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Socialization of the young generation in the circumstances of globalization

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Abstract---Human socialization is defined as a systemic process of transforming a person from a higher biological species into a consciously acting subject of civilization, capable of controlling his actions, implementing and making rational decisions. Forms and principles of socialization are subject to changes in time and space, differ in the level of organization and individualism. For the first time in the history of human development, the content, goals of life, cultural interests and productive activities are represented by an ever-decreasing level of autonomy. Against the background of the indicated process, a negative attitude towards the humanities, the social sciences and the institutions of socialization is growing. Having received the status of a service in the last century, they are obliged to earn money for their own activities and make a profit. The current social relations are assessed by us as a previously never manifested crisis between the objective regularity of socialization, a radical change in the value of labor, its results, the economic, social, cultural behavior of a person and the fetish of the material. In general, the processes of globalization, on the one hand, stimulate the growth of material consumption, and on the other hand, there is a contraction of the social sphere. The primary needs of the masses contribute to the asocial state, its transformation into a commercial entity. For this and many other reasons, it is necessary to focus scientific attention on the new content of the rationalization of the economy in the context of globalization. It is difficult to accept the facts that excessive efficiency is achieved through mass marginalization. It is necessary to

realize that everything that happens under the slogan of globalization requires full-scale, primarily sociological research.

Keywords---cultural behavior, sociological research, rationalization, man, globalization, material consumption, social institutions.

Introduction

In the development of civilization, there were changes in the role of social institutions in the formation of "homo sapiens". Under the dominance of individual production, the main responsibility for the results of socialization was assigned to the family. The gradual development of industrial production, increasing the level of specialization and differentiation led weakening the family and strengthening the role of social institutions. General education and vocational training, the formation and maintenance of a person's able-bodied health, legal and moral control have become the subject of professional activity. The complexity, ambiguity and inconsistency of the functioning of social institutions turned out to be highly dependent on global development trends. The latter received the definition of "globalization".

The globalization of the world economy to a certain extent has become a new ideology for the development of civilization. On the verbal level, the proclamation of equal conditions for the availability of material consumption sounds very convincing. However, even at the first attempts to formulate questions related to human development, it is very difficult to find adequate and convincing explanations. Globalization, as a world process of unification of the rights of producers and consumers, hypothetically deprives a particular person not only of his national cultural history, development conditions, but also identifies him with the abstract "rational". The absence of economic, behavioral rationalism in decision-making is evidenced not only by actual practice, but by the recognition of this problem by the Nobel Committee. In 2017, the Nobel Prize in Economics was awarded to Richard Thaler. The subjectivism of human decision-making has long been the focus of attention of certain philosophers, sociologists and economists. Issues of morality, morality, ethics and law, i.e. elements of human life, distinguishing him from the nature of all living things, the formation and development of which are carried out by social institutions, were studied in the time of Aristotle.

Methodology

By socialization, we mean a system of accumulation of knowledge, social attitudes, moral norms, principles, rules of behavior in society. In the proposed definition, we intentionally miss the relationship with the social role person. The indicated characteristics, namely the high moral responsibility of a person for his own actions, in our opinion, refer to universal human social and moral values. Hypothetically, it is difficult to agree that the moral responsibility of the "ordinary person" for the actions performed should be minimal, i.e. be limited to a set of rigidly formalized norms and rules. The globalization of the economy presupposes the widespread introduction of uniform rights and norms. The first signs of

ignoring not only historical, climatic, but also social conditions of life appeared in connection with joining the World Trade Organization and attempts to obtain credit resources from the World Bank. Full adherence to general principles stimulates not only the ruin of national producers, but a radical change in the structure of social values. It is difficult to find even a short time interval in the post-Soviet space, where the mind would be valued above the body. The media are literally overflowing with pictures from personal life, "stars", the prices of outfits, cars, castles, love affairs.

About half a century has passed since the emergence of hypotheses about the trends in the development of civilization, the problems and contradictions of social organization and material and technical development. For a long time in science, the dominance of the methodology of the mandatory formulation of universal laws in a single branch of knowledge has been preserved. The essence of universality can be stated as follows: "If the event "A" occurs, then the event "A" will surely follow.

