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СОЦИАЛЬНОЕ ЗДОРОВЬЕ РОССИЙСКОЙ МОЛОДОЙ СЕМЬИ И МОДЕЛИ РОДИТЕЛЬСКОГО ПОВЕДЕНИЯ В ОБЩЕСТВЕ РИСКА

Аннотация

В представленной статье в социологическом ракурсе анализируется российская молодая семья, рассматриваются модели родительского поведения в контексте формирования социального здоровья молодой семьи. Авторы статьи дают поуровневую оценку социального здоровья молодой семьи. Социальное здоровье молодой семьи рассматривается в качестве благополучия в аспекте первичной семейной социализации, супружеских и детско-родительских отношений, системы социализационных семейных ценностей и предпочтений, этических и нравственных норм семейного социума, а также отражение отношения молодых родителей к своим детям. Авторы статьи делают вывод, что российская молодая семья в связи с существующими в обществе рисками не может эффективно выполнять свои социализационные функции и оказывать положительное влияние на развитие новых поколений.

Ключевые слова: *российская молодая семья, социальное здоровье, модели родительского поведения, молодежь, супружеские отношения, детско-родительские отношения, общество риска, типы молодой семьи, социализация, государственная семейная политика.*

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THE DUAL ROLE OF “#FIREME” IN CIVIL SERVANTS COMMUNICATOIN

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Abstract

Today it is generally accepted that one of the basic relationships is trust. In our view, respect as a meaning formed in the communication context has the same importance. An important area in which the majority of respondents are acutely aware of the lack of mutual respect is interaction with the authorities and the state government. The language competences of a civil servant in this work are considered from the perspective of examining the meaning of public statements in the context of discussing a particular issue.

Keywords: *mutual respect, disrespect, social group, interpersonal relations, polling, discourse-analysis, government, self-control, discourse, dehumanization.*

The classics of sociology paid little attention to the problems of mutual respect in social relations, although they explored categories that had an indirect relation to it: prestige, authority, symbolic capital, trust, etc. T. Parsons mentions mutual respect in the context of the research of the social community and the symbolic factors of consolidating its normative foundations. Respect is a reward for compliance with social norms that ensure the behavior of actors, to community expectations [1]. N. Luman attaches great importance to respect, which defines morality as "the designation of conditions under which individuals can or cannot respect themselves and others." [2]. According to the German sociologist, "respect should be understood

as generalized recognition and reverence, which is rewarded with what meets expectations." Mutual expectations arise when a stable, continuing social relationship is established. At the same time, respect can not only be acquired, but also lost; only in traditional societies was the precondition for respect or disrespect that a particular social group belonged to. Thus, according to N. Luman, respect is a condition for maintaining stability, and disrespect is discord and conflict. An important feature of respect, according to N. Luman, is its classification as a "whole" personality as opposed to the evaluation of individual merits in specific professional or other specialized areas. This position of N. Luman overlaps the understanding of respect for E. Fromm as "the ability to see a person as he is, in his individuality and uniqueness." It is the antithesis of fear and reverence without respect "love degenerates into domination over man and possession of it as a thing"[3]. E. Fromm notes that respect, along with care, responsibility and knowledge, is the main element of productive love as the main property of a productive social character.

Today it is generally accepted that one of the basic relationships that forms connections in social networks is trust. In our view, respect as a meaning, formed in a communication context and constructing an actor in specific relationships, has the same meaning. For example, economic sociology pays serious attention to the study not only of trust in business networks, but also of those close to respect for the authority and business reputation of their participants, the possession of which makes a special character as actors, so are the connections between them.

