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VALUE ORIENTATIONS OF RUSSIAN YOUTH

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Abstract. In this article on the basis of analysis of sociological, cultural, philosophical concepts there are three main approaches to the definition of value. Sociocultural approach allowed us to identify the value as an element of a society's culture. According to this approach, values and ideals form orientated person in the world and motivated to action. The main part of the article is based on the results of sociological research conducted by authors, on which bases was found a number of laws. Author applies perfectly-typological approach for the construction of social and cultural patterns of value orientations with a specific socio-cultural code. Authors also examined the concept of social types among the latest research. According to N. I. Lapin concept, author comes to the conclusion that in conditions of transformation processes in society, social types reflect social changes.

Keywords: values; value orientations; generation; intergenerational continuity; cultural continuance; generation problems; intergenerational interactions.

Introduction. The problem of value orientations in the structure of succession of generations is one of the most urgent problems of social development. Its content and intensity is determined by specific historical conditions. During transformation period the character of continuity changes, there is a weakening of traditional ties between generations. Abrupt changes reinforce differences between them. Actualization of values and attitudes happens in the minds of Russians, which previously were under ideological ban (entrepreneurial activity, presence of a cup of ownership) or had declared a formal character (freedom). However, this process is long-lasting, and world transformation is slower than ongoing economic and political transformation. Therefore, there is the problem of identifying relevant basis for the formation of value orientations and cultural continuity in social and cultural space in the region.

Conditions of model of spontaneous socialization of younger generation may not always objectively assess spiritual heritage, which must be handed over to him by older generation. Representatives of the young

generation perceive social and financial situation of older generation, firmly established during the years of the Soviet social system, as a basis for its development in new conditions, and at the same time as unfortunate and hopeless. The system of norms and ideals, which they held and still cannot give up until now, prevented young people to fit into the new market relations. Negative assessment of younger generation in older generation point of view is associated with a decrease in values of spiritual and moral values among young people, with such widespread phenomena among young people as crime, drug addiction and other forms of deviant behavior.

Progress in reformations to a large extent depends on whether there are changes in culture, in structure of values, and if so, how fast and in what direction. Therefore, to better understanding the development of society, study of reverse process of how influence of the system and the structure of values and value orientation, personality of success held political and economic transformation is also very important and significant.



The problem of studying the values and value orientations are actively developed in foreign and domestic philosophical, cultural, sociological sciences. Value as an abstract criterion and the most preferred point of view has been studied in the works of O. G. Drobnitskii, N. Luhmann, G. Rickert, M. Rokeach and others. Socio-cultural approach to the study of values prevalent is in the works of L. A. Belyaeva, F. Woods, M. I. Lapin, P. A. Sorokin and others. Systemic property values in one way or another examined by L. A. Belyaeva, M. Weber, V. V. Karacharovskiy, N. I. Lapin, T. Parsons, O. I. Shkaratan, V. A. Poisons and others.

Contribution to the study of values and value orientations also have modern domestic and foreign scientists as P. Berger, J. M. Bepalov, V. Y. Boyko, Y. R. Wisniewski, L. G. Byzov, V. V. Gavriluk, G. M. Denisovsky, I. G. Oaks, A. G. Zdravomyslov, S. N. Ikonnikova, R. Inglehart, V. A. Kondakov, Y. Levada, V. T. Lisowski, T. Luckmann, M. Meade, N. F. Naumova, P. M. Nureyev, L. M. Smirnov, Z. T. Toshchenko, N. A. Trikoz and others.

Many studies of values and value orientations as an object of study considered a certain social group of workers, engineers in research of A. G. Zdravomyslova, V. A. Yadova; youth (K. G. Barbakova, V. V. Gavriluk, S. N. Ikonnikova, V. T. Lisowski and others), etc.

Method. To achieve objectives, scientific methods were applied in theoretical level of research and sociological research methods. As empirical methods of data collection were: analysis of documentary sources, secondary analysis of the data of sociological surveys and questionnaires. Also, statistical analysis was carried out, which was the key indicators reflecting dynamics of intergenerational interactions.

