

Socio-cultural factors of formation of value orientations of youth

Statement of the problem. The process of formation and change of the values, as well as the process of socialization, takes place throughout the entire life of a person. In other words, during the process of socialization a person gets their own values, which can vary throughout a lifetime, sometimes quite significantly under the influence of socio-cultural environment. Taking into consideration the fact that the youth is a social group which forms its values the fastest due to age and psychological characteristics, the **relevance of the research** on this subject is clear.

The theory of values as a basis of social action was suggested after the introduction of this concept in the sociology by M. Weber, who stressed the importance of axiological approach to philosophical and logic conceptions and during the research of social phenomena [4].

The concept of values was addressed by A. Schopenhauer, E. Durkheim, T. Parsons, P. Sztompka [25,8,18,25]. The content and nature of values and value orientations were considered in the works of A. Adler, A. Maslow, I. Kant, I. S. Cohn, P. A. Sorokin, V. P. Tuharinov and other researchers [1, 15, 12, 14, 19, 24]. In the domestic school of sociology, the value approach is also widely studied in the works of E. I. Holovaha and N. V. Panina [6,7].

The main material exposition. In order to determine the socio-cultural factors of the values, it is important first to analyze the concept of "culture". Russian researcher V. A. Kondrashov believes that "the culture is what a person does, in contrast to what is done by the nature" [17, p. 323]. Very similar in meaning definition is given by V.S Stepin who defines culture as a superbioric sphere of human activity that is being historically developed and due to which the changes of social life in all its manifestations are provided. Culture preserves and transmits the social experience. It also generates new programs of activity, behavior and communication, which are implemented in appropriate forms and types of human activity. They generate real changes in the life of society [20, p. 525]. I. B. Orlova notes that "in the sociological study of culture it is really important to

highlight its axiological aspect. Being value aspect, its selection makes it possible to combine the elements into the cultural system that in its turn gives an opportunity to provide their interrelations on different levels: on the level of society in general, on the level of social groups and on the levels of the individuals "[20, p. 530]. Given this state of affairs, it is necessary to allocate the factors of forming the values of the individual and social groups.

P.A. Sorokin referred that the major socio-cultural factors that form the personal values are art, science, religion, law, politics, economics, family. etc. [19]. V. F. Levichyeva states that "the major social institutions such as the education system, the media, advertising, associations, corporate organizations, etc. decisively influence the forming of the social position of young people» [20, p. 475]. Thus, we can include the cultural and spiritual spheres of society, religion, ideology prevailing in the country (even if the country is declared no dominant ideology – it is also a kind of ideology), the media, education system, culture (including mass), family to the most important factors of forming socio-cultural factors of value system orientation.

Let us analyze each of the socio-cultural factors forming the youth system of values separately. One of the most important factors of the human values forming system is religion, the cognition of which forms a defined set of rules, according to which a person builds his or her attitude to the world. It should be noted that the norms of religion (talking about traditional religions, not sectarian) usually are optimal rules for regulating human behavior in society. It should be noted that the acceptance and understanding of the human postulates means input of values into the system of socially significant values, despite differences in religious beliefs.

Another effective factor in the formation of the value-orientation of a person is a defined ideology spread through social institutions. Ideology in modern conditions is the foundation of mass awareness. Encyclopedic Dictionary of Sociology offers a definition of ideology as "a system of beliefs and ideas, in which attitude towards reality and to each other is recognized and measured to represent the interests of various social groups, classes, societies" [21]. S. G. Kara-Murza notes that in today's society an ideology has become a substitute of religion and points out that "the ideology justifies political order,

production order and relates to concepts in which a person considers the life in society ... the very first experts who have called themselves ideologues, have quite correctly identified two main areas of spiritual life that need to be controlled in order to program its mind – cognition and communication "[13, p.34-59]. It is to be said that this ideology is the foundation that enables the society to form a single system of values and value orientation of its members, it determines the purposes and means of domestic and foreign policy. Change of the state ideology involves changing the value system of the society, causing destabilization of society (this is what has happened when changing Soviet Communist ideology to Western liberal democracy in the late 80's - early 90's in Ukraine and other countries of the former USSR).

Let us consider details of the meaning and specifics of the liberal democratic ideology, which was taken as a basis for the development of the Ukrainian state and society in 1991 (though with some national specifics). S. G. Kara-Murza said that the formation of bourgeois ideology, which has later become known as democracy is closely linked to the reformation and the spread of protestantism. Bourgeois ideology proclaimed values, economy, austerity, efficiency, functionality, desire for accumulation of wealth, the priority of economic relations to the spiritual ones. [13] In his classic work "The Protestant Ethic and the Spirit of Capitalism" M. Weber said: "People are full of "capitalist spirit" now, if they are not hostile, it is quite indifferent to the Church" [5, p. 50]. With this being said, the bourgeois identify themselves as the economic system and indistinguishable fidelity (friends, relatives), but at the same time protecting traditional values, such as religion, family, morality, while believing in their sincerity (but often only declaring and not implementing these values) [13].