The deficit of which form of respect is the most acute in today's Russia, and why? And what are the consequences for interpersonal relations and the development of institutions of modern society, this deficit leads? Although mutual respect - as noted above - has not yet become the subject of a special sociological study. Questions "who russians respect" are often asked in the polls. Thus, secondary data analysis and discourse analysis of Internet forums, media materials will help us to answer the questions posed. Polls show that the values of Russians are gradually changing and vary significantly depending on age, level of wealth and life experience. The qualities that characterize the "successful" person - enterprise, high wealth, connections and influence, in general by the sample do not lead, for most Russians they have not yet become an independent basis to respect their carriers. From this we can conclude that there is relative agreement in society about values expressed in personal qualities. This is confirmed by the research, the subject of which has become respect for various professions.

Another important area in which the majority of respondents are acutely aware of the lack of mutual respect is interaction with the authorities and the state government. Russians note the chronic inattention of officials to the needs of people, unwillingness to reckon with their interests, to delve into problems, to devote time. This confirms once again that in the absence of a culture of egalitarian respect, it is not only difficult to establish stable and productive interactions at the level of "long-distance" social ties, but also to establish stable social relations Institutions. It is possible to assume with a high probability that it is the difficulties in establishing "distant" social ties in modern Russia that lead to their constant substitution of "neighbors": it is known that Russians prefer to solve vital problems to reach out to relatives close to friends, that is to use the "blat" rather than relying on formal rules and institutions. Even in China, known for the survivability of interpersonal relations guanxi (connections, acquaintances, etc.) to solve the problems of protection of personal rights and interests, job search, etc., more often than in Russia, resort to the help of formal institutions - trade unions, state organs that are proving to be more effective [4]. It seems that the causes of the lack of egalitarian respect, the inability to respect people as equals should be found in the sociocultural transformations of recent decades and in the nature of media discourse. According to the Russians, although the manifestations of the lack of mutual respect in everyday life are very diverse, its main reason is one - "lack of common values," "unified perspective" that would unite people.

The way, tonality, political, personal and other shades of presenting information on TV, on the Internet, traditional federal, regional and local mass media are largely explained, apparently, by the general state of culture, recklessness and permissiveness of mass communication on the Internet, balance and balance, social responsibility and a high professional, aesthetic and ethical level of information and other resources leads to a total decrease in self-control, emotional instability and depression, and that, in turn fraught dehumanizing relations crisis, inter-generational, religious, ethnic, youth and other social relations.

Disbelief in one's own strength, self-sufficiency, and insecurity often make you assert one's dignity by blatant disrespect for others. Another reason for the lack of mutual respect lies in the discourse of the media, which is characterized, firstly, by constant clear and hidden criticism of both the recent and distant past, the conscious deconstruction of authority, the "debunking" of leaders, the "decline" national heroes, discrediting entire generations [5]. This critical discourse in its form and style often takes the character of arrogant teaching, forms the impression that everything that has been achieved in the past is wrong, values were false, and people did not have enough courage and dignity in order to build your life differently. This gives the impression that we have nothing to respect ourselves, others, or the older generation, politicians or cultural figures. At the same time, criticism, as a rule, does not involve a deep understanding of the past and the present and does not carry a constructive beginning, conditioned by love and respect for the motherland,

the desire to really change something for the better. Another feature of the discourse of the Russian media is the abundance of information about the manifestations of deviation in everyday life, which forms a very negative image of a person. On the basis of this information, there is an idea of the widespread aggression, irresponsibility, self-interest, malice, the danger and discomfort of everyday life. At the same time, the manifestations of altruism, decency and dedication, which we have seen so highly respected by the Russians, are not given enough attention. All this leads to the paradox described, where the existence of a consensus on respect worthy qualities of the individual does not lead to the strengthening of mutual respect in everyday interactions. Self-organization, initiative and, for the most reason, "far-flung" social connections, the institutions of modern society are undeveloped and unsustainable, and everyday life is unstable and uncomfortable. [6]

The language competences of a public servant in this work are considered from the point of view of pragmatism, i.e. examining the meaning of public statements in the context of discussing a particular problem.

The sphere of management implies a direct relationship with the team, senior management, ordinary citizens in the form of conversation, negotiation, telephone conversation, meeting.