Empirical base of the study is a secondary analysis of the data of sociological research on value orientations and intergenerational interactions, conducted over the past twenty years in various regions of Russian Federation. The most important work are

projects conducted by the Center research values at the Institute of Philosophy Academy of Sciences under the leadership of N. I. Lapin: "Our Values Today" of 1993–1995 years and "dynamics of population values in reformed Russia" [3]; a study that was conducted under the direction of St. Petersburg State University NIIKSI V. T. Lisowski in 1999–2001 case study "Fathers and Sons: Dialogue or Conflict?" [8]; project "Tomsk Initiative", conducted by L. M. Smirnov, I. G. Dubov, E. Sh. Kurbangaleeva, L. G. Byzova, G. D. Nightingale, A. V. Vinarsko, A. Hodonovym, V. V. Petukhov, V. I. Tyupa, A. A. Khvostov, O. M. Zdravomyslova dedicated to the study of the basic values in the context of transformation processes.

The bulk of the article is based on the results of sociological research, conducted in 2013–2014. The survey included population aged 15 years in the amount of 700 people who live in the south of Tyumen and Tyumen region. In order to perform a comparative analysis of generational groups, the study was conducted on a stratified multi-stage sample of related parameters: gender, age, education, socio-professional status, which provided that the margin error is no more than 5 %.

The degree of elaboration. Authors on the basis of an analysis of sociological, cultural, philosophical, sociological concepts separate three main approaches to the definition of value:

1. Value as the most preferred point of view of the individual is independent on circumstances: abstract criteria, which operates by individuals.

Value is determined by N. Luhmann as a point of view, which distinguishes the most preferred in comparison with the others, effects on the action [9]. In theories of H. Rickert values do not belong to the field of objects or subjects to the field, they are independent. If the world consists of reality and values, their variance is a world problem [11]. O. G. Drobnitsky stated: the value is "animated objects". The values we have, therefore, not dealing with the properties of



things as such, but with relationship between people, crystallized in these subjects [2]. M. Rokich defines value as "abstract ideas, positive or negative, are not associated with a particular object or situation, expressing beliefs about human behaviors and preferred purposes» [13]. Values are not supporting an extension to the economy and politics, and generalized representation of people with respect to objectives and norms of their behavior, embody historical experience and express the meaning of a concentrated culture of a particular ethnic group and of all humanity. It exists in every human creation benchmarks with which individuals and social groups relate their actions [3]. According to Durkheim, the scale of values is free of subjective and changeable individuals assessments. Values are part of life of the world or the world of everyday life. This intersubjective world in which people are, on the one hand, creators of social reality and, on the other hand, are constrained by the previously formed social and cultural structures, created by their ancestors [12].

Based on these definitions, value was extracted from the context of a practical-sensuous activity as abstract (symbolic) generalized representation, people operate them and compare them using thoughts, imagination, without resorting to cut and try method.

Thus, according to these concepts, values is desired, preferred for a given social entity (individual, social group, society) state of social relations, principles and practices of social relationships; measure of actual, phenomena; they determine the meaning, the strategy of purposeful activity and thereby regulate social interactions, internal drive activities. In other words, the value forms ideals and forms, and orients a person in the world around us, and galvanize somebody into action. In modern society values serve as a sort of "control centers" of human behavior.

Social Reality is a continuous and tense interaction of objective, socio-economic and personal processes. To reflect this interaction as a reality, it is necessary to deal with those elements of consciousness, which is vitally linked to objective, at the same time live ac-

ording to the laws of personal peace. In addition to the perception (assessment) of reality, they are treated, above all life orientations, goals and values of the person's expectations, hopes, fears and readiness, evaluation of himself and his position in social world. Much less significant is what is called public opinion, i. e., ideological and political views, opinions, evaluations of other people, communities and social institutions. Finding the future, specific life goals, which can act as a guarantor of internal stability and independence of individual is possible when system that generates such purposes is "straight". We are talking about human system of values, which manifest themselves not only in his choice of its objectives but also to use them to their living resources (time, effort, money, information, relationship, relationships, etc.), in the choice of the ways of solution their life problems and issues in types of risk they elected, in selection of leaders and symbols. If the value system is working properly, effectively, human response to external, objective changes is not confined to the acceptance or rejection of the new reality, the new rules of the game [3].

Building a new system of values, giving the man vital reference points corresponding to its identity, guaranteeing him and adapt to changing conditions, and spiritual independence is hard work of individual. It is much more complex than it may appear, because the newly emerging system of values can be viable only if its new elements are more generalized than a substituted them. These last are not discarded, the "new" value includes "old" as a special case. The new system of values is not an alternative, it is not "the opposite" of the old, but more general [10].

