

Artículo de investigación

Value-semantic filling of the family concept and value orientations of Russian modern young people family life

**ЦЕННОСТНО-СМЫСЛОВОЕ НАПОЛНЕНИЕ КОНЦЕПТА «СЕМЬЯ»
И ЦЕННОСТНЫЕ ОРИЕНТИРЫ СЕМЕЙНОЙ ЖИЗНИ
СОВРЕМЕННОЙ РОССИЙСКОЙ МОЛОДЕЖИ**

Relleno de valor y sentido del concepto de “familia” y valorables directrices para la vida familiar juventud rusa moderna

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Abstract

The modern family acts as a social phenomenon that makes up the fundamental principle of human existence, as a system of values and norms of behavior. The article notes that in recent years a delicate balance has been broken between the forces creating a family and the forces destroying it, in favor of the latter, powerful factors have appeared to destabilize family and marriage relations: property differentiation and a decline in the living standard of the population, on the one hand, and the loss of moral orientation in many people, on the other hand. Many family functions have suffered qualitative changes. The work reveals the problem of value-semantic filling of the «family» concept, the complexity of which is due to the need to specify the concepts of «family values» and «value orientations of family life», the analysis of scientific literature indicates the presence of different points of view regarding the

Аннотация

Современная семья выступает как социальный феномен, составляющий первооснову человеческого бытия, как система ценностей и норм поведения. В статье отмечается, что за последние годы нарушен хрупкий баланс между силами, созидающими семью, и силами, ее разрушающими, в пользу последних, появились мощные факторы дестабилизации семейно-брачных отношений: имущественная дифференциация и снижение жизненного уровня населения, с одной стороны, и моральная дестабилизация, потеря нравственных ориентиров у многих людей, – с другой. Многие семейные функции претерпели качественные изменения. В работе раскрывается проблема ценностно-смыслового наполнения концепта «семья», сложность которой обусловлена

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definition of these categories in the conditions of transformation of modern society. The problems of transforming Russian society and ensuring its sustainable development makes it necessary to rethink the role of the family as a human living environment and the formation of social values. Discussing family crisis, this is, a significant change in family values in the minds of people, we focus on the problem of the formation of family values, value orientations and life standards among young people.

Keywords: Young people, the concept of «family», family values, family priorities, value orientations of family life, the transformation of family values in modern society.

необходимостью конкретизации понятий «семейные ценности» и «ценностные ориентиры семейной жизни», поскольку анализ научной литературы указывает на наличие различных точек зрения относительно определения этих категорий в условиях трансформации современного общества. Проблемы трансформации российского общества и обеспечения его устойчивого развития приводят к необходимости переосмысления роли семьи как среды жизнедеятельности человека и формирования социальных ценностей. В условиях кризиса семейственности, то есть существенного изменения семейных ценностей в сознании людей, особую актуальность приобретает проблема формирования семейных ценностей, ценностных ориентаций и жизненных норм у молодежи.

Ключевые слова: Молодежь, концепт «семья», семейные ценности, семейные приоритеты, ценностные ориентиры семейной жизни, трансформация ценностей семьи в современном обществе.

Resumen

La familia moderna actúa como un fenómeno social que constituye el principio fundamental de la existencia humana, como un sistema de valores y normas de comportamiento. El artículo señala que en los últimos años se ha roto un delicado equilibrio entre las fuerzas que crean una familia y las fuerzas que lo destruyen, a favor de los factores más recientes y poderosos que parecen desestabilizar las relaciones familiares y matrimoniales: diferenciación de la propiedad y disminución de el nivel de vida de la población, por un lado, y la pérdida de orientación moral en muchas personas, por otro lado. Muchas funciones familiares han sufrido cambios cualitativos. El trabajo revela el problema del llenado semántico de valores del concepto de «familia», cuya complejidad se debe a la necesidad de especificar los conceptos de «valores familiares» y «orientaciones de valores de la vida familiar», indica el análisis de la literatura científica. La presencia de diferentes puntos de vista con respecto a la definición de estas categorías en las condiciones de transformación de la sociedad moderna. Los problemas de transformar la sociedad rusa y garantizar su desarrollo sostenible hacen que sea necesario repensar el papel de la familia como entorno humano y la formación de valores sociales.

