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**SCRIPTS AND SIMULACRA IN FORMATION OF THE RUSSIAN
CIVIC IDENTITY**

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Abstract

Identification and substantiation of sociocultural factors in citizen socialization updates the concept design of sociocultural causality in formation of school student civic identity, adequate to the modern sociocultural practice, assuming substantiation and development of a structural and functional model of social mandate for the content of school student civic identity in Russia. Results of this research identified and substantiated sociocultural archetypes (mythologemes) of the Russian society; features of the Russian mentality; definition of identity scripts and sociocultural simulacra in socialization of a Soviet person; identity scripts of the Soviet society; crisis symptoms in identity model of the Soviet society; sociocultural factors typical of socialization of a modern Russian citizen; crisis symptoms in socialization of a modern child; new sociocultural simulacra in socialization; succession in identity scripts of the Russian society; crisis of the sociocultural simulacra of the Russian society. Risk factors typical of the civic identity in the modern Russian society have been determined. Identification and substantiation of scripts and sociocultural simulacra in formation of Russian civic identity in school students assumes correction of commemorative practices and territories, revision of leading models (paradigms) of civic identity formation in school students, identification and substantiation of educational patterns and techniques applicable to formation of civic identity in school students.

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Keywords: Russian civic identity, identity script, sociocultural simulacrum, archetype, mentality, mythologeme



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1. Introduction

In recent decades, sociocultural situation in Russia underwent serious changes. The changes impacted many domains of society and resulted in transformation of social interactions, system of social values and priorities. Our country is slowly and painfully moving on its way to a constitutional democracy and establishment of legal institutions of a civic society. Success in this undertaking depends not only on economic development, perfection of legal framework and modernization of legal relations, but also on personal preparedness to live in new cultural, economic and socio-political conditions, identifying it with one's future civic duty.

History teaches us that results of social transformations have always been dependent on presence or absence of a certain content in civic education that reflects interests of a significant part of society, thus providing effective formation of personal civic identity. Only a conceptual substantiation of civic identity formation in schoolchildren makes possible such results as informed socio-political choice on behalf of citizens, common national and ethnic identity, prospective and effective strategy of social development, distinctive place in the modern community of nations and states.

Today's youth is one of the least protected population strata. In the context of spontaneous civic socialization, a modern school student faces several different perceptive models of the civic society (nostalgic totalitarian, pragmatic authoritarian and regulatory models of the civic society), each of which aspires to being a universal value while contradicting each other. As a result, obtaining a civic identity becomes problematic for a person, it gives rise to issues of sociocultural anomy and devaluation of civic traditions. There are many causes for such developments. The Russian state also takes a part of the blame for the situation, largely due to absence of an integral system aimed at formation of civic identity that takes into account socio-cultural causality of changes in identity positions of citizens during the civic society development.

2. Problem Statement

Analysis of essential properties of socio-cultural causality of civic identity formation in school students allowed formulating a number of contradictions:

- between sociocultural causality of the changes in student civic identity formation and a lack of scientifically substantiated model of social mandate for the content of a student civic identity;
- between the needs of educational practice in conceptual substantiation of student civic identity formation and a lack of a scientifically substantiated concept describing formation of student civic identity in the current sociocultural context.

These contradictions between existing and desired for educational practice determined the research problem, which lies in identification and substantiation of sociocultural factors in citizen socialization and updates the concept design of sociocultural causality in formation of school student civic identity, adequate to the modern sociocultural practice, assuming substantiation and development of a structural and functional model of social mandate for the content of school student Russian civic identity.

In particular, in the context of this paper, the research objective is to identify and substantiate the values of identification scripts and sociocultural simulacra in formation of student Russian civic identity.