2. Socio-cultural approach: the value as an element of a society's culture. Society is understood as a unity of culture and sociality formed and transformed by human activity. The specifics of socio-cultural approach are that it integrates in three dimensions of human life: person in interaction with society, nature of the culture, type of sociality. They are interrelated and are influenced by each other [7].



According to P. Sorokin value is a part of culture, socio-cultural cooperation structure has three aspects: 1) the person as a subject of interaction 2) society as a collection of interacting individuals with its socio-cultural relations and processes 3) culture as a set of values, values and norms that are owned by interacting face and a plurality of carriers that are objectified, socialize and reveal these values. P. A. Sorokin defined value as the highest embodiment of ethical consciousness of society. "Any company has integrated the ethical ideals and values as the highest embodiment of his ethical consciousness" [14]. According to T. Parsons value is an element of culture model [10]. V. P. Tugarinov noted that values "are the good things of life and culture of people of a certain class or society as a reality or an ideal" [2]. Values as an element of culture considered as P. Berger and T. Lukman [12]. F. Woods introduces the concept of "ultimate values" that are universal to all cultures and do not depend on the attitude of people towards them [18].

3. Values as a relationship to the studied parameters. In conceptual scheme of T. Parsons, the term actor (actor) means one who

commits an act, its subject. Modern interpretation of the concept of "actor" has a broader meaning: one who acts, who does this (analyzed, evaluated) action (or act) and, consequently, the actors are not only people, but also groups, communities and institutions. In terms of the value of this approach it is considered in modern researchers values of N. I. Lapina, L. A. Belyaeva, N. F. Naumova, L. M. Smirnova, B. C. Magun, I. G. Dubov and many others.

Results. Consider the results of a survey on the importance and the lost values, which when consolidated gender assessment, a quarter of respondents (23.5 % men and 26.6 % women) indicate the loss of traditional stability of the family while the family itself (as an absolute value) does not take into the list of priorities for higher positions. But "personal happiness in family" is unconditional leader in hierarchy of values, but also loss of this value fixed a small proportion of respondents (16.7 % and 13.5 %, respectively). The distribution of other values on indicators (gender or generation rate) is presented in Table 1.

Table 1

Hierarchy and status of basic values

Value	Indicator
1. Human life as a value itself	age
2. Freedom, in the modern meaning of the term as "freedom for"	age
3. Morality as a quality of human behavior in accordance with moral and ethical standards	gender
4. Personal happiness in family	gender
5. Work as a value itself	age
6. Work as a mean of income	gender
7. Well-being, income, comfort	age
8. Proactivity, entrepreneurship, ability to express themselves, to show up	gender
9. Traditionally, the promptness, dependence on the circumstances	gender
10. Independence, the ability to be an individual, followed by their own criteria, to withstand external circumstances	age
11. Authority as the ability to influence others, to exercise authority over them, to compete and succeed, to win	age
12. Legitimacy of a procedure established by the state, which ensures safety of individual, equality of its relations with other	age
13. Liberty as an archaic "freedom from" limits of the individual will, tending to permissiveness, but not identical to it	gender
14. Stability of traditional family	age
15. Mutual help from children (parents)	age
16. Intergenerational continuity, using the experience of previous generations	age



Analytical approach should be specified (corrected), which requires recognition of the fact that perception of significance (importance) and relevance (loss) of a value is based on not only static, but also dynamic variables, i.e., understanding the value of each individual in a generation, due to the complex and often integral factors. In other words, such as "happiness in the family" is defined in the ratio of "I" and "We", and therefore has a different motivation and behaviors in gender and age aspect [6].

Youth detects external threat from the government reforms in system of education and training under the influence of western ideology and political system. Older generation is more "cautious in their opinions", assuming that all of proposed options (reasons) are taking place in almost equal measures. However, such factors as social and economic reforms, Russia's entry into the world community (globalization), changes in educational system and upbringing, breaking bond between generations have more gender trim, others have age (generation) trim.

Perception of the world is recognized through the concept of "success in life", which is a comprehensive index, in which all determining factors hierarchically disaggregated.

Another confirmation of the "enduring" family values authors recorded in response to a question about the structure of success in life, when more than half of respondents from all age groups are appealing to the most important factor. What particularly interesting is that young people aged 15–17 years (85.7 %), appoints the family as a "support factor" and the same percentage assigns another factor – "to be a respected member of society." And if the first factor is gender, the second is generation.