Hablando de la crisis familiar, esto es, un cambio significativo en los valores familiares en la mente de las personas, nos enfocamos en el problema de la formación de valores familiares, orientaciones de valores y estándares de vida entre los jóvenes.

Palabras clave: Jóvenes, el concepto de «familia», valores familiares, prioridades familiares, orientaciones de valor de la vida familiar, la transformación de los valores familiares en la sociedad moderna.

Introduction

Before exploring the value-semantic filling of the concept of «family», it is necessary to determine the concept of «value», as the analysis of scientific literature indicates the presence of different points of view regarding the definition of this category.

The value is everything for a person that has a certain significance, personal or social meaning. Family values, as the most significant for the harmony of social processes, occupy priority positions in the value system of a person, forming a stable basis for the successful functioning of the

social system. Individual values are important for the development of personality but they cannot determine the stability of society.

The orientation of a person to values is a value orientation, reflecting a stable, deep expression of his moral consciousness. Value orientations are an ordered system of values, hierarchized by the criterion of their importance for the subject – individual or group. The change in the content of value orientations, which determine the general direction of human activity and its interactions with the world and with people, is due to socio-economic and political changes occurring in the world, in the country and becomes the starting point for rethinking and reevaluating values.

The concepts of «value» and «value orientation» are not equivalent, identical. The family and family values are two concepts that cannot exist without each other. Family values lose their meaning if there is no family, and the family does not have the opportunity to exist without fundamental principles that can preserve its integrity and spiritual health.

The concept of «family» in the culture is structurally presented as a three-level unity, where the first level is the cultural memory of all relatives; the second level is the cultural code, or those basic values that a particular family relies on; the third is intergenerational translation of cultural experience, depending on the attitude to the transmitted values: relaying of values, transformation of values; deformation of values; denial of values; replacement of values. The pedagogical concept of introducing young people to family values makes it possible to substantiate the ways and means of shaping the value orientations of young students in family life while still in school.

Modern problems of Russian society transformation and ensuring its stable development lead to the need to rethink the role of the family as an environment of human life and the formation of family and social values.

In this article, based on the study, theoretical analysis, comparison and generalization of the existing results of sociological and psychological-pedagogical domestic and foreign studies in the field of family education, as well as empirical research methods (pedagogical observation, questioning of students of various specialties and areas of training of Ulyanovsky State University and Ulyanovsk State Pedagogical University) we will attempt to determine the value-semantic filling of the concept of "family" with modern young people.

Materials and methods

The study of literary sources, theoretical analysis, synthesis, comparison, methods of logical generalizations (induction and deduction) that contribute to the implementation of the analytical justification of the study of the dynamics of value-semantic filling of the «family» concept and the value orientations of Russian young people family life.

Discussion

The attitude toward values and their semantic content in an identity crisis, in which our society found itself in a globalizing world, determines the awareness of its position in the world and in the society by an individual. The difficulty in determining value orientations consists both in changing cultural paradigms and in the fact that «different groups use the same «names» of values, putting different semantic content into them» (*The basic values of Russians: Social attitudes. Life strategies. Symbols Myths*, 2003, p. 11).

Before exploring the value-semantic content of the concept of «family», it is necessary to define the concept of «value», as the analysis of scientific literature indicates the presence of different points of view regarding the definition of this category.

In this way, the German philosopher G. Rickert says that the problem of value is the problem of «significance» (Rickert, 1998); the founder of humanistic psychology, American psychologist A. Maslow believes that value is an electoral principle, an electoral system, the derivative of needs (Maslow, 1997); American psychologist G. Allport defines the value as a kind of personal meaning, the category of «significance» (Allport, 1998), and the German sociologist, philosopher, social psychologist and psychoanalyst E. Fromm consider «as valuable, good, which contributes to a more complete deployment of specific human abilities and that supports life» (Fromm, 1993). The definitions of the category «value» are not unequivocal in the works of Russian scientists: «Values are the key point of subjective activity in the world of social relations» (Arkhangelskiy, 1973); «The value judgment is a mental expression of a person's value attitude to reality» (Bakuradze, 1982); «Values are the conscious meanings of life» (Bratus B. S., 1988); «The value is the corresponding properties (the significance of this thing for people) and relations (social relation)» (Blumkin, 1981); «Values are the system of meaning of things and