The general position of the speech culture of the whole society depends on the level of language competence of administrative workers. Being in a professional team, the representative of the management sphere constantly interacts with his subordinates, points out the mistakes made, issues orders, makes his own adjustments, that is, he is an example for others. In society, he is a representative of the government, the state as a whole, is responsible for what he says. But no less important is not only the level of training, but also the ability to properly express their thoughts, the possession of different genres of business communication.

The language competencies of public servants are in fact set alongside qualification, age and other characteristics. This is already proof that the ability to communicate should be essential to anyone who decides to enter the public service.

It should be said that these requirements are set in the section of prohibitions of legal status of a public servant. The formulation of the prohibition is as follows: "In connection with the civil service, a civil servant is prohibited from making public statements, judgments and assessments, including in the media, in relation to the activities of public bodies, their leaders, including those of a higher public body or a public body in which a civil servant replaces a civil service post, unless it is part of his office responsibilities." [7].

That is, the legislator strictly establishes the inadmissibility of public statements, related to the position held. There are many examples of violations of this requirement by public servants who are directly covered by this prohibition.

The phenomenon of "#fireme" appeared in the media on the background of the general discussion of incorrect statements of civil servants and persons replacing public positions.

In order to determine the meaning and place of this hashtag in the communication of politicians, officials and ordinary people, it is necessary to characterize the described phenomenon as a modern communication variety. The "hashtag" definition itself is not in the intelligent dictionary, however in modern communication of Russians it occupies a significant place in oral and written form, especially among users of the Internet and social networks. However, in the online anglo-russian dictionary, the "hashtag" is "the tag that precedes the symbol #" or, in other words, "symbol #." Also, the tag is perceived as a text marker, slogan, phrase or short message from one or more words, in front of which there is a symbol #. The Oxford Online Dictionary defines: “The word or phrase preceded by a hash sign (#), used on social media sites as Twitter to identify messages on a specific topic”. Also, “the hash sign (#)” [8].

Born in Twitter, the hashtag went and consolidated on Instagram, Facebook, and other apps [9]. Using hashtags, it became possible to search for similar images, and later texts, videos, etc. [10] or to detect all tweets on a particular topic. As a tool that makes it easier for the user to search for tweets on a particular topic, the hashtag has begun to carry out "linguistic community-building activities"[11] that bring people together in communities based on a shared interest in the same content and discussing it [12]. In reality, hashtags today carry out not only their inherent functions (marking; increasing profile popularity; commenting on current events; promoting a brand; voting; communicating; organization of charities and social events; jokes, irony; game), that is, act as a method of categorization.

Today, they are specially created by certain users on the Internet to pursuit new goals and to implement new functions.

The hashtag brightly and quickly has come into life of politicians who actively use the network space: many politicians, officials through hashtags communicate with their constituents. Since then, hashtags have emerged from the linguistic landscape and in various offline contexts such as banners, television advertising, headlines on the front pages of magazines and newspaper articles, political slogans and speeches, etc.

But along with the function of mediator between the politician and the electorate, the hashtag began to perform other, new functions for him.

For politicians and officials in Russia, the hashtag has received an additional "assessment" function, which on the one hand has emerged from the existing "ironic", and on the other hand, the hashtag against politicians and officials has become a kind of "voice of the people" as in about specific politicians, and as a general reaction of society to behavior, including speech, modern politicians. In other words, a modern anonymous collective message of the people to the government has been formed, surpassing modern virtual reality in mirror image.

As part of this hashtag, the most poignant phrases of officials are placed with a call to remove their authors from their positions. In this topic, it seems most relevant to consider examples of statements that are part of the group to understand the possible causes of such behavior by administrative officials. The starting point of this movement was the words of Olga Glatsky, director of the Sverdlovsk regional department of youth policy, that the state owes nothing to young people, because it did not ask them to be born.