Evaluation of a set of values using gender and age indicators allowed authors to determine direction and pace of rise/extinction of the importance of certain significant to respondent's perception of the sense of global consciousness. So "Confidence in the future" is dominant for nearly all respondents, with exception of age group 18–25 years, which

nonetheless marked it as important, but not the only value. "Wealth" in any of its interpretation is viewed with increasing effect depending on respondents age, and older age group 52 % said its unimportance and primacy (no gender differences). "Career, power" are essential for entering into professional life and respondents, although there is a slight rise of interest in the value of persons close to retirement age, probably due to purely economic prerequisites (size of pension content).

"Full unlimited freedom" is fixed in gender and generation trim and if in age aspect increase importance of this value comes to the middle age group (39.3 %), it is quite obvious that dominance was "set" by male part of population (41.3 % versus 27 % of women).

"Interesting work" as value is unique in that authors of the trim did not reveal either by gender or by generation features that might be interpreted from perspective of psychological approach: perception of the work (and workforce) as the micro-society, embodies success and status of a person in a social environment that confirmed by results of a survey of related factor, which is "Respect for colleagues and surrounding people." That is why the work should be interesting to perform a central phenomenon in developed model of dissertation (recommendations, proposals).

Then answer is "stacked" in the outline of proposed by authors argumentation. So "Self-esteem", "strong family, good kids," "understanding in family" does not cause discrepancies among respondents. Trim grows in further comparisons. "Freedom of expression" is an age, though small, but fluctuations associated with extinction of significance of this value. "The desire for God, follow his commandments" is a very mixed reaction, as in youth and middle age groups there is an opinion as a "treat with contempt" and even importance of older group was observed in slightly more than half of respondents. Also range of estimates obtained in evaluation of indicator "Getting away from life as much pleasure" when high indifference recorded two polar age groups (15–17 year old and



second is 61 and older); gender differences are not significant. From the point of views of respondents authors concretize system problems due to differences in generation.

In answering this question it is a clear polarization monitored in methodological approach of respondents, as young "rely" on a different value system, and "old men" rely on difference in life experience and if the first put their judgment in formal (static) frame, latter put it into the process (dynamic), when young people are not "willing to listen and learn". This is a conceptual conclusion as differentiation is found on other aspects and prevailing intergenerational presets do not allow specifying and analyzing true causes of difficulties in co-generation. It is obvious that the problem is indicated in communicative exchange and difficulties in this area.

Majority represents satisfaction in relationships with parents, unanimous with some skepticism among very young (15–17 years). Relationship with older generation (grandparents) demonstrates increase in degree of dissatisfaction and depth of contradictions between particularly extreme generations. Reverse flow of information is relationship with children. In the same way we see relationships with friends.

Alignment level in relationship assessments with colleagues were observed in positions "fully satisfied" and "rather satisfied", while men are more favorable to their professional environment (gender setting).

More progress toward discontent was found on channels about social relations as a whole in today's society, when the film was translated from various sources, including media. At the same time, youth are more categorical in negative evaluations.

Modern Russian youth, according to most respondents, rough boorish, aggressive, spiritless, without any ideals, and, what is curious, are very young is even more categorical in self-esteem. It also indicates the presence of negative qualities as envy and malevolence, indifference, lack of will.

As a "counterbalance" (negative compensation) young marked: humor, vitality, interest for life and willingness to accept new.

Average age group has other priority characteristics. Given fact that average age group is the most professionally trained, socialized group, and offset estimates is quite logical and reasonable. Dominates energy, entrepreneurship and business skills, are also characterized by their responsiveness and willingness to help others. This indicates that there is effective communication channels to ensure the existence of a minimum number of communication channels to ensure continuity of transfer of manufacturing experience from "professionals" to "newcomers". With all of this, quality is more pronounced in women's behaviors.

In particular, older generation emphasis on the negative properties of this age group as misunderstanding and rejection of everything new. But this conservatism is not only understandable, but also natural. Illustrative is fact that such lack notice pensioners and people of pre-retirement age. Women are more aware of their technical and technological lagging behind the progress of social development, which is also understandable from the above presented analysis.

However, dominant moral qualities of the older generation should be recognized. Such qualities as decency, honesty, integrity are not in doubt in any groups. And to the less extent there are negative qualities that are prevalent among the younger generation.

