performance competence.

Summarizing the study it is well to point out that the current system of higher professional music education is oriented on systemic use of competence approach, determined by the Federal State Educational Standards for Higher Education, that allow the graduate successfully take part in various types of professional activity. The inherent part of those is a complex of professional, including special (performance) competencies developed by the graduates in the process of education [20, p. 34–36].

Considering the critical interpretation of the established experience in the higher educational institutes as well as the approaches to exposing the essence of the competence approach the importance of the notion “performance competence of a guitarist” should be pointed out. This is defined by the authors as the objective personal reflection of the technical, artistic, emotional parts of the graduate’s performance style, determined by the sum total of individual music and artistic abilities, professional and performance skills, acquired live show performance experience. The performance competence of a guitarist is the main characteristic of reaching an artistic level, reproducible and transforming, analyzed at any stage of a student professional development. Therefore, the conclusion that the development of high level of performance competence of a future guitarist, as a fusion of special (performance) competences, an ability to realize in practice under specific social and professional conditions the complex of competences acquired at the higher education facility is one of the general tasks of the modern music education system is natural.

In the course of study, it was exposed that the essential features of the teaching process of the development of performance competence of the guitar players are continuity, persistency, systemic development of the individual artistic skills and personal qualities of the future musician. These shall provide for the higher level of the mastery of special (performance) competencies, the understanding by the students of the regularities of the pieces of music interpretation process, the art of instrumental music making.

The analysis of the rules and regulations for development of specialists in the field of culture, art and education, the general professional educational programs helped expose, shape and finally develop structural components of the performance competence of the future guitar players.

Confirmed in the process of study are the priority, efficiency, objectivity and expediency of the use of components of teaching process of development of performance competence of future guitarists at a higher education facility based on the complex of competencies. The didactic principle of conjugation of purposes, contents and methods of teaching was followed and taken into account.

The “three-dimensional” approach to the study and evaluation of performance activity of the future guitarists at a higher educational facility based on the requirements of FSES HE of the third generation allows to use as a unit of analysis the extent, scope of interest, orientation and the degree of outlook of the guitarist, as well as the mastery of various technological methods of playing, acquired “background” of emotional and social experience.

Knowledge, activity, and personal disposition of the study allowed for the first time to introduce a new entity – multi-dimensional nature of the performance competence of the future teacher-musician, which is suggested to be understood as complex qualitative personal formations being a part of theoretical and practical knowledge, skills, abilities, that are in the
permanent cooperation, mutual enrichment, and renewal. Lack or inadequate development of one of the above-mentioned basic elements leads to violation of the integral system of professional training of future guitar players.

The strategy of the study was aimed at exposing the status and degree of development of such components of the performance competence of a future guitarist such as ability for meaningful and value-oriented perception and analysis of the pieces of guitar repertoire; immediate application of musical theory knowledge in the process of creating a work; free use of various playing techniques, as well as the skills of adequate reading and reproduction of the artistic and imagery contents of a work or a musical piece; ability for examination and self-examination (auditory monitoring and self-monitoring of the performed repertoire quality); fluent grasp of reading of note patterns on sight, outline study of repertoire; well-developed artistic skills of live concert performance.

Consequently, the development of performance competence of a future guitar player, as a fusion performance skills and ability, a capability to realize the knowledge acquired at a higher education facility in a concrete life situation is one of the main tasks of the contemporary music education.

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REFERENCE TO ARTICLE

Development of Leisure Culture As a Condition of Life Quality Improvement in the Contemporary Society

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Annotation: the article exposes the specific role of leisure in the contemporary social and cultural space. Trends and prospects of the leisure sphere development are brought to light. The research conception is based on the notion that spare time and leisure in the contemporary society require trained organization that is supposed to be cultivated at the education stage. The authors point out enrichment with the cultural and moral examples of leisure sphere, formation of conscious consumption of cultural values as the key quality required in the contemporary human being. Transformations of the human life space actualize the issues of spare time spending, intensification of recreational and creative practices, lack of which puts the personal development of a contemporary human in danger. Strategies for the leisure culture formation are offered as an inherent quality of a contemporary human.

Key words: culture, leisure, personality, socializing, inculturation, consumption, cultivation.

Introduction.

The leisure sphere in the modern research sphere occupies one of the central positions. The scholars of different fields address the issues of leisure more and more often. The main reason for this is that the leisure is becoming one of the central spaces of social and cultural development of a person, contributing to its socializing and enculturation. The importance of preservation and development of leisure culture as a system of social and cultural examples of life quality improvement grows, as well as that of social and cultural practices, often compensating for insufficient social efficiency of the functioning social and official institutions in the sphere of education, politics, law, and so on. The transformation of the contemporary society inevitably reflects in the sphere of leisure and recreation as well. The leisure as a phenomenon is considered by the contemporary science in the context of life quality. One of the main factors here is the spare time quality, which is indicative of the life conditions of the various social groups and strata of society and is a criterion of the official policies efficiency and consideration.

