

**RPTSS 2017**  
**International Conference on Research Paradigms Transformation  
in Social Sciences**

**TOWARDS QUESTION OF SOCIAL STATE'S STRATEGIES IN  
RUSSIA IN XXI CENTURY**

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*Abstract*

Available experience of the proclaimed welfare state, including its socio-economic efficiency and conceptual provisions, requires discussing and analyzing. Authors consider the topic to be meaningful, rational and significant for institutional forms and structural-functional technologies of the Russian state from national, historical and geographic specificity. The health of the nation is a social order for the theory and practice of the welfare state. This implies an effective strategy and socio-political technologies of the society at the state of socio-psychological distress, distress and anxiety, which in future will manifest itself in positive and optimistic trends of the country development. Personal moral cleanliness, labor, and ability are the qualities that must be demanded by the government, which called itself social. The moral recovery of the nation is needed at all hierarchical levels of society and in all social statuses of citizens; it means that the state, in the name of managerial human resources, acts in the interests and for the welfare of the whole society. The welfare state should be based on moral certainty and mutual responsibility between citizens and the government. There is a great need in socio-behavioral standards that have evolved over millennia of the world history and especially in the history of Russia. These standards should include socio-economic tools and technology for the removal of total alienation at the macro and micro levels of the nation.

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**Keywords:** Social state, national strategy, functional efficiency, social inequality and injustice, moral standards.



## 1. Introduction

According to the Constitution of the Russian Federation, adopted in 1993, Russia is a social state: "the Russian Federation is a social state which policy is aimed at creating conditions for a worthy life and free development of each person" (The Constitution, Sec. I, CH.1, Art.7, P. 1). The basic Law of the Russian Federation and the ongoing third decade of political-economic, organizational and managerial reforms objectively requires discussion of existing experience, proclaimed the welfare state, including its socio-economic performance and conceptual elements of the theory of the welfare state. The functional efficiency of the social state in Russia in the form, in which it was formed during the constitutional period, as well as strategies for the implementation of principles of social state in Russia in today's global economic crisis, requires analysis, taking into account the military conflicts and the potential threat of escalating into a world war with allowances made for the exigencies of contemporary military hardware.

On the one hand, the theory of the welfare state should objectively focus on the modern international eventfulness, which is modelled by the history, without changing the essence of the West's policy towards Russia.

Glaziev S. Yu. writes about the current situation in the world: "Around Russia and about Russia (though as a pretext let us use the events in Ukraine) something is happening, which falls within the definition of the "Imperial war" as it attempts to convert the current "unipolar" world order (without Russia and at the expense of Russia).

The American propaganda paints this situation as a war of the Imperial Russia against "democratic Ukraine" at fair law arbitration of the West and controlled by the West and international institutions (IMF, PACE, and so on). This is actually the Imperial war of the West against Russia (Glaziev, 2015).

On the other hand, since the "war of the West against Russia" is the permanent companion of the national history, the theory of the welfare state should develop common and immutable (guaranteed by the RF Constitution and by-laws) principles of the national unit and the organization. The theory of the welfare state in relation to the Russian specifics should reflect not only specific historical eventfulness, but also the total passage of the society life, regardless of the changing context of history, and rely on the specificity of cultural-historical types of societies (Danilevsky, 1991).

Therefore, regardless of all the "challenges of history", the most relevant to the discussion topic, related to the theory and substance of the social state in Russia, is a meaningful rationale and content of institutional forms and structural-functional technologies of the Russian state national historical and geographical specificity (Toynbee, 2016). The adaptation of cultural-historical experience of economic development of the natural-geographical potential of the country to the needs of the Russian society happens in terms of regardless contemporary challenges, goals and tactics of globalism.

## 2. Problem Statement

Let us start with the fact that the words "social" and "public" are synonyms. The definition of "welfare state" has a direct and exact meaning of a public state in which a group of people in government positions performs paid work for the organization and management of the country, i.e. earns for living

from and for the society and works for the society and the whole population. This is the essence of logistics principles based on the laws of logic, eliminating the abuse of power, corruption of the welfare state. This means that the state in the name of managerial human resources acts in the interests and for the welfare of the whole society (people, nation, citizens of the Russian Federation), which is the main objective and action of "people at the helm of state".