Frequency of communication and its quality, thus, determine technological quality of relationship of generations and, in this case, fixing the direction of information channels is extremely important.

Frequency of contact with their parents decreases with age (this is obvious, because there is a natural outflow of the category). Communication with relatives on quality, quantity and need sharply increase in retirement age, which is also understandable and obvious. The same situation in dealing with children, though the need for it is more pronounced among female half of humanity.

Communication with neighbors and acquaintances has a cyclic expression, i. e., it is equally important for both 17-year-olds and 60-year-olds (gender dimension is weak).



Socializing with friends is, on the contrary, has no difference in gender, and age differentiation is weak.

Communication should also be identified in external environment, as a communion of priests with officials, party functionaries, other leaders and colleagues.

It is necessary to designate a certain randomness of such contacts. If we take into account limited circle of friends of each age group, we should assume minimal contacts of young with official representatives and clergy, and, on the other hand, limitations in communication of pensioners with work colleagues. By the way, this fact has expressed deepening professional conditionality "gap" between generations, because we are talking not only about frequency of contacts, but also about level of their content part. Accordingly, there is a discrepancy and information channels, and focus on quality (structure) of information flows.

Design your own future and the future of their country of residence are a characteristic which allows to identify the impact of positive and negative factors for each age group (generation), which can later be used as a secondary analysis when you select social development.

It must be assumed that the wording of the question itself and perception of the term "future" is associated with the quality of population and level of education (development) of youth. This evaluation process is refracted through the eyes of their own children.

In general terms, opinion of respondents coincide, indicating the presence of a single mechanism interpreting environmental data. Thus, according to the majority, it will increase the role of Russia in international arena, but influence of evolutionary trends of the west will have a significant distorting, leading to a growing pragmatism and widening gap in incomes of population. Decrease is expected in value of the family, partly because sooner or later, but same-sex marriages soon will be legalized, and this will affect transformation of fundamental functions of the family. Also there is a growing gap between generation, which caused by increased

pace of changes. There is also an alarming fact about radicalization of opinion of youngest part of respondents, where 57.1 % are probably objectively reflects existing positive and negative trends in their future position. Form of government, asking for respondents, helps to relate basic settings of different generational groups.

It should be noted that today there is no rational and practical need to find compatibility views and values of people of different generations from various age groups. It describes the process of interaction from the position of losing semantic values, cementing link between generations. There is conclusion about necessity of artificial adjustment mechanism of interaction, construction of some structures that affect terms of the inter-communicatory exchange.

Authors named the most significant reasons for such picture "of generations of separation from each other":

1. Acceleration of technological progress, which does not allow to issue (institutionalize) experience within a single generation, and repeatedly depreciating knowledge in the process of active labor.

2. Growing self-centeredness in understanding of roles and family values, leading to self-sufficiency and independence (moral, spiritual and material) of younger generations from seniors, that violated two basic principles of communicative exchange of generations – regularity and continuity.

3. Difference in life rhythms of generations' life, leading to a mismatch speed, content and set of information that occurs between generations, as well as differentiation of terminological apparatus.

4. Social and material stratification of society negates the quality of intergenerational cooperation, when success of life is seen through the prism of well-being, social and professional status, i.e., through the options that for the overwhelming majority of older generation are not typical.

5. Absence of systemic issues in ongoing government economic, social and legal reforms that lead to the loss of stability, stability of opinion within each generation,



which significantly increases the "gap between and within generations".

Discussion. In the world active discussion of theoretical issues of information society was held in late 1970s and early 1980s, when there was a so-called theory about information society, main provisions of which were [1]: 1) in order to replace capital self-expansion, there is a self-expansion of information which sharing leads to the development of new social relations, in which important thing is not property rights but right to use; 2) increase of speed and efficiency of information processing, in connection with a decrease in the cost of these processes has far-reaching social and economic consequences; 3) Information and communication technology is becoming a determining factor in social change, changing outlook, values, social structures.