One of the first scholars to address the cultural value of leisure was E.V. Sokolov. The researcher defines the cultural value as a degree of use of leisure time by every member of society rather than a volume of cultural values available to the society [20]. He examines the
issue of leisure cultural value in the context of educational process, as a problem of formation and stimulation, development and rise of needs and interests in the sphere of leisure.

The scholar suggests that the leisure culture be examined mostly in the philosophical, social and cultural aspects: as means of leisure organization, the forms of its technological support and legal regulation, and also as rich contents of unconstrained living, a degree of development of realization and harmony of social and moral needs of the society members [20].

The leisure culture in this relation can be defined as a personal feature under formation, characterized by the sum total of exercising free thought and action, functional and intellectual activity, creative aspirations in the direction of productive process of leisure for the purpose of self-development.

The scholars provide the following structure of the leisure culture formation:

1. Comprehension of a need for rational use of one’s spare time;
2. Active aspiration for moral enrichment and building one’s leisure;
3. Formation of skills and attainments of planning and organizing one’s spare time;
4. Formation of intellectual, emotional and volitional powers of a personality by way of educational impact and self-training.

The culture of spare time use is to be taught starting from the childhood. This task includes a significant social issue: creating an educational and highly moral environment, where the future generations shall live. The contemporary studies in the notion of “leisure culture” is convincing of the fact that it can be mastered only by deliberate, coordinated daily impact upon the younger generation [3].

Methods.

The leisure and the problem of leisure culture formation are the traditional object of study in the science of sociology. In the last decades the sphere of leisure has become an inherent object of research for the humanities that examines the leisure from the point of view of historical, cultural, semiotic, anthropological and other approaches [8].

The studies of culture scholars enrich the understanding of the leisure culture phenomenon with the correlation of the leisure quality with its richness in cultural and moral examples. One cannot fail to observe every man’s belonging to a given ethnic community, bearing certain cultural examples [8]. The cultural differences contribute to production of certain rules of behavior, expressed in original symbolic forms: rites, rituals, styles, religious conceptions, behavior stereotypes, including those in the sphere of leisure and so on.

The culture specifically marks the sphere of leisure so that one can reason on the ethnic and cultural peculiarities of leisure practices [1]. The culture as well puts moral value in the leisure and stimulates its creative components. The sphere of spare time cannot be regarded as a separate social institution or an organization, yet this sphere is a field where a broad range of social institutes function. The first among them are the culture institutions: art and community centers, museums, libraries, cinemas, theatres, media, education facilities and so on. The interrelation of culture and the spare time allows to introduce the term “culture and leisure activity” [19].

Culture and leisure activity is a traditional object of research for the humanities, sociology, history and other sciences. One of the prominent scholars of cultural and leisure activity is G.E. Zborovskiy, who considers it in the context of activity, institutional and axiological approaches. Of some interest is the examination of the interrelation between axiological forms of leisure and culture, characterized by G.E. Zborovskiy as activity, gaming and communication forms. The scholar notes that is the axiological aspect that allows the introduction of the term “leisure culture” [25].

Worth mentioning is the understanding of the term leisure culture suggested by G.P. Orlov. He defines the leisure culture as penchant and a certain level of use of leisure time for satisfaction of, moral and physical needs, through which the unity of personal and common
interests [12]. The researcher develops the point of view according to which the leisure culture is a qualitative characteristic of the spare time use, demonstrating the connection between leisure and cultural activity.

The leisure culture is characterized as a systemic quality, demonstrating the unity an interrelation of the objective and subjective cultural and leisure activity. This quality increases because of people’s involvement in various types of activity related or unrelated to the use of time free from other types of activity [24].

Results.

The development of the leisure service sphere is a real means for society to regulate the character of leisure, influence the quality of its use and eventually of forming the leisure culture as stable feature of every human. For this the society parallel to increase of spare time increases working time for the organization of this sphere. Widespread availability of the services, increase of their competitiveness to home pastime must be ensured.

In the contemporary society, there is a sharp increase of importance of environment. This environment gradually becomes not only the space of daily life that surrounds a human, but rather a personally significant source of constant external stimuli. Contemporary society is subject to the use of stereotypes, which leads to following the established behavior patterns. The result of this process is that that external regulation of behavior, including leisure, plays more and more significant part, and the degree of individual and personal regulation shrinks. Part of the way of life of people goes beyond their control, which can lead to psychological discomfort. By formation of the leisure culture of every member of society it is seen as not impossible to leave the situation of stereotypes use in life as well as the search and realization of the forms of activity for the successful application of one’s creative powers, resistance to external influences and forming a certain personal space of self-fulfillment.

Thus, the efficient use of spare time immediately influences the creativity, quality of work, its motives [15]. With the rational use of spare time a person enters the process of immediate production with a new range of energy, plans, creativity. And vice versa, immoral pastime, lack of possibilities for its efficient use lead to decrease in the quality of work.

It must be noted that another of the leading trends in the contemporary society is the development of leisure-oriented goods and services production. It grows not only more mass-oriented, but also diverse, which allows the customer to create an illusion of choice and unique character of his knowledge. Yet, by its nature, the mass-produced good and universally applicable services provide the possibility not to differ from the other members of society. This trend is inseparable from the fact that the contemporary human inevitably chooses consumer, passive leisure practices, which leads to decrease in creative and working activity, a significant decline in the self-regulating elements of society.

