

Youth Worldview Self-Identification in the Context of Globalization

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Abstract: The following article presents the results of the survey about ideology of modern students in Russia and also their values in terms of dealing with the crisis of personal identity, caused by the change of the "world view" as a result of such processes like social transformation and globalization. Moral values represent an important, if not the major part of the ideology of every personality, because the worldview belongs to a special structure of an ego consciousness, which helps to define the main personal aims and the meaning of life of a human being. The authors of the article developed their own questionnaire; they also used the test M.Rokeach "Ranking of values". Mathematical processing was carried out by the usage of the correlation coefficient r K. Pearson.

Key words: Value orientations • Worldview • Patriotism • Morals

INTRODUCTION

The process of globalization is an inevitable and necessary stage in the civilization development. However, it is accompanied by many contradictions and negative consequences. In the context of the world globalization, there arises a question of national state worldview identity preservation and civil liability awareness on the part of a young generation. Otherwise, the national elite is not formed, partial loss of national originality (uniqueness) and national mentality take place. Social identity, on the whole, is the most important condition of a person's moral and mental health. Especially it is important during the periods of multifaceted transformations in the society. This very situation is being observed now in Russia when former stable norms are ruptured and new ones are being formed. An individual moves from one social and economic stratum into another, from one system of concepts and values into another and so on. Naturally, some part of the population, rather big one, experiences the sense of their integrity, uniqueness and significance loss. This process supplemented by the former state system reorganization results in the decrease of an individual psychological stability, existential vacuum and consequently, it generates social deviations.

The problem of personal identity has been studied by a number of scientists from different countries. E. Erikson [1] was the first who scientifically developed the concept of identity in connection with adolescence psychology and crisis peculiar to it. Developing E. Erikson's theory, J. Marsia [2] offered the concept of ego status-identity in different life spheres, in particular, in the sphere of ideology which he understood as self-identification in policy and religion. Waterman A.S. [3] developed the value-volitional approach, C.R. Rogers and E.S. Fromm [4] and others-existential-humanistic, Russian scientists (for example, V.A. Yadov) the structural-dynamic approach.

Identity in psychology (according to E.N. Erikson) includes the continuity of all aspects of one's own "self" in the past, present and future; sense of unity, uniqueness and originality of one's own personality, feeling of belonging to social ideals and values of that group the person refers himself to, sense of social support and recognition. In sociology social identity is understood as the person's embeddedness in social categories subjectively interpreted by him, which are associated with definite "world views", values and norms, person's life plans. If they are exposed to severe deformations, then they are, undoubtedly, reflected in the person's mental status; the increase in psychological

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disorder, drug and alcohol consumption, criminal deviations during periods of global transformations testify to this.

Social identification is closely connected with worldview self-identification because, without changing their "world view", the person will not be able to find adequately his place in the changed society.

The worldview search, especially intensive during critical periods of a human life, is, first of all, the process aimed at the realization of need for meaning of life, awareness that life is not a set of casual events but an integral process having a definite direction, continuity and sense. Worldview search includes a personality social orientation, self-awareness as a part of the social community (nation, class, layer, social group, etc.), the choice of their future social status and ways of its achievement.

We have attempted to investigate the worldview of youth studying at higher education institutions in the aspect of patriotism, civic consciousness-marginality. There was developed the questionnaire "Patriotism and civic consciousness" to carry out the social-psychological research to reveal the peculiarities of senior students' feeling of patriotism and their civic position. Students were offered to range the qualities of a patriot-citizen given in the table in accordance with their characteristics of a person as a patriot of the country. Then, they had to range the same qualities to reveal their own level of these qualities formation, i.e. they were offered to carry out a self-assessment of these qualities representation in the personality structure. According to the results, there was created the personality image of an ideal patriot of the country as it was seen by students.

The most significant qualities of a patriot from students' point of view are as follows:

- Love for the country, native places,
- Readiness to defend their motherland,
- Self-awareness as a citizen of Russia,
- Responsibility for its future,
- Pride of spiritual and material wealth of the country,
- Respect for traditions and customs of the nation,
- Knowledge of history, traditions and customs of the nation,
- Acceptance of problems of the nation of the country, readiness to endure its hardships.

Then, the self-assessment of patriotic qualities expressiveness was determined for the whole sample of students. The following stage was the computation of

students' patriotic qualities self-assessment correlation with their ideas of an ideal patriot. In general, it was poor as for the sample of students under study (Pearson correlation coefficient $r = 0,3$) [5].