"Today it turned out that young people, the younger generation, have such an understanding that the state owes us everything," Glatsky explained. "No, the state doesn't owe you anything at all. You owe your parents because they gave birth to you. The state did not ask you to give birth."
(https://www.newsru.com/russia/05nov2018/olga.html)

This is not the first "acute" statement of this public servant, after the protests in the spring of 2017, she said that her department was created to ensure that "youth, who today are not structured, can not find their niche, do not go to rallies." (https://66.ru/news/society/195769/)

What can be the reason for such unprofessional and dismissive behavior of the author in this case? We can assume that the main problem is a superficial understanding of their own situation, because the target audience, which is aimed at the work of the department - are young people, and discredit the group of the population - directly violate the law.

In this case, the example can be attributed to a group of purposeful statements, it cannot be said that the phrase was taken out of context, misunderstood, etc. The author has a certain position rather dismissive of his own activities. It is worth to notice that some resonant statements may be associated not so with direct intent, as with low speech culture.

In October 2017, the governor of the Kaliningrad region, Anton Alikhanov, commenting to journalists the draft of regional budget for 2018, rudely answered the question whether the government of the region will return compensation for kindergarten.

“ - No, No.

-Why?

- Because it ends with “Y”!

-This is a serious question!

-That's a serious answer. " (https://news.vse42.ru/feed/show/id/27526898)

Later, the governor was able to answer the question more reasoned and correctly, but nevertheless the "Y" still dispersed on the Internet as one of the brightest examples of bureaucratic rudeness. The mere fact that the head of the region can afford to use common language in public as part of the discussion of important issues in the region, and in this situation the irrelevance of such an expression is obvious.

The reason for the non-compliance of language competences by officials can also be selfishness, in connection with which it is impossible to understand the essence of the problem situation, understand its sources and solve. And it becomes possible only to occupy a convenient situation in relation to the problem. For example, Guzel Udachina, the commissioner for children's rights in Tatarstan, offered to take the children to an orphanage to the mother having many children from Zelodolsk. The fact that the woman was deprived of the right to own a flat in the emergency house, the court seized her apartment. Well, the children, according to the official, "can then be taken back, after paying off the mortgage."

(https://yandex.ru/news/story/Detskij_ombudsmen_posovetovala_mnogodetnoj_materi_sdat_detej_v_priyut-5ea2fa6356b7bedd97dcf0dfe39480bf?cl4url=5ea2fa6356b7bedd97dcf0dfe39480bf&title=Detskij_ombudsmen_posovetovala_mnogodetnoj_materi_sdat_detej_v_priyut).

It is possible to continue endlessly examples of various situations in which direct representatives of the state do not have language competences, but act on the basis of neglect of the position, low speech culture and even selfishness. It is important that this is paid attention to and made public in every possible way, and thanks to the public outcry the procedure of dismissal is taking place. But, unfortunately, the dismissal of such public servants cannot solve this problem. The situations considered to some extent discredit public administration as a whole, reduce the prestige of power and create relevant opinions and stereotypes.

Thus, hashtags can be seen as a form of communication (though usually virtual), because in the age of the Internet it is difficult not to worry about this increasingly popular aspect of communication between Internet users.

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ДВОЙНАЯ ФУНКЦИЯ «#УВОЛЬТЕ МЕНЯ» В КОММУНИКАЦИИ ГОСУДАРСТВЕННЫХ СЛУЖАЩИХ

Аннотация

Сегодня общепризнано, что одним из базовых отношений является доверие. На наш взгляд, аналогичное значение имеет и уважение как смысл, формирующийся в коммуникационном контексте. Важная сфера, в которой большинство респондентов остро ощущают дефицит взаимного уважения, – взаимодействие с органами управления и государственной власти. Языковые компетенции государственного служащего в данной работе рассматриваются с точки зрения изучения смысла публичных высказываний в контексте обсуждения определенной проблемы.

Ключевые слова: *взаимное уважение, неуважение, социальная группа, межличностные отношения, опрос, дискурс-анализ, органы государственной власти, самоконтроль, дискурс, дегуманизация.*