The contemporary leisure practices are subject to the process of consumerism, which is reflected by the peculiarities of living of a contemporary human. The consumer society formed by now is in the process of formation of a new variety of leisure culture, influenced by the ideology of mandatory consumerism, bordering on compulsion. More and more often the choice of the leisure form is justified not by the needs of a person, but by the influence of advertisement of leisure events, with the emphasis on the fashionable pastime forms.

The contemporary person is often exposed to the time and space where one of the main values is the consumerism. Self-regulating initiatives of a person during his spare time are minimized. Subject to the constant pressure of the stereotypes of the society, the human loses the possibility of the leisure choice among the images, imposed by the media and the commercials.

This situation makes the problems of formation of such leisure practices, as would be oriented towards formation of the leisure culture based on the needs and true interests of a person. The life of a contemporary person in exposed to the TV and video space, computers
and other technological means that are introduced into all spheres of not only social, but also the cultural life. The digital space, surrounding the contemporary person not only signifies the establishment of information society, but more often than not submerges a person into a new reality, where a human learns about himself, the others and the world view. On one hand, this tendency expands the possibilities of a human, including the leisure activities, but on the other, it generates a virtual reality, which serves to imaginary satisfaction of the person’s needs without real addressing and developing his personality. Such transition towards the new types of reality (“virtual reality”) leads to a widespread tendency of a “home leisure”.

The daily life is more often centered on symbols, images, sensations, that are less and less reflective of reality. These create worlds that a human can escape to during his spare time. The process of substitution of reality by virtual reality is widely considered in the philosophy of post-modernism. This gives the phenomena of substitution of reality with its copy the name of a “simulacra”. Escape from real life and its substitution with an alternate copy results in certain issues of social character, alienation of people, problems with enculturation and socializing, as the space of copies draws the people in at ever-younger age. The reality is filled with the virtual reality [14].

Thus, the contemporary society displays a stable trend towards virtualization, forming new worlds, where every human finds his own reality. With this tendency of virtual reality, it becomes common for every person not to have a possibility to be independent from the society and the stereotypes. Every man of any age has means to create his own reality, reality of graphic space and live in this virtual space with the help of computer.

The trend of virtualization can be efficiently used for the organization of the leisure sphere. In this context, the problem of leisure development under the conditions of rapidly growing technical and informational progress becomes more important. As A.A. Voronin said, hi-tech information environment occupies more and more space in the contemporary culture. Rapid and radical change of the role and influence of the electric means of processing, distribution, storage and use of information leads to dramatic and controversial social and cultural transformations. Directly or indirectly, the technological, social and cultural spheres of life are transformed, which is reflected in the consciousness and outlook of a human [23]. The internet has a lot of spheres of practice use that makes it one of the chief tools for the changing of the social practices. The development of the Internet contributes to the generation of new social practices being virtual counterparts of the traditional social practices, related to work, education and leisure activities [23].

All of the above changes in the structure and contents of leisure can be considered in the development of the appropriate official cultural policy granted that a complex approach to the organization of culture and leisure space is realized. It can combine axiological, cultural and creative, virtual, real and objective pragmatic aspects of the cultural and leisure activity [13]. As it is the point is to create productive and fulfilling life environments where planned cultural and leisure programs and variety of social and cultural activities of people are combined.

Discussion.

Today the attention of the domestic scholars to the problems of the leisure culture is growing. This trend is related with emergence of the studies dedicated to exposure of various aspects of the leisure and cultural activity. Well-known studies are dedicated to the analysis of the specific character of the leisure activity and depending on age, sex, social status represented in the works of I.A. Butenko, L.I. Mikhaylova, A.E. Murzin. Not unknown are the studies of different lifestyles in the context of leisure (as exemplified by the Russian citizens) in the papers of E.L. Omelchenko, B.A. Tregubov, V.Ya. Surtayev.

For further study of the essence of the culture of leisure is necessary to consider the concept of “leisure” as a scientific category. In the old Slavonic language the word “leisure” was used in one semantic field with words “to achieve”, “achieve” [22, p. 45]. In Ancient Greece leisure
signified by the word “schoole”. Leisure in this context was associated with the ability to obtain knowledge, training. Aristotle was one of the first addressed the problem of leisure, treating it as a creative activity, opposed to the physical labor [2]. Aristotle distinguishes three types of benefits:

– good external (life circumstances),
– goods relating to the soul,
– goods relating to the body.

“External benefits are also important,” writes Aristotle, is “impossible or difficult to do fine deeds without any resources. Because many choices are made with the help of friends, wealth and influence in the state, as if with guns, and otherwise deprived, for example, noble birth, good offspring, beauty, exclude bliss. For, hardly happy, ugly in appearance, of bad origin, single, and childless, must be still less possible to be happy if children and friends turned away or, if you were good and died” [2, p. 69].