It should be stressed that the modern era puts a specific mark on the ideology and it may be noted that the most developed countries in Europe and America are characterized by a predominance of bourgeois democratic ideology, where economic benefits and social stability are valued the most. The current system of values proclaimed in the ideology of a democratic society has undergone significant changes from the times of capitalism, which were described in the Weber's work. To support this fact B.S. Yerasov states that the basis of the democratic ideology consists of considering the values of achievement and success

(wealth as an economic category), the value of private property (providing the right to citizenship in the world of owners), individualism (independence of the individual from society and the state), value of the rights (codified system of rules, the observance of which is ensured by the state), the value of activity and labor, the value of consumerism (extended use), the value of universalism (distribution of values of the Western society in other cultures), belief in progress (new is better than old) and respect of the science and technology (standby of practical science to solve social problems) [9]. In general, we can agree with the point of view of the Russian scientist, except for the fact that in modern bourgeois-democratic societies the value of labor is rapidly decreasing and the work ethic of the population is degrading, while the value of the consumption (consumerism) is confidently coming to the foreground; the belief in progress is not as straightforward as in the beginning of XVIII-XX centuries, and attitude toward the science among the general population (including in post-bourgeois) is more utilitarian rather than creative.

Since the early 90-ies of XX century in Ukraine the transition to democracy was carried out in a small period of time, that is why there was an ideological and therefore political, economic and social crisis. Values of Soviet society were less than for a generation replaced with the values of the democratic ideology (in the Western sense). As a result of globalization, Ukraine is attached to the values promoted by mass culture (one of the most active consumers of which is youth), Western society. Thus, spontaneously the ideology of Western liberal-democratic society is formed in Ukraine, without taking into consideration the national mental characteristics and socio-economic processes taking place in the society.

Mass media influence on the values of young people greatly, in modern society Mass Media is leader in the communications system of the individual. I.V. Ladodo believes that "the media is the general name for modern technological means of information addressed to an almost unlimited number of people... The purpose of the media is strengthening spiritual values of a particular society and influencing the thoughts (ideological, political, psychological, etc.), evaluation and behavior. In modern societies, the media are used as tools of propaganda, advertising, dissemination of culture, the ideological and political struggle and management. The nature of their activity is

determined by the social nature of a particular society "[20, s.580]. S.V. Borisnyev defines the mass media as "social institutions: the periodic print (newspapers, publishing houses, press agencies), radio, television and the Internet which collect, process and disseminate information on a massive scale" [3, p . 263]. It should be stressed that today the media is a powerful social institution that shapes the values and norms of the society and broadcast a certain ideology.

The influence of the media on the formation of individual values has been investigated for a long time - the first studies appeared in the nineteenth century. But today, the topic is still relevant because of the emergence and development of new media and new ways of influencing the value orientation of people.

In today's world information flows are continuously intensified. People in modern society can accept and analyze all the incoming information, so the information is processed in order to highlight the minimum which is necessary and possible to understand. Therefore, the minimum of information that is needed for a human life in modern society has become a tool for operational manipulation of people. Media, providing and disseminating the timely information in a "ready to use" the most attractive way, actively influences the value orientation of the individual.

In the context of the research, the modern media should contact the theorists of postmodernism who have devoted much of their much of his work to the influence of media on social processes. They have noted that the media are the convener of mass information and communication processes. Media, as they claim, are beginning to define the direction and nature of social processes and have become an active element of social control, and act as a "forced socialization" creating value orientations of young people [20]. G. Debord and J. Baudrillard believe that the transformation of society is taking place due to "cultural mediation" through mass media. This media form an artificial world of images that does not match with the reality of the individual and separate the individual from it. In postmodern theories it is stated that the social relations between people are mediated by the images that create information intermediaries (eg the media), hence the term of "society of the spectacle" has appeared. That individual's actions are evaluated based on their perceptions of compliance with this image that an individual has to be in

society. According to J. Baudrillard, the production of the symbolic values, created by the media, create a new reality - "hyperreality", which is increasingly moving away from the material world. The world that surrounds the individual becomes a virtual, symbolic reality, that consists of significant images of objects, signs and symbols only [2]. With this being said we could agree only partially, because the complete virtualization of society is far, on the other hand it is the fact that the role of the media and virtual mass communication in the twenty first century will only grow, and with its growth it will increase their role in shaping the values of society and different social groups.