3. Research Questions

Civic identity studies are multidimensional. In psychology, historically the pioneer socio-psychological concept of identity is the Self-concept suggested by George Herbert Mead (Mead, 2009). According to this concept, identity is related to human capability of relating to oneself reflectively. It becomes possible as interacting subject anticipates partner's orientation and is capable of perceiving oneself from the other's point of view. Erikson (2006) presented the identity phenomenon in his theory of life stages. In Erikson's *Identity: Youth and Crisis*, there is a definition of ego-identity as personal integrity, sameness and continuity of one's Ego, despite any changes it undergoes during growth and development. According to Erikson, "two main questions that the modern youth is facing are 'Who am I?' and 'How will I fit into the adult world?'" In a culture with strict social norms, where a large number of prescribed social and gender roles function, such problems of identity are minimized, as the pool of possibilities is small. A democratic system supposes that school students are aware of self, that they make themselves at home in the situation through democratization of self-government, etc. Due to that, the youth bears a significant responsibility for awareness of who they are and how they may find their own niche in the adult world» (Hjelle & Ziegler, 2006). Andreeva (2000) in her study guide titled *Psychology of Social Cognition* analyzed various aspects of social identity formation in psychology. Sharov (2013) suggests considering identity through personal awareness of ethnocultural values and their enculturation with the aim of subsequent actualization in social practices, supposing an integral and systemic study of the role of culture and its mechanisms in human development, formation and activities.

Likewise, there is a need to highlight aspects of research into formation of civic identity shown in modern Russian educational journals. Theoretical approaches to civic identity formation were analyzed in the following works M. V. Shakurova's *Russian Identity as a Personal Result of Education*, D. V. Grigoriev's "How school forms Russian civic identity in children", *Child and adult commonality in education: keeping the purpose*"; A. Iu. Shadzhe's "Influence of sociocultural risks onto identity processes"; E. A. Nikolaeva's "Affection as a psychological category"; V. L. Khaikin and D. V. Grigoriev's *Pedagogics as a practice of generating and developing responsibility*"; Iu. S. Manuilov's *Educating with an Environment: Management Tasks*"; E. V. Borovskaia's *Lifestyle of a school student and upbringing*" and others. Studies of leading educational techniques applied to civic identity formation became subject of the following articles: M. R. Miroshkina's "Methods of Self-organization at a level of a common entrance, building and courtyard"; S. V. Krivtsova's "A life-changing meeting of an adult with a child or How to train your consciousness"; M. V. Tarasov's "Image of the Motherland as an innovative resource of patriotic education", I. Yu. Shustova's "School events as a factor in development of the school's educational system", "Child-adult commonality and its role in education of a school pupil", "Situated learning: event-based approach to school education"; M. V. Shakurova's "Education and Teaching Support: points of intersection in the context of co-existence approach"; B. V. Kuprianov's "Patterns of School Life"; T.V. Bolotina and T.G. Novikova's "Managing the democratization of school community"; M. V. Tsiulina's *Using the possibilities of socio-educational environment in patriotic education of school students*"; O. V. Paratunova's "Patriotic education of a person: from an event-based approach to a context of living relationship"; Iu. S. Manuilov's "The language of Co-" and others. Issues related to actualization of

teacher's subjective position in civic identity formation of students have been reflected in the following works: M. V. Shakurov's "Formation of Russian civic personal identity: a problem of an educator"; E. V. Borovskaia's "Lifestyle of a school student as an indicator of teacher's work" and others.

4. Purpose of the Study

The research objective is to identify and substantiate the values of identification scripts and sociocultural simulacra in formation of student Russian civic identity.

5. Research Methods

A definition of sociocultural causality of qualitative changes in formation of a personal civic identity assumes applying methods of theoretical analysis and studying philosophical, sociological, psychological and educational texts related to the research problem and methods of comparative studies, systemic genetic analysis, classification, systematizing, generalization of scientific facts, systemic genetic analysis aimed at studying sociocultural factors in personal socialization of citizen. Such an analysis consists in identifying a causality in formation of personal civic identity dependent on factors of macro- and microenvironment, subjective worlds of those participating in educational relations, determining hierarchy of causes. Identification and substantiation of scripts and sociocultural simulacra in formation of Russian civic identity in school students assumes correction of commemorative practices and territories, revision of leading models (paradigms) of civic identity formation in school students, identification and substantiation of educational patterns and techniques applicable to formation of civic identity in school students.

