

MODERN RUSSIA: IDEOLOGY, POLITICS, CULTURE AND RELIGION

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The author of the article analyzes a phenomenon of conspicuous consumption in Russian modern society. The author notes that in modern Russia conspicuous consumption came out of the shadow and was legalized after the longstanding ban. However, in Russian conditions, in a situation of “excess consumption,” it differs in vulgar and demonstrative forms of appearance with explicit semi-criminal spin and lexicon.

According to the author in Russia it is being formed the society of social ill-being. Deformations of the social atmosphere and loss of sense of vital integrity by society and people lead to “washing out” of a concept of human worth.

Nowadays fundamental changes come into antagonism with established for centuries standardized culture, generating strife

and various contradictions. At the same time renewal of culture is implemented through the chaos serving as a pre-condition for formation of a new order and means of process synchronization in social and cultural spheres. The ontology of conspicuous consumption is embodied in society where formation of a certain way of life which can be conditionally called "consumerism" becomes the result of occurring transformation. Hence goods and services are capable to act as certain "knots" of social relation, as "keys" to penetration into elite strata of society which is actively stratified according to consumer scents.

The author notes that processes of transit of society from one socio-political organization to another are followed by violation of social relation and weakening of social control. Washing out or disorganization of social structures, loss of utility of norms or values by which members of this society were guided before in their living, – all this is a basis for distribution of non-normative forms of response to the facts of surrounding social reality. The social uncertainty acting as a special condition of a social object and a phenomenon becomes a condition of existence of similar one.

The phenomenon of sociocultural crisis is closely connected with a concept of social uncertainty, and the society going through it is qualified as a crisis society. It is distinguished by a combination of corresponding indicators and characteristics of sociocultural qualities affecting political, economic, production spheres and also such indicators as disintegration of social groups, institutes, loss of personal identification with former structures.

Conspicuous consumption in its modern form relies on the idea of consumerist society in which the high standard of life has to be guaranteed to each member of society. However, "the consumer roundabout" did not lead to anything positive. It only fueled consumer expectations and significantly enhanced manipulative role of marketing, advertising and fashion. As a result, the "prestigious" (symbolical) value of goods as a certain

index of a steady position of a person in the internal competition and life circumstances advanced to the forefront. The specifics of conspicuous consumption in such society are caused by existence of immature economy and immature consumers who got access to resources and only just satisfied their basic needs.

The author points at the lack of the areas of living in Russia, consumerism and certain life attitude and norms distinguishing extravagant lifestyle it is possible to demonstrate the status only by means of “external” indicators – clothes, car, accessories and expensive prestigious services.

The author comes to a conclusion that consumerism in modern Russian society as the cultural and ideological phenomenon which replaced former ideology more and more gains dominant value. The nascent stage of consumerism in culture is mainly distinguished by development of a new way of life, new cultural and social practices, realized in this context. Particular characteristics of the Russian consumerism is connected with the fact that consumption values “experience” a certain resistance from traditional values, and their “appeal” is often caused by novelty of phenomenon and new social and economic opportunities.

In the 90s conspicuous consumption became a component of developing and new social reality. The process of primitive accumulation which converted into state property redistribution gained strength. Those who got much money wanted honor and respect. At the same time conspicuous consumption was not limited to a small group of rich people. The main body of the people of moderate means also wished to look rich at least in appearance. So the mechanism of conspicuous consumption worked. At the core of psychological set of a “consumer” defined as hedonistically irresponsible there is inability to anticipate and consider consequences of their actions, to correlate them to “the principle of reality.” Opinion polls show that the modern Russian inhabitant is immeasurable distinguished by his existence in the world of illusions which are generated not only by its personal

imperfection, inability to understand correctly and reflect the world, but also the surrounding cultural environment imposing on a person a set of myths and stereotypes inherent in it.

The author presents interesting results of the opinion poll held by Yu. Zimmerman about features of conspicuous consumption of modern youth in Russia. Researches showed that during transition in Russia there was a devaluation of moral values. Only 47% of respondents consider that "the most important ornament is plaid conscience," 30% – claim that "the conscience voice does not always sound audibly," and 23% – believe that "the conscience needs to be had, but it is not obligatory to use." At the same time the sociologist shows that under the weight of various institutes, including advertising, fashion, mass media, there is an active expansion of consumer culture of hedonistic type.

Unlike the developed and socially stable societies, consumerist society in Russia is formed in crisis social space as separate loci. At the same time the great majority of the population is content with virtual consumerist society which it observes on their TV screens, in supermarkets and on the streets of megalopolises. Many researchers write that the content of modern social and economic development of Russia, creation of the corresponding attitudes and ways of thinking are in many respects predetermined by those business models which were created and functioned prior to market transformations. The past still affects. Owing to this fact in society to this day there is the Soviet hatred to "speculators and profiteers," to a habit to live "covertly," only now absolutely other forms of conspicuous consumption act as deficiency.

In conclusion the author comes to the point that at the moment Russian society is more and more disoriented in the world of senses, pulling away from its ontological origins. It leads to social ill-being in it. As a result, the ontology of conspicuous consumption materializes in society, differing by an abruptness of social relations, lack of distinct cultural values, standards, norms and the rules of conduct that allows to speak

about transitional state of the former Soviet Union territory. In these conditions it is being formed the consumerist way of life when the consumed goods and services as symbols of success, prestige and social ascent turn a “prestigious” way of life into a goal in itself.

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ELYOR IBRAGIMOV. MANIPULATIVE TECHNOLOGIES ON CHANGE CONSCIOUSNESS AND BEHAVIOR OF YOUTH // *The article was written for the bulletin “Russia and the Moslem World.”*

Keywords: geopolitical competition, manipulation, manipulating technologies, types of manipulative technologies, chain of manipulative technologies, elements of manipulative technology, purpose of manipulation, manipulation functions, manipulation methods, manipulation styles, principles of manipulation.

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Abstract. The article substantiates the thesis that geopolitical competition at the beginning of the new century led to the emergence of various manipulative technologies, which are often used to change the consciousness and behavior of young people. The author makes an attempt to determine the essence, content and main features, to classify the structural components of modern manipulative technologies based on various facts and logical arguments, the social threat of these technologies is revealed.