The education system is one of the most important social institutions, influencing the values of young people. V.P. Ivanov believes education is not only the tool but also the purpose of cultural development, resulting the integration of knowledge in a person's world, self-awareness and goal-setting to limit the level of generalization [10].

Today's educational system is a multilevel, but traditionally focuses on the secondary education, as it has the longest learning process. Also the assimilation of socially significant values takes place in school. So the school is one of the most important factors of social development. S.G. Kara-Murza rightly states that "school – is one of the most constant, conservative social institutions," genetic "matrix of culture. According to this matrix appear next generation ... the task of the school is certainly not about to give people the skills and information to resolve individual practical targets, and to "monitor the path " [13, p.247]. In other words the main aim of the school is to give people a complete picture of the world and their roles in this world, rather than a set of practical skills for everyday life.

The current crisis of Ukrainian education system, connected with the changes of the social status of professionals in the community (falling of many trades prestige), lowering of educational potential and significant differentiation of educational establishments in terms of training caused the necessity of education reform. I. M. Ilinsky notes that new forms of learning, especially pay forms, strengthen social differentiation of the population [11]. In addition, there are contradictions between the social need of society and the problems in organizing the formation of spiritual values of pupils and students. Currently it was implemented a series of regulations that seek to recover the value-orientation

function of educational institutions. In particular, these steps are mentioned in the National Development Strategy for Education in Ukraine for 2012-2021 [16].

Prominent factor that affects the formation of values of young person is the family, as the primary institution of socialization that provides the interaction of the individual and society, forms the priority value in the value orientation. It is advisable to note that socially significant values initially acquired in the family will continue to direct and define the future human activity. Zh.T.Toschyenko notes that "the most important role of the family in the beginning of his life, when the moral, psychological, emotional bases of personality laid" [23, p. 293].

Regarding the value of socialization and cultural development of the child in the family V.V.Stolin said: "The introduction to specific people in specific relations and imitating them, the child while still attached to the culture in general" [22, p. 28].

In adolescence, the peer group greatly influences on formation of values , presenting values youth, opposes the values of "adult" (teenage nihilism). Teens wanting to find their place in society according to their ideals, trying to declare the values of freedom, the denial of moral standards, believing that the "old" values do not meet the requirements of modern times. The path of personal development during adolescence provides a possibility to compare lessons and declared values, the ability to adjust the formation of each person values. It should be noted that this interpretation of the question can be applied not only to the younger generation, as it is known that any person is constantly in the process of socialization responding to changes in social and cultural environment.

Of course it should be noted that the role of family relationships diminishes in modern society. S.G. Kara-Murza connects these processes first of all with the socio-economic factors [13]. The role of the traditional family, of course, will gradually be negated where one person can be economically independent. This process can be seen on the example of Scandinavian countries - where a high level of social and economic development reduces the role of the traditional family. The capital of Sweden - Stockholm today called the first "post-family" city in the world.

Thus in Ukraine (as in the whole of Europe), there are two opposing trends: the extension of education time, and extending the socio-economic dependence of young people on the older generation and the second trend, earlier entry into the labor relations mostly with young people (by temporary work), hence their partial independence from the parent family. This causes a change in the social functions of the family, when not the socio-economic characteristics but socio-cultural needs (spiritual intimacy in interpersonal communication) determine the value of the family for young people.

Conclusion. So in today's society there are so many social and cultural factors that affect the value and values of youth. Social institutions such as religion, state ideology, the media, education system, family form the young man's values, so the analysis of spiritual values and social processes is the one of the priority directions of research in modern sociology since monitoring the valuables system (especially the values of the younger generation) we can judge the culture and humanistic potential and prospects of society.

Now it is obviously that almost all modern social institutions expect radical changes in the 21st century, so the research of the social and cultural impact on the young people will remain to be relevant in the future.

List of references:

1. Adler A. Nauka zhit` [Science of Live]: Trans. from English. - Kiev: Ro Roua, 1997. – 288 p. (rus)
2. Bodryiyar J. Sistema veshchey [System of Things] – Moscow: MGU, 1995. – 238 p. (rus)
3. Borysnev S.V. Sotsiologiya komunikatsyy [Sociology of Communication] – Moscow: Unity-DANA, 2003. - 270p. (rus)
4. Weber M. Izbrannoe. Obraz obshchestva [Favorites. The Image of Society]: Trans. From Germ. – Moscow: Yurist, 1994. – 142p. (rus)
5. Weber M. Protestantskaya etika i dukh kapitalizma [Protestant Ethics And the Spirit of Capitalism] / Trans. from Germ. - Ivano-Frankivsk: East View, 2002. - 352 p. (rus)