6. Findings

Social status of modern Russia is being created and recreated in social realia under indefinite circumstances (manifested in archetypes, mentality, habits, stereotypes), which influence figurative and symbolic manifestations of Friend-or-Foe dichotomies during interpersonal interactions, thus allowing for identification and creation of one's own image and images of others. According to Shadzhe (2014), they "create a foundation for complex sociocultural processes at various levels of human existence. Under such circumstances, it is important to analyze sociocultural risk factors that actively impact the process of identification" (p. 301).

Various researchers (Erikson, Miller, Tajfel, Turner, Glasser, Fogelson, De Levita, Raphael, Xelowski, Mead, Marcia) consider identity at three levels, identifying: social, personal self-identity. Functional structure of identity includes cognitive purpose, emotional value and pragmatic components (as cited in Turner, 2003).

Meaning-of-life identity of a person represents a process of value-based self-definition, reflection and actualization of personal social responsibility (i.e., answering the questions "who am I?" (self-knowledge), "who am I with?" (search for a reference group), "why do I?" (meaning-of-life reference points), "why me?" (acceptance of social responsibility) (Shadzhe, 2014).

The mental core of traditional lifestyles and civilizations is a myth, which forms a system, an integrated complex of foundational mythology. The most important function of myths is their capability to

influence metaphysical history, thanks to which historical processes are adapted to sociocultural changes. During a translation of a mythological consciousness, corresponding formats of sociocultural lifestyles are capable of adapting to internal and external changes in environment. As Gavrov (2010) noted, “main mythologemes of this system-forming myth are still relevant during the temporal translation and with time there are changes in semantics, which mediate them” (p. 190).

The following sociocultural archetypes (mythologemes) are identified by researchers as typical of the Russian society: Holy Rus mythologeme, Empire mythologeme, antinomy between Due and Existing, Golden Age mythologeme, Pagan foundations of mentality, State mythologeme, feudal / quasifeudal empire, the Yoke of the Horde mythologeme, Ideal Subjects of the Empire mythologeme, Special World of Russia mythologeme.

Studies of historical processes that formed the traditions of the Russian feudal-imperial formation of the state allows concluding that this tradition is characterized with a significant stability and capability for self-reproduction in various contexts of changing historical realities. Researchers identify the following features of the Russian mentality: spirituality, pagan values, religiosity, eschatological thinking, mythological interpretation of reality, dreaminess, idealism, maximalism (bolshevism), social fatalism and long sufferance, syncretism, linguistic duality, stateness, authority, communalism, all-encompassing unity, uniformity. “The main features of the Russian mentality are spirituality, nationalism and statism” (Malenkova, 2011). Russian syncretism is blurry, it diffuses the meaning and protects the society from disintegration, but refuses systemic changes caused by liberal reforms and thus limits development of the Russian social consciousness.

Simulacrum (from Latin *simulacrum* < *simulo*, meaning ‘image’ from ‘to pretend’) is a copy that has no original embodiment in contemporary reality. In other words, the reality is such that there are no symptomless objects, it is a semiotic sign that has no designated object in reality.

Simulation is no longer just a simulation of territories, referential properties of existing things and substances. It is a product of real models, both originals and unreal: hyper-real. A terrain no longer precedes a map and is no longer preserved. Baudrillard (2015), while characterizing the nature of sociocultural simulation believes that:

from now on, the map precedes the territory; this precession of simulacra forms the territory and if we ever turn back to an amusing history, the pieces of territory will gradually smolder over the map space. It is the real, and not the map, whose vestiges persist here and there in the deserts that are no longer those of the Empire, but ours: the desert of the real itself. (para. 5)

To simulate means to pretend that you have something that you do not have.

A script is a definition of a sequence of actions fitting a given situation and organized with a certain purpose. Thus, sometimes the script describes it as a counterweight to episodic consequences in certain social situation that are bringing it closer to a scenario.