In the scientific literature there are many different approaches to separation of different social types, different value orientations. A classic example of idealized typology is motivation typology of social action of M. Weber, F. Weinert considers ideal types of M. Weber as abstracted from empirical data [17]. The typological structure of M. Weber, E. Hagen prompted to construct ideal types "innovative person" as opposed to "traditionalists" (personality "authoritarian"). Authoritarian type formed in conditions of social stagnation, innovator – dynamic processes of modern societies [4]. Dichotomy characterizes their features (which are logically derived from theoretical analysis). Based on similar reasoning another researcher Alex Inkeles received a similar typology by empirical classification. Inkeles firstly operationalized properties of traditional and modern personality, then examined their relationship to large statistical studies in different European countries and "third" world, and then showed correlation syndromes sufficiently close to hypothetically given [5].

According to the author's thesis, construction of social and cultural patterns of value orientations with a specific socio-cultural code appropriate to apply the ideal-

typical approach. According to M. Weber ideal type is not a direct reflection of reality, but some thought-construction, some "utopia", which compares and contrasts fact, some "main hypotheses", a discrepancy or coincidence with reality that reveals causal relations development [16].

Modern authors of the study examined concept of social types. "Social type is the ratio of social group to social institution (population dynamics values in reformed Russia, 1996). This attitude is a decision (conservator type) or negative (progressive type) old social institutions, or adoption of existing economic and political denial or acceptance of political and economic denial. As any large critical era is associated with changes in social institutions and forms of social hierarchies of social groups, these social types (especially progressives and conservatives) are stable and repetitive but every time is new content in their social.

Author of dissertation in accordance with N. I. Lapin concept, comes to the conclusion that in conditions of transformation processes in society social types express and reflect social changes and processes significantly more contrast and certainly than do social groups. Social types do not exist outside and independent of real social groups (class, professional, regional, etc.). They exist only in composition of these groups, during their operation and development, as a certain social quality, which has a portion of (more or less) each specific social group. Conversely, social types have an integrating property and grant a set of characteristics of members of particular social groups. However, it should be noted that typology of conventional and boundaries of social groups, obtained on the basis of such concepts, are quite vague, which we saw in analysis of results of followers of N. I. Lapina school. However, it may be that in conditions of social transformation basis for other typologies does not allow to single out any clear and distinct trends, and therefore the study itself does not allow to make specific findings.

All typologies have common warping: economic axis from minimum to maximum



freedom of economic activity (from equality to inequality) and political axis from minimum to maximum freedom of political activity (from totalitarianism to democracy). Intersection of these axes gives the following types: 1) the type of egalitarian least, economic freedom; maximum political freedom; 2) a progressive type: maximum economic freedom maximum political freedom; 3) konsumist type: maximum economic freedom at least political freedom; 4) conservative type: a minimum of at least economic freedom of political freedom. Now there is a disintegration of the old social institutions and formation of new ones. Our study shows a stable orientation of some social types of democratic and civilized choice, other to the old social forms. Social type includes relation to three time vectors: past, present and future.

By themselves, these "phenomena" do not constitute a values (i.e. standards of consciousness and behavior), but the attitude to them is their approval or disapproval is made from the standpoint of a certain value system, host or rejects totalitarianism, either totally or partially. Value system is developed in family, all individual and social experience of individual. Due to the frequency and coincidence of these conditions occur the same name of value-regulatory system of mass social types that integrate individuals in groups of social consciousness, the same evaluating certain historical events and facts.

Conclusion. Summarizing the analysis of empirical data, it should be noted discovered patterns:

Firstly, social problems of life, perceived by all generations, is almost identical, and differences are caused by young radicalism and nostalgic memories of older generation. Gender differences are so insignificant that it is possible with some degree of generalization to talk about the same transformations of consciousness of men and women psychologically explainable dominance of each gender in the practice or sensory-emotional areas.

Secondly, the greatest pessimism is noticed in middle age group, i.e. professionally socialized part of population. Their negative

evaluation due to both technological factors (mode of operation, presence of chronic fatigue, monotony and so forth.) as well as psychological imbalances when achieving success in life depends on unstable external environment.

Third, authors confirm hypothesis of cyclical values and attitudes that characterize the problems of intergenerational interaction with communication products, not the age of contradictions as it is denoted in the notorious formula of "the conflict between fathers and children".

Fourth, authors fix basic values which a priori are accepted by all generations as "axial" (core) values, and even changing the priority rank in a particular age group. Among these values are family, who did not lose their positions, but has acquired new roles, including associated with symbolization of successful socialization of individual.

Fifth, efforts to "synchronize" the pace of life of all generations are destined to failure. That is why the current direction of improvement (adjustment) of inter-generational interaction, authors consider functional specialization of generations.

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