"V". The high level of abstraction that characterizes the designated methodology, unfortunately, has become the leading one in the adoption and implementation of economic policy. A conditionally abstract person is obliged blindly, discarding his own vision, understanding of ongoing processes and phenomena, to execute theoretically sound decisions. In reality, a person's attitude to the surrounding conditions is determined by the level and content of socialization. Accepting the fact that man has always been, is and will be a product of socialization, the universality of economic laws can and should be subjected to serious criticism and rethinking. Growing and ever-increasing globalization seems to be a kind of response of big business to the challenges of the social requirements of its own population. It is difficult to deny the fact that, under the pressure of the trade unions, capital was forced to solve the social problems of workers, raise wages, and, accordingly, look for new production sites with cheaper labor and less social claims. Focusing on the identified problem allows us to formulate the presence of systemic contradictions between economic (capitalist) profitability and objective processes of socialization.

Budget cuts, credit restrictions, wage freezes, a persistently pursued policy of denationalization of socialization institutions and boundless behavioral liberalization are already bearing fruit. Decrease in the level of social protection, mass unemployment, real poverty due to labor relations at the cost of a living wage - is, nothing more than submission to the laws and norms of global economic processes. The proclaimed welfare state has long been a victim of money-saving policies, international competition and market freedom. For many, it is difficult to imagine the continuation of the economic paradox, which entails serious negative social consequences. Their essence is as follows: the determination of the profitability of invested capital (including for labor) is directly dependent on the international regime of bank interest. With an abundance of arguments and promises of financing socialization institutions, real investments are made only in industries that generate income above the interest rate in the short or medium term. None of the functioning social institutions is capable of offering benefits to the state and society. In accordance with the current

principles of economic theory, changing the policy of the state in choosing the priorities of budget financing seems to be problematic.

Involuntarily, the question arises about the relationship between freedom of producers, competition and state regulation. What should the state do first: stimulate economic profitability or fulfill constitutional obligations. To answer the questions posed, it is necessary to recognize that globalization, aiming at the growth of profitability, makes moral values irrational. All institutions of socialization are slowly but steadily turning into commercial entities. Social and economic consequences are currently only sociologists able to predict and model. The reality is that the removal of the functions of education, the formation of a culture of communication, the assimilation of the fundamental values of a social person from the learning processes for the sake of the so-called optimization of budgetary and commercial funds, entails the predominance of the animal nature in a person.

The main purpose of socialization is expressed in the preservation of society. It is impossible to deny the fact that social organization is constantly changing. People are born and die, and only a full-fledged and systemic socialization contributes to the preservation of man himself and civilization as a whole. This process takes place on the basis of the introduction of ideals, values, social and moral norms, patterns of behavior, etc. Thus, sociology, as an "integrative science", faces the problems of a full-scale study of the processes of socialization and the mechanisms of their impact on ensuring the safety of life. Political, social and economic cataclysms, which have become the most colorful sign of the times, demonstrate the widespread property of a person to divide others into "us" and "them". It is difficult to name a public institution in which the principle of recognizing some and rejecting others is not manifested. Unfortunately, the formation of the institution of "outcasts" is already taking place in children's groups. At the initial stages, this is a difference in origin, later - the possession of material wealth, a hierarchical level in public administration, proximity to power, etc. Differences in status sometimes it turns out to be an insurmountable obstacle in the realization of human values. The results of such a ranking are empirically more obvious at the level of relations between states. Inside society, it manifests itself, in our opinion, in difficult to eradicate corruption. Numerous legal measures do not bring and are unlikely to bring the desired return in the near future without recognizing the influence of the institution of social roles and statuses.

It is human nature to strive for mobility, including in the social hierarchy. In the context of globalization, mobility occupies a special place. If all the regulatory and legal requirements of moving from one country to another are observed, ideological principles, social, moral and moral traditions can give rise to various intrastate conflicts. In this case, the processes of socialization cannot be limited to teaching the language of the titular nation. Differences in the moral and ethical attitudes of people occupying the same social position in society are often accompanied by incomparable content of the functional content of the profession. Teacher, teacher, scientist, etc. In real life, they often find themselves "on opposite sides of the barricades." This statement can be illustrated by the most important state problem of "poverty". Its definition is characterized by different methods.

First, objective economic criteria of poverty. these include state mechanisms in the form of social standards for a living wage and wages. secondly, sociology uses the method of subjective assessments. the paradox of the present stage of development lies in the fact that those employed in the institutions that carry out the most important processes of socialization are constantly replenishing the ranks of not only the subjective, but also the objective poor. On the problems of the functioning of socialization institutions in the 60s of the XX century. wrote D. Galbraith. in the work "new industrial society":