Functions of scripts: explanatory function, prognostic function, regulatory function, consensus function. Andreeva (2000) understands script as a “scheme that contains information on regulatory consequences of an event in a given situation” (p. 92). A script may be described as a “representation of a

phenomenon that emanates from a social context and fits for being used in the same social context” (Andreeva, 2000). Script (scenario) recognition is an important feature of the socialization process. Expectation of a “script violation” is a violation of expectations. Stepanova (2013) supposes that “violation of the value orientation succession in a society or a culture leads to systemic crises” (p. 52). Foundational events in socialization and enculturation of over a half of modern Russians took place during the Soviet period, causing significant issues in adaptation to the modern post-Soviet social and cultural dynamics of societal development. There is an “inertia effect, defined by prolongation of a stereotypical behavior of those trying to use an adaptive behaviour that had been effective in the past but is no longer valid under the new conditions of social development” (Gavrov, 2010, p. 217).

Among the most vivid sociocultural simulacra in socialization of a Soviet person, researchers identify school class, communist behaviour, playing a secret society game, psychological routine of a search of an enemy, diglossy.

Having joined the Pioneer Organization, Soviet schoolchildren “obtained identity and involvement in a mass social corporation, inclusion in which provided their transition to a new age group and a new social status”. Through such an initiation, a student entered a new system of political socialization, which seriously influenced their worldview, principles and civic identity (Dimke, 2015). Kukulin et al. (2015) note in their work that in the Soviet culture it found actualization in two different forms:

- 1) independent and closed model of society, a group of adolescents that is bearing its problems and contradictions inside may also become a group of rebels that blasts the cruel world of conformist adults... and 2) saving children from school orders and anxieties of the world around in family changes. These two types of imagery are not much adopted to children, or adults for that matter. (p. 375)

Another important factor relates to popularity of school experience. Let us note that the majority of Soviet citizens were schoolchildren with the first systematic experience of secondary socialization. Beliaeva and Mikhailin (2015) suppose that “empathy related to experience of teaching and educating will be typical for a minority of the audience, but that related to feelings of a student and educate shall be close to all the spectators without exception. Under such a look, school transforms into a model of society as a whole, while spectators are imposed with emotional compatibility to clearly defined positions and roles” (p.113). Geller (1994) notes that children and youth are used as the most efficient tool for destruction of family. Literature plays an important role in education of the Children of the State”. But, at the same time, Soviet children and adolescents had a possibility for an alternative socialization. Using a concept of a game in descriptive and analytic categories with regards to activities of informal groups of Soviet school students does not mean that such associations were ill-considered or just imitations. Functions of a pretend play, as Kozlov (2015) notes, shall be diminished, it is limited in life with time and space so that it follows common rules. Inhabitants of the Soviet Union started mastering diglossy relatively early. Pioneers’ organization and school efficiently solved the task of socializing the students in the Soviet society. Pioneers’ organization “not only led social ideological cultivation, but also trained in Soviet behavior; as a result, children stop

acknowledging civic-mindedness as transition from one particular language to another” (Dimke, 2015, p. 173).

Studies of the above-mentioned authors substantiate certain identifying scripts of the Soviet society: Soviet people, collectivism, unity of Authority and Morals, Empire, an image of the Enemy, militarism. Andreeva (2000) noted that definition of a “Soviet person meant geographic and citizen position, but also an ethnicity” (p. 105). The Russian history knows cases of collective identity based upon opposition to others, aliens (usually represented as an image of the enemy) (Shakurova, 2014).

Geller (1994) believes that “death of Stalin and his subsequent reversion from a god to the rank of a demon created a colossal gap in its legitimizing foundations, both meaning-related and emotional” (p.202). All this is accompanied with typical symptoms of a crisis of the Soviet social identity model: the concept of frankness, desacralization of habitual values and hierarchies, memory injuries, denial of the lost generation phenomenon, systemic diglossy. The period of destruction of the Soviet civilization symbolizes a disruption of the past and birth of a new social order; this period of instability is devoid of a certain structure, as it is a process of adopting new regulatory statuses. Typically for the post-Soviet period, there appears a tension between institutional succession, values of socialization regulatory system, challenges of sociocultural dynamics and intensity of chaos that creates new values and behavior models. During the acceleration of the reforms, the society is faced with progressive anomalization of the society, “destruction of social norms and procedural relations, as well as advancement of goals and requirements from new individuals and groups” (Gavrov, 2010, p. 92).