Leisure is an important space for the development of personality. Of course, Aristotle’s main educational space, which determines the state representing the laws of a scale of social values and direct the actions of citizens. But personally for a man the main educational space becomes leisure. “All human life is divided into occupations and leisure, war and peace, and all human activity is directed at part of a necessary and useful part at great. The war there is peace, occupation for the sake of leisure, necessary and useful for the perfect...want the citizens had the opportunity to do business and wage war, but, better still, enjoy the world and enjoy the leisure time, to make all necessary and useful, and what’s more beautiful, keeping in mind these objectives should be established and appropriate education for children and for other ages, need educating. And logical considerations, and actual data prove the fact that the legislature is primarily to make the effort to ensure that its legislation was meant leisure and peace. Indeed, the majority of States, paying attention only on military training, on, while they make war, and die, only to achieve hegemony. Blame the legislator, who has not educated the citizens the ability to use leisure time. A proverb says: “a slave has no leisure.” The courage and endurance needed for the world of work, philosophy for leisure, temperance and justice and, at other times. You should participate only in those useful occupations which will not pay person who participates in them, in craftsman. We call such a craft and art classes, which are performed for a fee: they deprive people of necessary leisure, and belittle them. Leisure is defining the beginning of everything. Leisure finds in himself and pleasure, happiness and bliss, and all this falls on the share of non-employed people, and people enjoying leisure time” [2, p. 75].

In the dictionary by V. Dal leisure is defined as “free, unoccupied time, partying, space from the case. Leisure – time free from practice” [4]. A.D. Zharkov notes that “the gradual transition of the concept of “leisure time” to the later meaning almost to the beginning of XX century looks like leisure, achievement, ability, opportunity, manifest in her spare time” [26, p. 11]. If you try to generalize these characteristics of leisure, we can see that the field of leisure can accommodate at least three types of human activity: 1) productive activities (“achieve”, “achieve”); 2) the processes of learning and education (“schoole”); 3) leisure, free time.

These kinds of activities in the field of leisure are highlighted and future research. So, one of them leisure time is defined as follows: “Leisure is a part of free time used for friendly communication, consumption, values of spiritual culture, Hiking, entertainment and other forms of ad hoc activities, providing recreation and further development of the personality” [20, p. 1].

Many of the domestic researchers share the idea that leisure is a complex of activities intended to satisfy physical, moral and social needs of people in their spare time. Leisure pastime serves both recreation and development of a person, satisfying the need for entertainment and communication [3].

Our society strives to make the labor “self-realization of the disabled”. Being, according to K. Marx, “one hell of a serious business, a strain most intense” the labor requires from the
worker complete concentration, full mobilization of his physical and mental resources. That’s why so great is the role of the spare time to restore the physical powers, prevention of diseases, maintaining in a person an active interest in work, study, professional worksmanship growth, self-development as a whole. Spare time becomes one of the most definite and efficient factors of work productivity increase. The efficiency of a person’s work is often indicative of the quality of his recreation [18].

Yet the spare time not only allows a person to prepare to work activity, develop skills that doesn’t necessarily find immediate application in the professional activity, but also helps to create harmonic relationships with the world around. As the social relationships develop, the national welfare and culture rise, the life of a person becomes more and more connected to satisfaction of elevated interests in the cultural values, moral development, which supposes increase in the volume and perfection of the structure of the spare time. To achieve maximum effect a dialectic unity is to be achieved of the social and personal interests, that is aimed at formation and consolidation of the new moral qualities, communal morals and leads to comprehensive development of a person individuality, is moral beneficiation, and consequently, to the social progress as a whole [5; 6]. All this makes one search for the forms of spare time use most beneficial for the society, i.e. methods and means of increasing the social and political activity of people.

The diversity of the spare time activity, its importance and utility for the society and a person made possible their classification. As a result, four groups were defined, characterizing the use of spare time: creation of socially important material and moral values, restoration and development of physical powers of a human, consumption of material and moral values, passive recreation, entertainment [25].

One of the main interpretations of leisure is its understanding as a symbol of social differentiation, suggested by T. Veblen. Veblen used the term “leisure” to mark unproductive use of time, introducing the term “leisure class” as opposed to the “working class”. In its fundamental work “The theory of the Leisure Class” he points out that even in the archaic societies belonging to certain social strata manifested itself in external forms. For instance, in the traditional feudal societies, where agricultural works required great force and diligence, belonging to the rich manifested itself through the so-called “demonstrative leisure” [3].

Veblen’s conception can be traced in history. For instance, in the feudal Europe the upper classes of society were free from the production activity or not involved in it at all. They were assigned occupations considered worthy of their status [21]. It is known, that such occupations were divided into two groups: the military and the clergy. The upper classes of the society were not involved in the production sphere and this not involvement was the economic expression of their high status. The labor was associated with weakness and obedience to the master. The labor was unworthy of the high rank of a person, an indicator of a lower position, often degrading for a human being [3]. Exemption from labor in the feudal society served as an indicator of a higher rank and deserved honor, while diligence and eagerness in labor were the lot of poverty and low social position.