Regarding the experience generalization of the social state of the Russian Federation for the period of socio-economic and political transformations, it is possible to refer to the fundamental study of the public opinion, conducted under the supervision of the Director of the Institute of sociology of the Russian Academy of Sciences, M. K. Gorshkov, on the eve of the 20<sup>th</sup> anniversary, of the adoption of the Constitution of the social state of the Russian Federation and the beginning of the modern global crisis. The feature of the research Institute of sociology of the Russian Academy of Sciences is in its regularity. This study provides empirical material for the comparative analysis and the dynamics of public opinion for two periods in the life of the country: the 1990s and 2000s, which gives us a relatively objective possibility to evaluate quantitative and qualitative characteristics of our state and its conformity to the Constitution of sociality. The study showed that about 70% of Russian citizens do not agree with the "point of view of the proponents of the reforms on the inevitability of measures taken in the early 90s". Respondents believe that the true purpose of the reforms was not in overcoming the economic crisis, but "the interests of both the reformers and community groups seeking to redistribute the former socialist property in their favour" (italicized by the authors). Respondents name the same purposes to explain "the collapse of the influence of society on the political decision-making". Moreover, the respondents "rarely note the importance, acquired in the early 1990s, democratic rights and freedoms", which did not significantly affect the real life of the majority. A positive opinion about won freedoms have basically the liberal views which making up an insignificant part of the population".

The following was also recorded: "the growth of the negativity associated in the 2000s, with the corruption, bureaucratic domination and degradation of the social sphere reached a climax". The study showed an increase in the dissatisfaction of the majority of Russians with their life, aggravation of negative trends, including the rise of social inequality and injustice in trying an ordinary citizen of the Russian Federation to bridge the gap between actual and desired social status (Choi, Oberemko, 2017). In other words, the public opinion captures the closeness of social lifts for the implementation of personal abilities and goals in conjunction with the closure of the power of the state structures. Citizens of the welfare state of the Russian Federation stated "the deterioration of their socio-psychological state and the general level of dissatisfaction with life reached a peak" (Gorchkov, 2011).

The health of the nation is a social order for the theory and practice of the welfare state with an effective strategy and socio-political technologies of the state society of socio-psychological distress, distress and anxiety for the future in positive and optimistic trends in the development of the country.

### **3. Research Questions**

There are some episodes in occasional readjustments of salaries, pensions and other cash payments to the population, but most of them are of spontaneous character. This entails "socially unprotected groups". Relying on the terminology of government officials, one "needs to share money with listed

above groups". The terms are actively broadcasted in mass media, which creates the impression of purposeful suggestion to the citizens of "their place" in their own social state.

In our opinion, the socio-political technologies of "handouts" for "indefensible social classes" are humiliating and fundamentally cannot be effective, because they are in conflict with the national cultural code where the labour is estimated by the criterion of a person. The cult of the worker is easy to see in the Russian folklore, literature, art, historical and biographical research. Persistently transmitted myths about "laziness and drunkenness in Russia" are easily refuted by the history of Russia, where people have mastered a huge, difficult and time-consuming territory due to climatic conditions, risky for economic activity. Having such a Grand experience of economic development of the country, citizens of modern Russia do not want to "freeload" but to work just like their parents and grandparents, who restored and constructed the country in less than 40 years (1945 - VICTORY!; 1984 - perestroika), the USSR country, which was included in the world history under this name.

Narochnitskaya, N.A. writes: "The Russian conscience, according to the teachings of Philaret of Moscow, the state, the ideal are a society of "family type", when a nation is one big family, and the government has a moral responsibility and must think not only about the rational and correct, but also about the just and proper as a true biblical father (Narochnitskaya, 2015).

Today it is possible to compare objectively the rate and intensity of life in the country for the 20th anniversary of the mid-twentieth century and the 20th anniversary of the turn of the XX-XXI centuries, as the citizens of Russia and other countries, as well as professional scientists and managers, were compelled by the nature of activity to teach history.