A situation of social instability is not only a change in some psychological mechanisms of social cognition (categories are being broken, their boundaries are being blurred, the number of perceptive and cognitive errors is on the rise), but also a change in the roles of social organization and forms of social control in this process. A new image is created for individual elements of the social world and the society itself. (Andreeva, 2000, p. 47)

The modern humanity has changed; according to Feldshtein (2011),

its perception, cognition, consciousness, speech, value orientations, many behavior norms, principles, needs, emotional range, functional space, structure of communication and age-related stratification, they all have changed, thus requiring educational and psychological studies to find answers to many questions related to development of the educational system. (p. 5)

In the most general terms, it is necessary to create a new ideology facilitating acceptance of a middle class as a certain guarantor for building a civic society, protection of principal democratic values and strengthening the sociocultural diversity, moral and ethical norms, education of a person prepared to a democratic society (such persons are tolerant, reliable, initiative and mobile) (Popov, 2013). Thus, “in the modern sociocultural situation characterized with diversity, contradictory nature, multivector social development and multistylistic culture, there is a need for revision of its forms in order to bring them in

maximum correlation to the needs and mental features of the new young generation, so-called Generation Z, significantly different from previous generations at the same age” (Murzina & Kazakova, 2019, p. 162).

These researchers identify the following new sociocultural factors in socialization of a modern Russian citizen: superchoice, unstable identity, reduced authority of adults in child socialization, low level of parent motivation, changing age boundaries of socialization, children TV and Internet space, hypermarket as an institute of a modern socialization.

The main trends of the modern civilization leading to changes in traditional values and world structure are globalization, informatization, pluralism and depersonalization of culture, «...peculiarities of their value system are a priority of independence in judgements and actions, lack of commitment to existing traditions” (Ianitskii et al., 2019). These trends, as Artiukhina (2012) notes, touches upon all the domains of social life, naturally, not leaving the system of education alone. Children, being a part of nature and culture, are “a text, systems of symptoms, symbolic messages necessary for understanding and interpretation”, as Bondarevskaia (2007) states. Besides, all the groups of dominant interests defined as crucial for all the aspects of adolescent mental development are still actual for children; among them, Aleksandrova (2012) identify: *egocentric focus*, *horizon focus* is a vast and large-scale installation; *effort focus*; *romanticism focus*, characterized by aspiration for adventure and heroics, unknown and risky things.

This means an opposition of three principal views of the role of the youth in a society: sharply critical, negating-pessimistic and optimistic.

“1 The critical view comes from a definition of a value of youth for a link to their traditions... without learning from past experience they are unable to create anything new.

2 Another group of researchers are drifting towards an opinion that young people in the modern world are gaining “false weight” (K. Jaspers), a young person cannot live up to the confidence bestowed upon them as their teacher proposes doing something that they are no longer capable of doing. They have nobody to learn from.

3 On the contrary, optimism is aimed at confirmation of a youth lifestyle and creative potential. Help them find a proactive approach to life corresponding to positive social expectations by directing them to solving issues of social importance (Bondarevskaia, 2007).

All these things influence people as a whole, thus, this crisis is characterized with a certain social stratification. Conflicts with parents in particular and the adult world as a whole:

Values of the elder generation are depleted; stereotypes... are destroyed... just as the behavior patterns, so a prospect of repeating a previous experience is not appealing. All in all, it does not facilitate supporting the adult authority and complicates the formation of social characteristics. The conflict with the adult world is developing in school. (Andreeva, 2000, p. 58)

Crisis symptoms in socialization of a modern child: adoption, a feeling of inferiority, clip (fragmentary) perception of information; priority of hedonistic motivations; marginalization and distancing from authorities; medicalization; mobilization, marketization and market ethics; inheritance of family failures and parent inefficiency, reduced development of story role-playing among preschoolers, screen addiction, juvenile delinquency are considered manifestations of individual anomy (Usova et al., 2021).