phenomena surrounding a person» (Vichev, 1978); «The specificity of values, their appropriation and functioning in society is not determined by the subject-object relation, but, first of all, by intersubjective relations and is realized in them» (Vyzhletsov, 1996); «A value is a social object, which depends on the laws of social movement and in this sense belongs objectively to the subject» (Drobnitsky O., 1974); «A value is the meaning of a given object for a subject, it is a specific relation, because it does not connect an object with another object, but with a subject. The value appears in the object-subject relation, being neither object quality nor experience of another object – a person» (Kagan, 1997); «The value is the subject of human needs, this is a property of the subject, the basis of which is the individual's subjective attitude towards things» (Michalik, 1978); «Values are generalized, stable ideas about preferred benefits and acceptable ways of obtaining them, in which the previous experience of the subject is concentrated», «Values, or the meaning of life, express the value attitude of a person to the world, its essential forces» (Sagatovsky, 1982); «Values are ideal representations, the meanings of moral concepts» (Titov, 1988); «A value reflects the individual's centration in activity, and with it its reflection on itself, ... this is the subjective-symbolic content of the objective wealth of human culture, which is expressed by value definitions» (Turovsky, 1997); «Values (in the broad sense of the word) are certain phenomena or their properties, included in the process of mastering the world by man and satisfying a certain human (utilitarian, cognitive, aesthetic, ethical) need» (Shishkin, Shvartsman, 1973)» (Kulyutkin, 2002, p. 114-127).

Analyzing definitions of the category «value», we concluded that in the context of our work, the greatest importance is the position of scientists that value is an importance. The approach to value as importance (the value of an object exists independently of human consciousness) shows that values are objective. They are in an objective value system and, therefore, can be appropriated by a person in an activity (Kagan, 1997). Values as importance to which students are attached and which they assign are becoming a form of their orientation in social reality. The «transfer» of values from the objective value system of a society, a group into a subjective value system of a person is also carried out through education and upbringing. «Education is the introduction to value, and the psychological and pedagogical object of education is the semantic sphere of the person, the system of personal meanings and the

semantic attitudes that realize them in the activity» (Asmolov, 1990, p. 314).

The value is everything for a person that has a certain significance, personal or social meaning. If we proceed from the fact that values are conscious meanings of life, and a person's value orientation is his value orientations, then the object of education from a psychological point of view is the student's moral and value sphere, the structural component of which are conscious meanings in the sense in which they are understood by B. S. Bratus, as personal values (Bratus, 1988, p. 130-139). Value orientations is a kind of «locator» of moral consciousness, which allows a person to identify the meaning of values and make their choice (Kulyutkin, 2002, p. 128-151).

Value orientation is a stable, deep expression of moral consciousness. The change in the content of value orientations, which determine the general direction of human activity and its interactions with the world and with people, is due to socio-economic and political changes taking place in the world, in the country, becoming the starting point for rethinking and reevaluating values (Khaertdinov I.M., Shvetsov A., Kuznetsov A., Aryabkina I.V., Donina O.I., 2019)

The reassessment of values, carried out in education as a component of the spiritual life of society, led to the transition from the traditional paradigm of education to the humanistic paradigm and the concretization of scientific ideas about the concepts of «education» and «upbringing» (Kulyutkin, 2002, p. 128-151).

In sociology the concepts of «value» and «value orientation» are used as synonyms, then in ethics, psychology and pedagogy, these concepts are not equivalent, identical.

So, R. Kh. Shakurov notes that when we speak about values, it means a chaotic set of values, and when we speak about value orientations, it means a hierarchical structure of values. R. Kh. Shakurov writes: «Value orientation is an ordered system of values, hierarchized by the criterion of their importance for the subject — individual or group» (Shakurov, 1998, p. 30).