"where are we going? what world do we live in? what kind of society are we building? In the 20th century, these questions have become, perhaps, even more relevant than in all previous ones. Old idols collapsed, and it was necessary to analyze not myths and beliefs, but real life" [1, p. 540]. The content of real life is not only material consumption, but also the motives of human life. at the beginning of this work, the scientist very clearly characterizes the essence of the problems between man-made technology and its value. The most important characteristic of the place and role of the country in modern civilization is the level of technical equipment. For this reason, the quoted words of D. Galbraith remain invaluable: "... I come to the conclusion, which I hope will be recognized as justified, that in our thoughts and actions we become servants of the machine that we created in order for it to serve us. in many respects, such enslavement suits us perfectly: someone who would offer to get rid of him, some would look with surprise and, perhaps, even with indignation. [1, p.24]

Written more than 50 years ago, it vividly and figuratively reveals the essence of the current state of society. The development of technology and technology with the aim of expanding material consumption enhances the moral and moral enslavement of man. The point is not in the quantity of consumed and produced goods, but in "what economic goals dominate, what kind of life a person leads." It is difficult to avoid the temptation without continuing to quote the scientist: "It is extremely dangerous to master advanced technology the way we do it now. This may endanger our very existence... There is also the danger that our educational system will be placed in an excessive degree at the service of economic goals. I believe that this can be prevented." [1, p.25]

Carrying out even a small analysis of the state of conditions and the value of socialization institutions allows us to draw attention to the insufficiently rational attention of society to the potential of theoretical and practical elements of the social component of a person. on verbal level has long been recognized as the influence of a person's personal qualities on the attitude to the production function. Its role since the end of the twentieth century. turned out to be so absolutized that humanitarian training was practically destroyed. But, as P. Sorokin noted, "Without the inclusion of a cultural element - meanings, values and norms - we could not even study the norms that regulate the interaction between people and, according to these theories themselves, constitute the essence of any social institutions and organizations." [3, p.219]

In turn, we would like to add: the development and implementation of new technologies, techniques, means of communication requires a certain content of social knowledge and skills. Socialization was, is and will be the only system for

transferring attitudes to cultural, historical, social and material heritage, forming a hierarchy of life values, as well as establishing effective mechanisms for interaction at the micro and macro levels. In the autobiographical work "Russian Fate, Confession of a Renegade" A. Zinoviev wrote:

"In the flow of life there are deep and there are superficial phenomena, there is a hidden course of history and there is foam of history." [2, p.4] Social processes are characterized precisely by the depth that determines the course of history. The success of socialization, in contrast to the state of engineering and technology, is not measured by the number of goods and services produced, but has an essential latent effect on the overall efficiency and content of life.

The ideology of globalization is attractive to many because of the hypothetical conditions for obtaining high incomes for individual producers. At the same time, few people pay attention to the overall social and economic consequences. The most striking example is the current diversification of "predatory ecology". The use of the main theoretical conclusions of the economic classics, made in the conditions of the dominance of individual production, is accompanied by the policy of strengthening, on the one hand, the commercial responsibility of a person, and on the other, social responsibility. There is no doubt that in the conditions of individual production, the processes of socialization were of a personal nature. The producer's dependence on society was minimal. Social and economic responsibility was formed in direct relations between the producer and the consumer. However, modern civilization has long had nothing to do with the literary hero Robinson Crusoe.

The expressions "globalization, global society, global processes" have become so familiar that their essential content and influence on the social image of a person is extremely rarely questioned. Most often, a global society is interpreted as the unification of all mankind into a single whole, similar to national states. Seemingly noble goals, however, do not answer questions about what will happen to the complex structure of interaction between people. P. Sorokin structured it as follows: "The structure of sociocultural interaction ... has three aspects that are inseparable from each other: 1) personality as a subject ... 2) society as a set of interacting individuals with its sociocultural relations and processes; 3) culture as a set of meanings, values of norms owned by interacting persons...". [3, p.218]

The globalization of life is a social individualization based on rigid patterns and standards that guarantee the state of homogeneity of all human societies, regardless of historical, cultural and social heritage. In accordance with unspoken requirements, global modernization aims at maximum uniformity, similarity and minimization of differences. From the standpoint of economic science, the planned uniformity of production and consumption is understandable. We will not analyze the mechanisms substantiating it. It is much more difficult to understand, and even more so to accept, socio-cultural monotony.

Conclusion

Modern humanitarian science does not yet give an answer to the question of the mechanisms and consequences of the impact of technical, technological and

economic unification on human socialization. It is obvious that stratification is increasing, marginalization is growing, and large groups of the population are steadily impoverished. The most difficult is the specialized disunity not only among sociologists and economists, but also within sociology. I would like to express a certain hope that with the help of sociologists, people will be able to radically change their attitude towards the institutions of socialization, their role in their own lives, by receiving correct information about existing problems.

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