In the contemporary society, according to T. Veblen, the border between the strata of the society is very vague, yet the indicator of wealth and success, established by the upper classes distributes its influence down to the bottom of the structure of society. The basis of good repute in the contemporary society is financial well-being that can be directed at realization of demonstrative leisure as an indicator of socially high status. One cannot but agree with the idea of E.S. Berkovchenko that in the contemporary society a person is judged based on the amount of material values that he can display. The man is driven by the wish not to sink below the level of commonly accepted decency requirements to the quality and quantity of the consumed goods. The reason is competition, stimulated by jealous comparison, inducing one to surpass those, whom he used to consider his peers. Canons of decency and worthiness, mindset for a
certain level of consumption date back to the leisure class of the rich – financially and socially
the highest. It is the class that determines what way of life shall be accepted by the society as
decent or prestigious, deserving respect and so on [3].

Thorstein Veblen thus draws attention to the demonstrative behavior, peculiar to contemporary
society, to the display of one’s wealth through various types of consumer practices, including
leisure practices. The illusion of wealth becomes the purpose for many contemporary citizens,
which leads to excessive and immoral consumption of cultural values that are transformed
under the influence of such demand. T. Veblen, in the end, emphasizes the interrelation of such
lifestyle to the social and economical inequity. Thus, the scholar’s idea is that the leisure and
the form of its realization can be a basis for the class stratification [3].

Ideas of T. Veblen were developed by his followers in the twentieth century. For example a
sociologist Neil Smelser, noting the trend for increase of the role of leisure in the contemporary
society, points out the circumstance, that the peculiar character of leisure activities are
immediately impacted by the professional and class belonging of an individual. Analyzing the
context of leisure, N. Smelser addresses the materials of many applied studies devoted to the
leisure of the people of the countries of the West [16].

Another conception worth mentioning is that of the leisure scholar M. Kaplan, whose ideas
were expressed in the fundamental work “Leisure in America” [10, p. 24].

According to the interpretation of Max Kaplan, the preferences of certain types of leisure
to the other appear because of existence of different interests and aspirations of a person,
equal amount of free time, conflicting world views. In the end, the leisure begins to
fulfill manifold functions: recreation of powers after a working day, a possibility of creative
realization, moral and intellectual enrichment. A person chooses for him what he needs most at
this particular moment [10, p. 24]. It is beyond doubt that this conception can be a background
for the formation of the “leisure culture” as the center for understanding the significance of an
organized leisure for the development of a person.

It should be noted that currently people spare time activities remain one of the main objects
of research for western and domestic scholars.

Conclusion.
Summarizing the article, the analysis of the “leisure culture” category, its growing
relevance should be pointed out. The growing tension in the global community as a whole,
and as a consequence, growing pressure upon the contemporary human make the problem of
elaborate organization of leisure and formation of its cultural and moral profuseness an integral
component of the life quality improvement.

Abundance of information and technical devices in the life of a contemporary human, high
population, obligatory interaction with huge amount of information often leads to chronic
fatigue. An outlet from this situation can be development of the leisure sphere towards
cultivation in every person an inner culture of leisure activities, where the central position
is occupied by the aspiration to pass the spare time with a profit to one’s moral development,
rather than hedonistic purposes.

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REFERENCE TO ARTICLE
The Unfinished Construction: Problems of the Obligations Fulfillment and Law Enforcement Practice

Annotation: in the article the analysis of litigation practice on the fulfillment of the obligations in sphere of building investment contracts is made. On the basis of the revealed problems, that arise during the investment contract fulfillment the authors of the article offer the ways of its’ decision.

Legislation of Russian Federation provides only general rule that the relationship between the investor and the client are determined by the contract of construction. However the existing mechanism for the application of this rule is extremely diverse and has been repeatedly changed, which allowed some unscrupulous developers and contractors not only not to fulfill its commitments, but also avoid any responsibility. Investment contracts in construction require special attention to procedures for the performance of contractual obligations.

Key problematic aspects of performance of the obligation on the phase of unfinished construction were highlighted by the authors of the article.

Among the derivations made during the research the most important are the following: that fulfillment of the obligations in sphere of creation, reconstruction and operation of the real estate depends on economic, legal and administrative mechanisms, existing in the state, and that the investment agreements possess the civil nature.

Key words: investor, (builder, developer), investment contract, share building, due fulfillment of the obligation.

Introduction.
The questions of increase of investment attractiveness of Russian regions, improvement of the investment climate in General, simplification of administrative procedures associated with
the construction or reconstruction of real estate, are closely in contact with the practice of ongoing investment projects’ performance.

According to some reports, the total number of Russian citizens who suffered from various irregularities admitted in the conclusion of contracts in the construction sphere is more than 150 thousand people. The accounting of the investors – legal entities who participated in the projects that remained unrealized, in the modern period does not exist.

General provisions on the execution of the obligations established in article 309 of the Civil code – appropriate fulfillment in accordance with conditions of the obligations, requirements of law and other legal acts, and in their absence – in accordance with the customs of business turnover or commonly applicable requirements are being fully applied to investment contracts in the construction industry.

The fulfillment of the obligations and the ensuring of obligations fulfillment are carried out under the provisions of Chapter 22–23 the Civil code, which shall apply to any contract regardless of its specific type and subject, while in section IV the Civil code provides for additional guarantees for the proper performance of certain obligations (for example, in relation to a building contract there are rules established under article 748 of the Civil code about the control and supervision over the execution of works). The timely and detailed information submitted by the builder (including information that is placed on the information resources) assists to the due fulfillment of the obligations [21].