A human «life» in the sociocultural space, which, from our point of view, is the unity of the experience of activity and the experience of its relationship to the world, to people and to themselves. It is necessary both to reproduce and share this experience, and to develop their ability

to moral creativity, to the crystallization of moral values.

The activities of educators, teachers and parents should be directed to ensure that the younger generation masters the system of values and their content. The pedagogical concept of introducing young people to family values makes it possible to substantiate the ways and means of shaping the value orientations of young students in family life while still in school (Glazkova, 2014, p. 27). The concept is a unit for describing a picture of the world containing cultural knowledge, insights, and assessments. The concept consists of different time and origin. Therefore, it is natural to represent its evolution in the form of a chain, the links of which are concept stages or, otherwise, a concept in different epochs (Maslova, 2011, p. 383-384).

Today, the concept of «family» includes the following concepts: «parents – respect for parents – motherhood – fatherhood – children – home – hospitality – private life – hope – abundance – prosperity – wealth – financial security – contentment – comfort – support – mutual understanding – respect – friendship – obligation – responsibility – independence – honor – debt – truth».

The family as a system can distinguish between the general and the individual, where norms, traditions, customs, and stereotypes relate to the general, and their embodiment to the individual. The family, by the predominance of the common, acts as a space for the socialization of the personality; according to the predominance of the individual does as a «closed system». Relationships between family and society can be built on the basis of: partnership; paternalism (by society); neutrality; hostility. The concept of «family» in the culture is structurally presented as a three-level unity, where the first level is the cultural memory of all relatives; the second level is the cultural code, or those basic values that a particular family relies on; the third is intergenerational translation of cultural experience, depending on the attitude to the transmitted values: relaying of values, transformation of values; deformation of values; denial of values; replacement of values. In relation to the values created by previous generations, their cultural experience can be divided into five types of families: 1) successive, 2) transformative, 3) destructive, 4) nihilistic, 5) heuristic. The changes touched the structure of the family, its qualitative and quantitative composition, and relationships within the family

(both the nuclear and the family – kind, home, and community related characteristic).

Types of relationships between generations and within one generation, attitudes towards tradition in the family can vary. However, with any choice, stability is based on the acceptance of the proposed value system, submission to it and the taming of self-will. Such an algorithm of behavior is the key to stability in society. That is why, the family remains a popular form of coexistence of people in culture and society (Glazkova, 2014, p. 52-56).

Primary socialization, in which the foundations of the value system of the individual are laid, usually takes place in the family. The family is a source of value ideas of the individual. It serves as the main translator of values during the formation of the basis of the child's value system. The content of the value system of the individual and the social value of the individual will depend on what values exist in the family and how dependent personal and social values are in the family value system. This question is socially important, since a person's worldview and morality depend on the structure of the value system. It is family values that create a certain moral ideal that will determine the moral consciousness of the individual. In other words, morality is a derivative environment that forms a person, first of all, a family.

The family is a variant of the social community, which has a complex form of mutual activity and dependence of the members of this community. The unity of individual members of such a social structure is structured on the basis of their common family values. For the existence of a healthy, moral society, it is important what state the family institution is in, what values through this institution will be translated into the society (Khubiev, 2009). Within the family, there is a special environment conducive to the development of the entire potential of the moral qualities of the individual, because the norms and requirements of the family organization create that unique system of interaction of its members, which is designed to eliminate conflict and ensure the stability of this organization. Only in a family, unlike other social institutions, can be moral grounds necessary for the formation of basic values of a moral, fair society – tolerance, devotion, feelings of compassion, readiness for self-sacrifice, sincerity, etc. These values are undoubtedly related to family values, they are the most socially significant they reflect the significance of the phenomena from the point of view of public consciousness.

Family values, being the most significant for the harmony of social processes, should take priority positions in the value system of the individual. They form an ideal stable basis for the successful functioning of a social system. Individual values are important for the development of personality, but they cannot be a determining element in the sustainability of society. Otherwise, the contradictions between society and the individual are sharpened.

Family and family values are two concepts that cannot exist without each other. Family values lose their meaning if there is no family, and the family does not have the opportunity to exist without fundamental principles that can preserve its integrity and spiritual health. Family values are the relationships between people full of love and care. A man and a woman, making a family, they bring their own values into it, and all this together forms the foundation of family relations, create an atmosphere in which their children will be born and grow.