Thus, the received results show that students do not consider themselves as patriots of their country or consider that these qualities are underdeveloped. This, in turn, suggests weak civil worldview self-identification, i.e. young people getting higher education do not connect their personal destiny with the destiny of their country and, therefore, are not aware of their responsibility for its further development, do not see connection between life of the individual and the country as a whole. Such worldview, undoubtedly, finds reflection in economy; an economy crisis in Greece, a mortgage crisis in the USA can serve as an example for this. In contrast, South Korea, Germany, Japan, Singapore and other countries give us examples of opposite character.

The complexity of the society transformation process makes it necessary to consider this process in compliance with the main measurements of public life-personal, cultural and institutional. One of the aspects of globalization in the sphere of culture is consciousness rationalization in accordance with scientific knowledge, worldview and confessional "pluralisms". From this point of view, we are interested in changes taking place in the minds of the most enlightened part of young people students in the period of society transformation, especially in their worldview.

M. Weber's researches have become the theoretical source of the present day concept of the society transformation. According to Weber, modernization (he gave it the term "rationalization") is the process of supplantation of three main types of social action-value-rational, traditional and affective-by a purposeful rational action. According to Weber, really proceeding behavior of the individual is oriented in accordance with several types of action at the same time. There are purposeful rational and value-rational and affective and traditional moments in it. In different types of societies these or those types of action can prevail. In traditional societies, traditional and affective types of social action and in an industrial society-purposeful rational and value-rational types dominate. Weber was convinced that rationalization of a social action is a historically universal tendency. He wrote that one of the essential components of action rationalization is the replacement of internal commitment to habitual manners and customs by the systematic adaptation to interest considerations. This process does not cover the concept of action rationalization. The latter can proceed both

positively-in the direction of conscious valuable rationalization and negatively-not only at the cost of manners destruction, but also at the cost of supplantation of affective action and, finally, at the cost of supplantation of value-rational behavior in favor of purely purposeful rational at which values are not trusted [6].

For this reason, the research of moral values of modern youth is of great interest. Moral values are an important, if not the main component of a personality worldview as the worldview is a special organization of consciousness which carries out the function of the spiritual-practical organization and rebuilding of the whole world order, the definition of fundamental goals and meaning of human existence.

In philosophical literature the worldview is considered as a component of social consciousness and the central world outlook problem is the problem "individual"- "world", i.e. the problem of interrelation of the individual's world and the world of his environment. The moment of interconnection of all phenomena is the "attitude" as a philosophical category. The actual specific of worldview is that it is the method of person's orientation in the world. The functions of worldview are to solve the most important problems of human life in the natural and social world. Hence, it is clear that the functional center of worldview is not knowledge as such, but self-consciousness: it expresses the "world line" of his life-sustaining activity, the basic imperatives of his behavior and meaning of his existence. Thus, the essence of worldview is the definition of interrelation and relationship of the person's world and the world of objective reality surrounding him.

It is known that all forms of social consciousness find the reflection in worldview, i.e. the worldview consists of scientific, philosophical, socio-political, religious, legal, moral and esthetic views, convictions and ideals. Therefore, the authors have developed a number of questionnaires to diagnose the level of students' worldview maturity, morals and patriotism.

Studying in a higher education institution, joining the sphere of new relations, student's youth consciously change some behavior samples, strive to acquire characteristics of their professional identity. Social attitudes can be formed both in accordance with the dominant value system in the society and in formulating their own strategies.

Thus, there should be taken into account the heterogeneity of a modern student social profile, in particular, the difference of nationalities and faiths. In the Russian Federation the most numerous are the Russians (the main religion-Christianity) and the Tatars

(the main religion-Islam). This circumstance was taken into consideration in the research. It was carried out in a number of higher education institutions of the Republic of Tatarstan, the Russian Federation. The representative sample made more than 400 people.

As the results of questioning show, among students of the Russian nationality there prevails the opinion that it is necessary to adhere to morality and decency communicating with any person. According to Tatar students' opinion, it is necessary to be moral (decent) first of all with the family. 76,9% of Russian and Tatar students consider that morals is not only something religious, it exists in other spheres of life too. The answer of all questioned students (76,9% of Tatar students and 100 % of Russian students) confirm that a person can be moral even if he is not a believer. The analysis of obtained data allowed to come to the conclusion that not in each case students identify decency with the fact that it is necessary to treat other people as they treat themselves. Only 23-30% follow the principle "treat another as yourself". At the same time in the student's environment the opinion on absolute respect for elderly people prevails-92,3%.