The investment contracts in construction require special attention to the procedures for performance of contractual obligations [15; 19; 20] due to a number of reasons, namely: usually many-subject composition, complex character (the subject of the contract may include the condition of the construction of the building, and about the infrastructure), period of performance (which is unpredictable for a number of reasons), and in some cases, the inclusion the public law entities in the list of the subjects of the contract.

Problems of execution of obligations under investment contracts in construction activities can be grouped as follows. As it is proposed, the first group should include those united by general economic or legal realities: economic strategy, chosen by the investor, the contractor or other participants of construction process; changes in legislation, the role of state structures in sphere of construction.

The second group probably should include the circumstances connected with the legal content of the investment project, with the the good faith of the fulfillment of the obligations assumed by the parties, compliance with the deadlines of the construction unfinished by construction.

It should be noted that the specific form of the contract on the construction (reconstruction) of buildings, the qualification of this contract, the number of participating parties largely determine the problems of execution of contractual obligations. In connection with this the litigation practice which was studied in the framework of this article, concerns contracts of participation in share building and investment treaties, including with the participation of public legal entities.

The educational and monographic works of the following authors were focused at the named topic: Braginsky and Vitryansky, 2011; Mozolin, 1974. Some aspects of the problem were analyzed in article of Volkova et. al., 2015. Among the foreign sources we can distinguish the following: Berle and Means, 1932, Ackerman et. al., 2002. Waldron, 1988., Ellickson, 1993. The complex research of the different aspects of the problem was made in dissertations of Kulakov, 2011, Khomenko, 2007, Shumejko, 2009, Gasanov, 2011, Patutko, 2011, Batueva, 2010.

The purpose of the study is the development of scientific and practical views on the civil mechanism of the proper fulfillment of the obligations at stage of unfinished construction.

Objectives of the study:
– to explore civil-legal regulation of the obligations on creation of objects of construction;
– to propose an common characteristic of obligations at the stage of unfinished construction;
– to highlight the problems of performance of obligations at the stage of unfinished construction;
– to consider the participants of the relationships of investment activities that accompany the creation of objects of construction;
– identify features of investment relations in the construction industry;
– to offer ways of solution of the problems of inadequate execution of the obligations, arising at the stage of unfinished construction.

The following key problematic aspects of performance of the obligation on the phase of unfinished construction were highlighted:
– a forced change of persons in the obligation, causing the attraction of additional funds, and the publication of a special legal act by the authorities of subjects of the Federation
– the emergence of new conditions imposed by the public authorities or local self-government, that are not fulfilled by third parties involved in construction, not investment activities.

We believe that to solve the above problems, there is a need for mandatory reliability evaluation of capital investments, and the choice of the optimal type of contract entered into with the builder.

We also consider that it is necessary to legally fix such participant of the investment activities as the “developer” that would better regulate investment relationships.

The necessity of the implementation and legal fixation of the following models of investment relations was identified: 1) the contract of sale of future things; 2) the agreement on ordinary partnership; 3) the contract of participation in share building.

It is necessary to fix legal safeguards obligations in the list of essential terms of the investment contract.

In order to ensure proper fulfillment of investment contract’ terms, it is appropriate to legally stipulate the implementation and maintenance of registers of investment activities and monitoring of the condition of the immovable property granted for construction or reconstruction.

We suppose that it is necessary to enshrine the right of the investor (customer, customer) to sue the recognition of property rights towards the object under construction, although the object has not been transferred from the builder.

The rules on the monitoring of construction, about possible sanctions applicable to the co-investor, developer, or other participants of the investment project may be included in the legislation as guarantee for the realization of this right.

**Methodology.**

During the study the authors relied upon general and private methods of cognition: historical, legal, formal-legal, comparative legal, sociological and others. The main method is a system-structural which helped to reveal legal nature of the investment activity in connection with other phenomena, as well as the existing problems in this area.

The combination of legal, historical and comparative legal methods allowed us to identify the specifics impact of the historical conditions at the development of investment in construction, in particular of the economic and political factors influencing the increase of the investment attractiveness, including simplification of administrative procedures for entering building objects in operation.

Formal legal method made it possible to analyze legal rules governing investment relations describing the general conditions for the fulfillment of obligations in sphere of real estate construction, to identify gaps and inaccuracies in the current legislation and propose ways of solving them.
On the basis of the sociological method, suggestions and recommendations based on specific information obtained from official sources, materials, periodicals, Internet resources, standards, legal-reference systems and the media the reasoned conclusions were made.

Systemic-structural method provided the authors with the opportunity to review the investment activity as a special kind of obligations associated with building works.

**Results and discussion.**

During the research we came to conclusion that the procedure of the obligations fulfillment on creation, reconstruction and operation of the real estate objects is being influenced by both economic and legal and administrative mechanisms established in the state. We consider, however, that the investment agreements are of a civil nature. During the consideration of the proper fulfillment of its construction obligations, we revealed the problems of good faith in the conduct of the parties, because on the one hand the fulfillment relates to the keeping the terms of building procedure, on the other – with the procedure of putting the object into operation, that has public-legal character.