Modern authors substantiate several main forms of estrangement of the contemporary youth: estrangement as a selected position of an outsider with respect to realia of social and political life; estrangement as generational opposition, that is, through an opposition of Us to all the other generations; estrangement through culture, that is, separation of the young generation from the variety of cultural heritage. There are two types of estrangement according to Kukulin et al. (2015) “a reversible (a healthy variant, the one that develops individuality) and irreversible (pathological)” (p. 174).

Such socialization institutes are characterized with a certain affection to a specific adult; today’s child is in a completely new situation, if twenty or thirty year ago they developed mainly in a small-scale and clearly-defined social situation - disturbed communication situations, even among preschoolers and primary school pupils, as their social space undergoes massive expansion and a chaotic stream of information coming from TV and Internet literally blocks the knowledge coming from parents, educators and teachers, puts pressure on consciousness and opens an infinite field of communications and various activities. Moreover, without structural and substantial logical links, this information stays unsystematized, but it fits the child’s life and the process of their development in a clearly disrupted form. Vulfson (2008) noted that “personalized society creates optimal conditions for self-actualization and personal self-development” (p. 34).

New sociocultural simulacra of socialization appear: individualized pragmatic approach to solving social tasks, critical and search-based thinking, readiness to independent decision-making and non-standard situations. A civic society may be formed only through self-actualization of a person, which is instrumental for inner freedom. However, deep essential transformations in the country and national character are small, they “are accompanied with appearance of new generations with new habits, behaviour stereotypes, social views, ethical norms and aesthetic preferences. An important role in it is played by a direction and methods of upbringing. A wide range of “value and pragmatic aspects related to citizenship are still unactualized, resulting in atomization of the society and weakening of the state’s institutions foundations” (Malenkov, 2021, p. 37).

The authors note succession in identifying scripts of the Russian society: antinomy of Due and Existing, authority and priority of the external methods of control over a person, ideocratic empire, an image of the Enemy. As Gavrov (2010) supposes, a sociocultural system “cannot develop in a random direction, it accepts only those innovations that facilitate its immanent development and rejects everything contrary to it” (p. 83). The following are characteristics of common pre-changes Russian social stereotypes: they lived “for long”; they were a very vast area; they are supported not just by the dominant ideological power but also by a certain state institution. Thus, complete removal of such mass consciousness stereotypes is hard, as they are characterized as “a sigh of separate persons caused by a collapse of their meaning of life”. The situation is becoming even direr due to a slow appearance of new forms of stereotypes and myths related to new sociocultural phenomena of life, such as market economy (entrepreneurship), freedom and the human rights-themed discussion. A feature of human cognition is a need to accept some unconditional authorities. Post-soviet wave of modernization “brought about a victory of existing, local and thus determined the dominant vector of social and cultural development from general to particular, to multistylistics and value relativity” (Gavrov, 2010, p. 352). The crisis of sociocultural simulacra of the Russian society manifests as the crisis of the Due, the crisis of Ideology, the crisis of Media, the crisis of

Authority, the crisis of Collective, the crisis of Labour, the crisis of Value, the crisis of a Hero, the crisis of meaning. The identity crisis is “an indicator of a contradictory nature of the historical processes in the time of radical changes. It is also the time when the stable image of the world is suddenly broken ... The Self-Image undergoes a complex set of transformations during this period (Andreeva, 2000).

Social changes are a fundamental parameter of a modern society. However, during the period of the social transformation, selecting interactions and behaviour style appear as an identity problem for an individual. Selection of a behaviour style is determined by one’s understanding of a sociocultural environment, thus no selection of a behaviour is more adequate than a capability to adequately assess the nature of changes taking place in the society. The social process itself manifests as an “artificial, created by human actions, thus suggesting that people understand this process, are capable of grasping and comprehending arising changes” (Andreeva, 2000, p. 38).

A new phenomenon of a Virtual World forms a new sociocultural reality, which creates a new semantic approach in one’s consciousness. It should be also noted that, according to Shadzhe (2014), “in the virtual world, the identity chain of Family - Pre-School - School - University - Social Institutions is being disrupted. The disruption progresses as a result of weakened functions of the social institutions”. Mass propagation of Internet exerts a direct influence onto “socialization of Generation Z”, as they spend a vast amount of time online, often losing an ability of actual personal development, interest to acquisition of real-life interaction skills and efficient unfiltered communication” (as cited in Soldatova & Pogorelova, 2018, p. 146).