Practically every respondent defines concepts of morality and moral more as secular ones, than religious. However, along with dominating opinion that decency, honesty, conscience are not illusion (92,3% of Tatars, 84,6 % of Russians), nevertheless, the majority of students are sure that in the modern society, as well as in the nature, the strongest survives-92,3%. 61,5% of Tatar students are inclined to believe that decency and morals are obligatory concepts for the humanity. For 53,8% of Russian students decency and morals in the society today is not an actual question, there are more important problems in the society. However, the number of students (53,8%-Tatars, 61,7%-Russians) who follows the principle "the end justifies the means" is prevailing.

Situational approach is peculiar to the majority of students in case if they become the witness of a dishonourable act. According to the results of questioning only 7,7% of students will interfere with the event. 53% of Tatar and 70% of Russian students consider that there are more decent people than dishonest. The majority of our respondents have the opinion that the loss of moral is the characteristic feature of the present time. They consider that morality was more appreciated in the past (54% of Tatar students, 100 % of Russian students), however they hope that it will be appreciated more in the future. 61% of students noted the lack of debates and other forms of discussions on moral problems in higher education institutions.

Thus, the majority of students perceive morality rather as an ideal than necessary quality of the person. The life postulate "the person is a friend to another person, but I am the only one for myself" is widespread.

Our researches allow to agree with the opinion that students' value orientations showed the change in comparison with the last decade, that is connected with the increase in ethical values significance and some decrease in the significance of the pragmatic values that were rather highly ranked at the end of the twentieth century [7].

A number of authors indicate the connection between worldview and personal values, value orientations. D.A. Leontyev writes "Personal values represent the "tinned" relations with the world, generalized and processed by cumulative experience of a social group"[8]. This practically reflects the essence of worldview, as the functional center of worldview is not knowledge as such, but self-consciousness: it is addressed to the person, expresses "the world line" of his activity, major imperatives of his behavior and the meaning of his being.

In modern Russian researches, personal values are considered as a complex hierarchical system which is situated on the crossing of the need-motivational sphere and worldview structures of consciousness. G.E. Zalessky connects personal values with the concept of "conviction" which is one of the worldview structural components. The conviction, in his opinion, represents "the conscious values which are subjectively ready for realization by using them in socially orientated activity"[9]. "In worldview the values and ideals are not only highly significant content for the subject: they absorb all the problematicity of a particular personality being" [10].

The consideration of the personality value system as the system of his convictions has become widespread in the American social psychology as well. M. Rokeach defines values as "a steady conviction that a specific mode of behavior or final goal of existence is more preferable..." [11]. Thus, studying value orientations, we can get the idea about a personality complete worldview, instead of its separate parts.

Using M. Rokeach's test, we investigated three age cohorts: teenagers (14 years), early youth (17-18 years), youth (20-22 years). 428 schoolchildren and students of the Republic of Tatarstan were recruited for the experiment.

Priorities of teenagers were expressed in the following values: friends, happy family life, health. The least attractive values are: happiness of others, love, inner harmony, freedom from doubts.

The period of early youth is characterized by preference of health, life completeness and emotional richness, happy family life and love. The last places took: entertainments, self-confidence, creativity, happiness of others, knowledge.

The youth keeping priorities of health, love, happy family life, supplement them with a financially secure life as one of dominating values. At the same time, happiness of others, entertainments, creativity, productive life (i.e. the most complete application of their opportunities, forces and abilities) come last.

Let us note the pragmatism of modern youth thinking in contrast to previous generations (altruistic values-"happiness of other people"-take the last places in all surveyed age cohorts). That fact that creativity as a value also takes the last place among preferences of young people who are getting higher education causes some anxiety. Hence, it requires further study.

At the same time, as it is seen from the results of the investigation according to M.Rokeach method, the family is an invariable value in all age cohorts, from 14 to 22 years. Thus, the family in Russia is that main agent that mediates all external social influences forming youth worldview, it is here where the person's worldview self-identification in its main spiritual-moral aspects takes place.

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