6. Golovakha E.I. Suspilstvo, shcho transformuetsya: dosvid sotsiologichnogo monitoringu v Ukraini [Transforming Society: the Experience of Social Monitoring in Ukraine]. - "Democratic Initiatives foundation", 1997. - 154 p. (ukr)

7. Golovakha E.I., Panina N.V. Socialnoe bezumie: istoriya, teoriya i sovremennaya praktika [Social Madness: History, Theory and Modern Practice]. - Kiev. Abrys, 1994. - 168 p. (rus)

8. E. Durkheim. Tsennostnye i realnye suzhdeniya [Values and Real Estimation]. / Sociological Studies - № 2 - 1991. - Moscow, 1991. - P.24-30. (rus)

9. Erasov B.S. Socialnaya Kulturologiya [Social Cultural Studies]. – Moscow: Aspect-Press, 1994. – 472p. (rus)

10. Ivanov V.P., Bystrytsky E.K. Mirovozrencheskaya kultura lichnosti (filosofskie problemy formirovaniya) [World outlook culture of personality (philosophical problems of formation)] / Ed. V.P. Ivanov - Kiev, "Naukova Dumka", 1986. – 298p. (rus)

11. Ilinsky I.M. Negosudarstvennye vuzy Rossii: opyt samoidentifikatsii [Non-State higher establishments of Russia: Experience selfidentification]. – Moscow: Publishing House of the Moscow Humanitarian University, 2004. - 352p. (rus)

12. Kant I. Traktaty. – Izdanie vtoroe [Treatises. - Second edition]. – Saint-Petersburg: "Nauka", 2006. – 552p. (rus)

13. Kara-Murza S.G. Manipulyatsiya soznaniem [Manipulation by consciousness]. – Moscow: Eksmo-Press, -2001.832p. (rus)

14. Kon I.S. V poiskakh sebya: lichnost i eye samosoznanie [In selfsearching: personality and it's consciousness]. – Moscow: Politizdat, 1984. -335p. (rus)

15. Maslow A. Po napravleniyu k psikhologii bytya: Religii, tsennosti i perezhivaniya [For a direction to a psychology of a Genesis: Religions, Values and peak-experience]: Trans. from English. – Moscow: Eksmo-Press, 2002. - 272p. (rus)

16. Natsionalna strategiya rozvytku osvity v Ukraini na 2012-2021 roky [National Strategy for the Education Development in Ukraine 2012-2021 [electronic resource]]. - Mode of access: <http://www.mon.gov.ua/images/files/news/12/05/4455.pdf> (ukr)

17. Noveyshiy filosofskiy slovar [The Newest Philosophical Dictionary] / V.A. Kondratov, D.A. Chekalov, V.N. Koporulya. - publ. 2nd. – Rostov-on-Don: Fenix, 2006. – 652p. (rus)
18. Parsons T. O structure sotsialnogo deystviya: Sbornik [About a Structure of Socio Actions: Collected]: Trans. from English. – Moscow: The Academic Project, 2000. – 879 p. (rus)
19. Sorokin P.A. Sotsialnaya i kulturnaya dinamika [Social and Cultural Dynamics]. - Saint-Petersburg: publ. Russian Christian Humanitarian institute, 2000. – 1054 p. (rus)
20. Sotsiologicheskaya entsiklopediya V. 2 t. T.1 [Sociological Encyclopedia: In 2Vol. Vol.1] / National Scientific Fund / Ch. ed. V.N. Ivanov – Moscow: Mysl, 2003. - 694 p. -Vol.2 – 863p. (rus)
21. Sotsiologicheskii Entseklpedicheskiy slovar [Sociological Encyclopedic Dictionary] / Ed. G.V. Osypova. – Moscow: INFRA-M-NORMA, 1998. – 488p. (rus)
22. Stolin V.V. Samosoznanie lichnosti [Self-consciousness of personality]. – Moscow: publ. by Mosk. University Press, 1983. – 204p. (rus)
23. Toshchenko Zh.T. Sotsiologiya [Sociology]. – Moscow: UNITY, 2005. - 640p. (rus)
24. Tugarinov V.P. Teoriya tsennostey v marksizme [Theory of Values in Marxism]. - Leningrad: publ. by Leningrad University Press, 1968. – 156p. (rus)
25. Shopenhauer A. Mir kak volya i predstavlenie [World As Will and Presentation]: trans. from Germ. – Moscow: Nauka, 1993. – 669p. (rus)
26. Shtompka P. Sotsiologiya sotsialnykh izmeneniy [Sociology of Social Changes] / Ed. V.A. Yadov, Trans. from Engl. A.C. Dmitrieva. – Moscow: AspektPress, 1996. – 223p. (rus)