7. Conclusion

Social images formed against the background of the actual confrontation between the old and new stereotypes are highly contradictory. An absolute manifestation of this contradiction is found in the consciousness of a mass individual, which may simultaneously experience a combination of two types of qualitative social transformations. On the one hand, there is a significant expansion of the freedom fields, that is, trajectories for self-determination of personal fate, improvement of material and social status, selection of various forms of consumption, lifestyles, information sources, multivariant nature of ideological cultures and political orientations. On the other hand, worsening of a general quality of life of population, living conditions, reduction of jobs and social and professional guarantees, crisis of norms and regulations of the everyday life, so the problem of primary survival is still pressing.

The modern sociocultural situation in Russia turned out being rather complex due to the heritage of totalitarian psychology, where stability was proclaimed an official ideology and permeated all the mechanisms of the social life. Stability and durability were the norm and any reduction in any of the two appeared as a deviation from the norm. Currently forming society of a new type supposes development of new norms, that include plurality of views, variety of economic solutions, civil rights, thus representing actually new social images and replacing the old images with the new and radically different ones; it is a hard enough task for formation of both mass and individual consciousness.

The following sociocultural archetypes (mythologemes) are identified by researchers as typical of the Russian society: Holy Rus mythologeme, Empire mythologeme, antinomy between Due and Existing, Golden Age mythologeme, Pagan foundations of mentality, State mythologeme, feudal / quasifeudal

empire, the Yoke of the Horde mythologeme, Ideal Subjects of the Empire mythologeme, Special World of Russia mythologeme.

Among the most vivid sociocultural simulacra in socialization of a Soviet person, researchers identify school class, communist behaviour, playing a secret society game, psychological routine of a search of an enemy, diglossy. Researchers identify the following new sociocultural factors in socialization of a modern Russian citizen: super choice, unstable identity, reduced authority of adults in child socialization, low level of parent motivation, changing age boundaries of socialization, children TV and Internet space, hypermarket as an institute of a modern socialization. Crisis symptoms in socialization of a modern child: adoption, a feeling of inferiority, clip (fragmentary) perception of information; priority of hedonistic motivations; marginalization and distancing from authorities; medicalization; mobilization, marketization and market ethics; inheritance of family failures and parent inefficiency, reduced development of story role-playing among pre-schoolers. The crisis of sociocultural simulacra of the Russian society is characterized by the crisis of the Due, the crisis of Ideology, the crisis of Media, the crisis of Authority, the crisis of Collective, the crisis of Labour, the crisis of Value, the crisis of a Hero, the crisis of meaning.

The following are risk factors typical of the civic identity in the modern Russian society: the slogan “live for your pleasure” becomes a law of the existence; hysteria of production and reproduction of reality; transition to reproduction of *Homo consumens*; a yardstick of accomplishment in life is success by any means; all the traditional world of causality is called into question; there is a double disruption in translation of generational experience; the past loses its significant to the younger generation; all the generations are repositories of double standards; there is not true individuality, it is always substituted with an image; propaganda becomes marketing and merchandising of core ideas; virtual reality provokes dissociation of personality; loss of capability to distinguish; problems in keeping the integrity of one’s personality.

The phenomenon of identity crisis may be represented as a special kind of situation in comprehension, where a person appears losing the boundaries and values of the majority of social categories that determine their place in the society. Differences between individual and social values slow the social development, as a lack of constant and accepted positive social value system increases the probability of a spontaneous increase in orientation towards personal values and social results.

A rational approach to solving the dichotomy between individualism and collectivism lies in correct accentuation. While its personal element is important, a truly personal morality is impossible. It will lead to ethical relativism and finally to social disorganization. Collectivist efforts are also needed for building a civic society. Its efficient operation depends on ability of citizens to get organized in order to protect their interest at any level, from the country, to a city, a village and an individual street.

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