Unfortunately, in recent years, a delicate balance has been broken between the forces creating a family and the forces destroying it, in favor of the latest. Powerful factors have appeared to destabilize family and marriage relations: property differentiation and a decline in the living standard of the population, on the one hand, and the loss of moral orientation in many people, on the other hand. Many family functions have suffered qualitative changes (Donina, 2002).

According to sociological surveys, today's young people's family values are far from the first place. They were overtaken by career, education, relationships with friends and parents, leisure, etc. In addition, there is a tendency of changing the traditional dominance of social values in the family value system in favor of individual values now. This model carries the threat of increasing the society conflict, disrupting the harmonious interaction of individual parts of society (Petryakova, 2010). The process of changing value orientations in society is natural. But in order to preserve the moral health of society, the common task of social, political, educational and psychological activities should be taking care of the family as the only social institution capable of providing the necessary atmosphere for the formation of a socially preferable moral person. Over the past decades, there has been a weakening of the relationship between family and society, which negatively affects both the family and society as a whole, so, it is necessary to restore the old family values. Modern

problems of transformation of Russian society and ensuring its sustainable development makes it necessary to rethink the role of the family as an environment of human life and the formation of social values. Discussing family crisis, this is, a significant change in family values in the minds of people, we focus on the problem of the formation of family values, value orientations and life standards among young people.

The fundamental science of society, that is, philosophy considers the concept of «value» as a basic component in the analysis of the qualitative aspects of social processes. In the general philosophical consideration, «value» is a concept indicating the human, social and cultural significance of certain phenomena of reality. There are subjective and objective values some are expressed in the form of normative representations (attitudes and assessments, imperatives and prohibitions and etc.), while others are the ratio of truth and not truth, permissible and forbidden, just and unjust, beauty and ugliness.

As a form of human existence, the family develops the eternal values of a universal nature. The potential of the family is due to its nature. As the primary value of society, creating values of the secondary plan, the family develops basing on the constructive and constructive value orientations of past experience, conserving and reproducing them at a higher qualitative level. A person, as a subject of activity, forms a value relation to one or another of its objects, by virtue of which this object can become not only a value, but also an anti-value, as well as a neutral substance, depending on the qualitative characteristics of a person.

Family values are the collections of ideas about the family they are cultivated in society, influencing the choice of family goals, ways of organizing life activity and interaction. Young people as a part of the population, the totality of the individuals of modern society has a special mission: to ensure the continuation of the historical development of this society and the state, the life of older people and the reproduction of subsequent generations. This mission is realized on the basis of the development and transformation by young people of the existing system of values and norms and their implementation in their own life.

Family values have shifted from politics to the individual, family well-being, peace and order now. The nationwide, humanistic content of the life activity of the individual and society was lost,

removed to the periphery of consciousness. Men recognize primarily those values that are shared by his close people. Socializing in the family, they absorb family values naturally, that does not allow him to transform them radically in the future. So, S. I. Golod notices the basic values of marriage and family relations. This is an adaptation of the spouses, meaning their compatibility in the spiritual, psychological, informational, cultural and household spheres. This is intimacy, understood as sympathy, erotic affection, favor and appreciation. It is an autonomy that allows an individual to develop in creativity, professional and social activities (Golod, 2008). Autonomy is focused on non-family personality strategies, like education, self-realization and etc. There is no doubt that the improvement of the psychosocial structure of the personality carries a positive load and enriches the process of communication with the family in its family life, however, autonomy can be attributed to the family value only conditionally.

Among the main values of marriage and family A. I. Antonov and his followers cite the willingness of spouses to fulfill family roles in such areas of family activity as restoring order and comfort in the house, cooking, caring for a child, fulfilling maternal and paternal responsibilities, and rational management of budget, attention and care for each other, joint leisure activities, good relationships with relatives of a partner, sexual relations, rational organization of family life, the creation of the material basis of family life, maintaining social contacts, knowledge of mental characteristics of each other. The problems of family functioning analysis in modern Russia allow us to conclude that the family suffers a value crisis. The family needs a radical reorientation of the value systems of society and the individual (Antonov, 2004).