#### **4. Purpose of the Study**

The strategy of the social state in the theoretical and practical terms should include socio-economic tools and technology for the removal of total alienation at the macro and micro levels of the nation.

A study of health workers in their homeland led the authors to a disappointing conclusion: "More than 47% of respondents "completely" or "rather agree with the statement "in their company every man is for himself". The authors justify the existence of two dominant types of employees' activity by empirical evidence.

The first type is characterized by a destructive social apathy, denying interests that are common for other employees, managers and owners of enterprises, the impossibility of cooperation, individualism, and low levels of trust in people and social institutions (Zborowski, 2017). The second type is of structural nature and "does not exclude open conflict, including its extreme forms of demonstration, e.g. strikes". Having defined the existence of two behavioural types of unstable equilibrium, the authors conclude that the state policy in the sphere of industrial conflicts aimed at containment and suppression, is a foolish policy. Public opinion shows that the prevalence of mindsets involving social apathy, alienation and "longsuffering is fraught with disaster and unmanaged protest", and in the modern Russian conditions, it is likely to lead to accumulation of protest potential, "spontaneous realization of which can take destructive forms and scales" (Vinogradov, 2011). This scenario is unfolding in Ukraine today, as well as around the world, which cannot be ruled out in Russia without accelerated reformatting, stated in

the Constitution of a welfare state. The potential of socio-labour relations, as evidenced by the history of the country is above average when the traditional Russian strategy is linked together by interest in a common cause pushing out everything what was imposed, deploying large projects, evoking a unique creative breakthroughs and endurance of labour potential.

The removal of the government from the solution of strategic tasks of the implementation of the main vocation of a man is to discover and develop individual talents in work, earn an honest penny for a decent life, clearly shows an unmistakable diagnosis of a not welfare state, which is contradictory to the Constitution. Therefore, it is doomed to participate in the "overall game", including world crises with the reduction and closure of plants against a huge scope of work and the mass of free people in contemporary Russia.

## 5. Discussion

In modern Russia, there is no need to avoid the comprehension and use of the Soviet experience of our country in the new environment, including new threats and challenges. Despite privatization, the destruction of Soviet material and production base for the needs of dubious democracy, unprecedented manipulation technologies, aggressive anti-Soviet activity in the mass media, with the participation of the scientific community (up to the stated "modernization of consciousness society" – is also a strategy!). The national consciousness and in the world keeps a calm and respectful attitude towards the Soviet era. It is necessary to proceed from the fact that the Soviet era has already entered the annals of world history and therefore it is a subject to study. Sociologists note: "regarding the events of the 90s, negative evaluation is prevalent".

This concerns the collapse of the USSR, violent dispersal of the Supreme Soviet of the Russian Federation in 1993, the war in Chechnya, the privatization of state property, the economic crisis of 1998, which led to the default.

In this case, a growing number of supporters of socialist ideals draw the attention. This means that the spread of socialist beliefs among Russians is connected not so only with the Soviet experience, but also with the negative sides of life in modern Russia and with the accumulation of experience overall. According to the research, Russians are not inclined to submit the USSR in the form of a demonic "evil Empire", and perceive it through the prism of human lives. The collapse of the Soviet Union is often perceived as the common calamity of millions of people living in the republics of the former power. Rich and poor, young and elderly people share this assessment (Gorshkov, 2011). Social state's strategy in Russia may not be completely alien to the Soviet experience and national history in general. The actualization of Russian history and culture, including the unprecedented productive Soviet period is one of the important factors for the diversionary tactics of citizens from the pessimistic mode of existence to a meaningful social creativity in the range of personal, professional and social life. One need profound, not biased by "donors" research of the Soviet period. Young historians write works of this kind in a respectable number, seeking to "dig" in documents, to identify their authenticity and reflect it on historical subjects. Young researchers have to understand the suitability of various new-fangled methodologies, methods and principles of research tools to comprehend and clearly describe the relationship of small, including personalities, and big stories in the General context of the time. In terms

of methodology, it is necessary to consider that in contrast to the culture and philosophy of classical modernism, the fashion of postmodernism gained popularity based on "posthistory", and on the rejection of linear understanding of time and logical continuity, i.e. determinism of history and historical processes. Semenko (2009) writes that "according to postmodernism, the history can have no logic, no meaningful movement" and describes postmodernism as "a set of technologies for the eradication, destruction, without any sense of being". He defines the essence of postmodern philosophy in "two words" - "the philosophy of the plurality, based on the idea of multiple, fundamentally irreducible to anything one".