Special attention in the study was given to the terminology and in particular to the notions “developer” and “development activities”, “investor”, “builder (contractor, subcontractor)”.

We believe that further prospective directions of the research in field of execution of obligations on the stage of unfinished construction will allow to eliminate the most common violations of the participants rights in investment obligations.

In the first group of problems we can distinguish four different positions of legal or economic profile. As it is noted by Khomenko A.B., the creation, reconstruction and operation of real estate is a type of entrepreneurship activity, that is realized in private-law allowable mode. But at the same time it is realized basing on the peremptory norms set forth in city planning, housing, environmental, land law, i.e. in light of public-law norms set by the state [13].

Existing jurisprudence is replete with examples of improper performance of obligations in the implementation of projects, which are legally formalized in different ways.

First, because of incorrect economic calculations and of general consequences of the crisis phenomena in the economy in many investment projects there is a change of persons in the obligation. The construction activity requires quite a large amount of money resources and in some cases – also publication of a special legal act by the bodies of state power of subject of the Russian Federation, therefore in case of the change of persons in the obligation, such change may actually be delayed for an indefinite period of time.

At the same time, if the contract was concluded under the provisions of the Law No. 214-FL “About participation in share building of apartment houses and other real estate and on amendments to some legislative acts of the Russian Federation” (hereinafter – the Law No. 214-FL), the project participants have obtained some legal possibilities for protection from the state. But the Law No. 39 “On investment activity in the Russian Federation, that are implemented in the form of capital investments” (hereinafter – the Law No. 39) such guarantees does not contain.

The law No. 214, in particular, in the article 12 complements general rules for the performance of obligations by specifying time of fulfillment (time of signing the instrument of transfer of a new building) – for the developer and the moment of payment of the contract price – to the participant of share building (at the same time, article 12 of the Law also in this case indicates the time of signing the instrument of transfer of a new building).

Secondly, in some situations, the project is disrupted because of the bankruptcy of one of its participants.

Thirdly, because of the presence in the construction activities of certain public law grounds in the implementation of the investment project in some cases new conditions are being imposed by public authorities or local self-government.

All three these problems cannot be predicted at the stage of conclusion of the contract, even if one side is a public-legal entity. It is impossible to offer the optimum solution by creating a
mechanism for the protection of investor rights. Although for example for share participation in construction the rules of evaluation of financial stability of the builder are established, the norms of which were approved by the Russian Government (clause 5, article 23 of the Law No. 214), and also the register of citizens whose funds borrowed for construction of apartment houses and whose rights are violated (paragraph 7 of article 23 of the Law No. 214-FL) is also provided.

However, the controlling authority is entitled to consider complaints from individuals about the developers violations of the requirements of the Law No. 214-FL. Unscheduled and scheduled inspections are conducted after the receipt of a complaint (8–13 article 23 of the Law No. 214-FL), and after a finding of violation, the supervisory authority will issue to the developer a notice on elimination of the revealed violations, with pointing specific time frame of elimination of violations.

In particular prescriptions are issued in case of administrative offences, namely: 1) in case of attracting funds from citizens for share building of apartment houses by the builder in violation of the requirements of the Law No. 214-FL; 2) in case of publication of the project Declaration containing false information; 3) in case of absence of the fact of submission of reporting to the controlling authority or the submission of statements containing false information; 4) in case of absence of the fact of submission of information and documents lawfully requested by the controlling authority (when documents are required for the performance of the functions of the state control (supervision) over the activities of the developer on attracting of citizens’ investments in the construction of apartment buildings).

For investors participating in construction on the basis of other contractual structures, there is no equal legal protection, whereby for this category of persons is actually the only (and not uncontroversial) only reliability evaluation of capital investments and the choice of the optimal type of contract entered into with developer looks as a guarantee.

That is why in modern Russia so named “development activity”, which involves an intermediary element between the investor and the developer, which bears the obligations of an organizational nature received certain popularity.

At the same time, the legislation contains no definition of the terms “developer” and “development activities”, although their appearance could lead to the emergence of a new model investment legal relation under the following scheme “investor – developer – builder (contractor, subcontractor)”.

The second group of problems related to the execution of investment contracts in construction activities, in our opinion may be presented by the following positions.

First, it is essential terms of the contract which are determined by the specific type of such contract. Due to the legal positions set forth in the Resolution of Plenum of the Supreme Arbitrage Court of the Russian Federation No. 54 dated 11 July 2011, in the modern period, there are following models of investment legal relations: the contract of sale of future things, the agreement on ordinary partnership and – indirectly – the contract of participation in share building, in frames of the essential conditions of which the investor may provide legal safeguards of the obligations.

In practice in investment treaties in the field of construction the determination of material breach of contract is being used, for example: significant violations of the terms of the contract include: 1) any significant deviation from the main technical parameters and volumes of financing (deviation values of these indicators more than 10%); 2) breach in implementation stages of the investment project because of non-fulfillment or breach of contract by one of the parties.