So, A. I. Antonov distinguishes between the values of cohesive and conflict families. Cohesive families put the birth and upbringing of children in the first place of the six proposed in the hierarchy of family values and the fourth place is free time, giving the second and third places to material wealth and education. In conflict families, the situation is exactly the opposite: the main value is free time, and the birth and upbringing of children is relegated to the fourth place. The value of parenting in cohesive families is absolute, and in conflict ones it is relative. Spouses who are truly family-oriented are ready to sacrifice both the level of education and their material well-being for the sake of the children. Those marriage partners who prefer to live for themselves, the education

and the accumulation of wealth subordinate their own personality. Children can interfere with their self-realization, and they are pushed into the background. This position of a large part of the spouses and young people is organic for the conditions of capitalized Russia.

Only a strong person with courage, strong will, determination and freedom can withstand competition in the labor market. Turning to a liberal market economy, Russia automatically programmed the emergence of a new type of personality, which also determines the modernization of the existing family type. The turn of the mass consciousness from the family collectivistic values to the individual values of the individual is noticeable, which disorganizes family activity. This is typical for the Russian reality of the end of the XX and beginning of the XXI centuries (Kartseva, 2001).

In a crisis the opportunity to determine their own activity is often more attractive than the maintenance of family relationships, which initially involve a high degree of responsibility. The growing importance of individual rational choice in modern public life becomes a decisive factor in the change in the value foundations of family life. Rationalization of an individual choice of behavior in relation to a family, construction of family life, proceeding from calculations of benefit, are realized more often. According to O. I. Volzhina, the recognition of the pragmatic foundations of a family can be considered as the main factor determining the transformation of family value (Volzhina, 2001).

Increasingly, the purpose of the family is associated with the creation of unique conditions for self-development and self-realization of the individual. Education takes the character of equal cooperation between parents and children, based on respect of children's rights and, above all, the right of independent choice of life. The family is the primary social foundation that forms the moral and mental personality configuration. In the family children simply and naturally become attached to life, acquire the foundations of a world view, learn moral values, social norms, and cultural traditions of the society. The unique environment of family interaction, which is characterized by such features as help, support, tolerance, creates favorable conditions for the realization of those potencies that people could not show in other institutional structures. The totality of the opportunities realized in the family, the degree and level of their implementation depend on the requirements and

norms of behavior adopted within the family circle (Kiryachek, 2009).

The modern family acts as a social phenomenon that makes up the fundamental principle of human existence, as a system of values and norms of behavior. The value of the family in the social system is determined by the «production and reproduction» of life, which brings the family into the sphere of priority values of society. Family values are fixed legal rules to protect the family by the state, within the family is recognized as the priority environment for the individual's socialization. In the process of historical development, the relations of family and society, on the one hand, families and individuals, on the other, systematically changed under the influence of the mode of production prevailing in a given society, social relations and lifestyle.

The structural composition of the family gives the most information about the phenomenon of the institution of the family. The assertion of the widespread predominance of small (nuclear) families consisting of spouses, their unmarried children has become customary. The predominance of small families shows, on the one hand, the increased economic and behavioral independence of married couples, and on the other hand, their high social mobility.

In recent years, as a result of liberal democratic reforms, social categories have emerged that fundamentally changed value orientations and living standards, including the family. The main criterion for evaluating the strength of the family became a material factor. The spiritual nature of family life, which has always distinguished the Russian family, is often simply ignored. The idea of the family is gradually changing. Collectivist principle of the family union is opposed to individualism and individual autonomy of the person. The ideal of the family has become the union, in which both spouses and children with their parents are financially independent of each other.

It should be noted that the social consequences of the differentiation of the population are visible not only in a sharp drop in the standard of living of the majority of Russians, but also in a rapid fall in the «childish» norm. Although in science it is considered that there is no direct connection between the reduction of fertility and standard of living (this tendency is typical for all developed countries of the world), nevertheless, the orientation of Russians towards small families and childlessness is a consequence, first of all, of

the deterioration of living conditions and, to a much lesser extent, the result of changes in value orientations, life norms and rules.