Socio-political managerial decisions cannot be based on pluralism, "posthistory", "the end of history," incoherent among themselves ideas of plurality of "points of view" and so on. Society is tired of "dissonance" intellectual elites, which do not compensate for lower levels of external and internal security of the country, do not solve the "real problems".

Time and situation require the macroanalysis of macrostructures: the economy, foreign and domestic policy, national culture and history, social and labour relations, etc. The instinct of self-preservation of the nation requires a clear evaluations of ideas and ideological orientation, positive doings from social state based on the priorities sharing a common goal, even at the expense of the personal ambitions. In addition, the welfare state is extremely obliged to open the lifts of social mobility, especially for young people (Zaslavskaya, 2004). It is necessarily to remove financial barriers from educational and scientific communications that produce the kinds of local science and local "showdown".

State-level technologies are of great importance; they contribute to involvement in the actual production and education people having actual abilities.

## **6. Findings**

The theory of the welfare state should be based on moral certainty and mutual responsibility between citizens and the government.

The society's scrupulous integrity demand is now being implemented in a broad discussion and pronouncement of issues of the spiritual, moral and cultural content. Household empiricism shows that the Russian state is in big trouble not only because of the legal regulation of activity of the citizens but due to the phenomenon of conscience (Martseva, 2017).

There are a lot of reasons, which capture all of the real and the metaphysical sides of the Russian society.

In the 1990-ies, Professor MTA (Moscow Theological Academy) A. I. Osipov wrote that moral degradation is the main driving force of destruction not only of nature, but of the entire natural and social environment of people. The moral destruction of a man is the basis of "human-centeredness, the desire for comfort and enjoyment, the suppression of terrestrial interests by spiritual wealth" and it is impossible to restore the integrity of being "without the restoration of spiritual integrity of the person".

Problems of moral degradation of the society are directly related to national security and the safety of specific individuals - individuals and society as a whole. A. I. Osipov writes about Christian ecology, without which any circumcision is impossible: " environmental and spiritual problems are core ones. What is most important in a person? — The purpose of life, which directs all man's actions and its

activity". In the moral doctrines of world religions, the purpose of human life is open; it is acquisition and carrying out theomorphic love to the entire world (Shabaturova, 2014).

According to V. I. Osipov, such love "meets all the requirements of the human soul and the ideal of life at the same time and serves as a reliable criterion for the evaluation of all human activities in the surrounding world". Restoring the integrity of the person and his being, according to A. I. Osipov, must begin with the restoration of the Church. To the question "But how to implement this restoration of man?" A. I. Osipov cited the Apostle Peter's words: "The Time for judgment should begin at the house of God" (1 Pet., 4: 17)" (Osipov, 1997). Today it is possible to observe not just a religious Renaissance but also very consistent Church life in Russia.

## 7. Conclusion

It is obvious that one of the reasons of the social and psychological fatigue of the nation is because of expectations from arbitrary action protection from the state's side and in interpersonal relations at all levels: family, professional, social and economic. It is vitally necessary for citizens of Russia to lead a dialogue and joint action of two branches of the government": the spiritual – in the face of the Church, and the secular – in the face of the welfare state. The moral recovery of the nation is needed at all hierarchical levels of society and in all social statuses of citizens.

There is a need in socio - management technology of the real content in the social life of moral and behavioural standards that have evolved over millennia of world history and specifically in the history of Russia. Donations technology use the Central channels for collecting money for treatment and other community needs for people who are in trouble. The welfare state should fund health, treatment, education, living conditions and overall well-being of the nation. Personal moral cleanliness, labour, and ability are qualities that must be demanded by the government, which called itself social, i.e., working for the good for the whole society.

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