Secondly, it is the honesty of the fulfillment of assumed contractual obligations. As indicated by Braginsky M.I. and Vitryansky V.V. the execution terminates the obligation if it is proper: if it was made by appropriate person, to the proper person, properly, in the proper place, the
proper subject and at the appropriate time. Proper execution demonstrates integrity, but in construction sphere proper execution is closely associated with the procedure of putting into operation, which wears the publicly-legal character (Braginsky and Vitryansky, 2014).

Thirdly, the provisions of the investment agreement about observance of the terms of construction may also be considered in the range of problems of the proper execution. This problem is consolidated with the aspects of the interaction between the investor (builder, developer) with public structures, which were considered at the first group. It should be mentioned that some authors, who deny civil-legal nature of investment agreements and were inclined to consider the priority of administrative-legal regulation in this sphere (Mozolin, 1974), have made conclusions about the possibilities of state entities to streamline observance of the terms of construction by the means of keeping registers of the investment activities and monitoring of the condition of the property granted for the construction or reconstruction.

Fourthly, we should mention about the unfinished construction, when in fact the erection of the building was suspended, and the deadlines, stipulated in the contract expire, and the part of the building, that was erected cannot be used by the investor.

One may specify the following ways of solving problems arising from the enforcement of the investment contract in construction: terminate the contract; apply the methods of provision of execution of obligations named in the Civil code; apply the provisions on liability provided by the contract or by the law.

The available judicial practice confirms this conclusion. For example, in the Decision of the Federal Arbitrage Court of Moscow court district No. А40-26819/03-53-248 while terminating the contract on investment project implementation, concluded between a non-profit organization and the Property Department of Moscow city and also the Prefecture of administrative district of Moscow, the court proceeded from the breach by the defendant of the essential conditions. Namely for more than five years after the expected date the object was not rebuilt and not been put into operation, as a consequence the administration lost the result, on which counted at the conclusion of the contract.

In another court decision – of the Arbitration court of Moscow No. А40-1628/08-50-24 between the claimant and the respondent had concluded an investment contract under which the defendant undertook to build a house, and the plaintiff had to pay for the construction. The house was not built. However, the contract stipulated that if the defendant’s breach of the term of the permission to commissioning of the house, the defendant shall pay the plaintiff liquidated damages (penalties) in the amount of 0.1% of the amount invested under the contract for each day of delay.

Since the contract was not terminated or modified by the parties, the court ordered the Respondent (contractor) to pay liquidated damages, rejecting the defendant’s argument about the mixed nature of the contract (construction contract/ordinary partnership) and the argument about the irresistible force, that is associated with unpredictable increase in the estimated cost of construction and the date of completion.

The above-mentioned problems as well as the problems of the first group, often cannot be predicted at the stage of conclusion of the contract. However, in connection with long implementation process as a rule and with the presence of the evident ability of interested persons at least remotely monitor the progress of construction and to use the legal mechanism of compelling to the performance of the obligations, should recognize that they are solvable in the legal way to a greater extent, including using of the claims and litigation.

Minimization of their consequences is possible by establishing in the legal norm of the special norms about the monitoring of construction, about possible sanctions applicable to the co-investors, developer, or other participants of the investment project, just as it is done in the Law No. 214-FL.
In the Federal law of the Russian Federation of December 28, 2013 No. 414-FL “On amendments to certain legislative acts of the Russian Federation concerning the protection of the rights and legitimate interests of citizens, whose funds are used for construction (creation) of apartment houses and (or) other objects of real estate” the article 23 “State regulation, state control (supervision) in the field of share building of apartment houses and (or) other objects of real estate” of the Law on share participation” is set out in the editorial, which established bases for the control (supervision) towards the builders under the contracts of participation in share building, and scheduled and unscheduled inspections.

So, one of the grounds for carrying out of the scheduled inspection by the controlling authority is the expiration of one year from the date of issue to the entity which attracts monetary funds of citizens for the construction of a building permit or from the date of completion of the last scheduled inspection of such person in the territory of the region of Russian Federation, on which the construction is performed.

As confirmation, one should specify the example where the court upheld the claim on termination of the contract on joint activity, having come to the conclusion that there is a substantial breach of contract, that was expressed in the absence of reports about the performance of the contract, in dereliction of duty on financing of construction, coordination of project documentation, execution of construction works, the termination of the right of economic management on unfinished construction object and the termination of the lease contract of the land plot under it.

Conclusion.

Thus, we have examined the specificity of the problems of the obligations fulfillment on the phase of unfinished construction.

In frames of the research we explored civil-legal regulation of the obligations on creation of objects of construction and proposed common characteristic of obligations at the stage of unfinished construction. We highlighted the problems of performance of obligations at the stage of unfinished construction and identified features of investment relations in the construction industry. Also an attempt was made to offer ways of solution of the problems of inadequate execution of the obligations, arising at the stage of unfinished construction.

Finally we came to conclusion that the investment agreements have civil nature despite of the influence of the administrative mechanisms.

References
6. Decision of the Federal Arbitrage Court of Moscow Court District No. А40-26819/03-53-248 // SPS “Consultant Plus”.


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