The main processes of human life take place in a family, which is so connected with the life of each individual that leaves an imprint on all human's development. That is why the family is the social group that a person is most easily identifies with them, with their interests and with their existence.

Forms of family relationships are the most important factor in the formation of tolerance attitudes. An important role in determining the mechanisms of human behavior is played by the resolution criteria in a family of problem situations. In the study of tolerance settings, the analysis of its functions is very important. With regard to the family, such functions may include: family stability and prevention of family conflicts; external forms of behavior that exclude aggressive methods of interaction, such as intolerance, cruelty and extremism; the possibility of including in the value system such qualities as tolerance, compassion, empathy; the formation of positive ideals and a positive attitude to the life of the younger generation; prevention of intrafamilial conflicts between spouses, parents and children; the formation and maintenance of family stability; creating the image of a stable and happy family, which is extremely important for interaction with government agencies, with social groups and organizations; the formation of a positive attitude to family life in the younger generation.

These functions provide the stability of the family as a social institution, which is determined by the interests of the spouses-parents and, ultimately, the needs of society. Parents, as in a mirror, want to see themselves in their children. Having united by gender in a family and reproducing themselves, they reproduce society thereby. And the society properly legitimizes the family, defining property, inheritance, kinship and other relations. These functions, their hierarchy may vary depending on the socio-historical conditions and the specifics of functioning. It is important to understand that tolerance, regardless of the forms of its manifestation, always plays a certain positive role both for society and for the family and its members.

In the process of cultural and spiritual development of society, within the family, values, norms and behavioral guidelines are formed. The development of a social system

usually includes the development of certain moral, spiritual, aesthetic imperatives. An important role in the cohesion of the family is played by such a factor as the unity of value ideals and guidelines. Life dictates new requirements, and therefore in creating conditions for family unity issues of the social status of the individual, education, religious orientation and some others play secondary roles. The most important aspect of the study of the problems in the formation of tolerant consciousness in the modern family has become the identification of the principles of interaction that a family member adheres in relation to others. Within this question, there are three positions: a tolerant and understanding attitude to all other people's opinions and views in order to avoid any conflict; tolerance towards others as long as their actions do not contradict universal norms and principles (that is, universal human values are above all); and, finally, tolerance, and the understanding of the opinions and opinions of others with the exception of those that cause fundamental conflict (that is, the defense of one's own principles and attitudes).

The prevalence of negative social phenomena, such as cruelty, violence, intolerance, as inalienable attributes of the modernization process of Russian society, suggests that intolerance, «...despite its obvious social pathology, is inevitable and, moreover, in manifestation is necessary to stimulate the protective forces of society». This statement was made by the classic sociology E. Durkheim, but in relation to crime. However, in the context of the dilemma of tolerance / intolerance, the problem lies in the ability to perceive not only «ours», but also «others» without prejudice. The lack of this ability leads, as a rule, to various manifestations of intolerance. Dividing people into «ours» and «others» is a problem of conformity / non-conformity of opinions, attitudes and beliefs. At first sight, it seems that the very existence of «ours» and «others» is not unnatural: people are born in a certain socio-cultural environment, learn the language, traditions and customs of their people, keep the values and norms of behavior that correspond to those accepted in this community and have similar signs of appearance. However, there are a lot of such communities in the world and there is always a risk of opposing «ours» and «others».

The family itself, in which a child gains the first experience of interacting with people, lays the foundation for their tolerant perception of the people around them. Parents are obliged to form not only a «basic trust in the world», that is, to

«strangers», but also to anticipate a possible manifestation of prejudice towards «strangers». It is necessary to cultivate in children the understanding that the differences between people do not carry anything negative in themselves. Others («aliens») do not necessarily have to correspond to a person's own reference image. In this regard, the key role in the formation of tolerant consciousness of the individual is given to the family (Gavrilyuk, 2002).

It is widely known that family and family relations are both support and a kind of fortress, which, on the one hand, protects a person from the threats of the outside world, and on the other hand, requires them to serve loved and close people and follow family traditions. In other words, people are inscribed in a hierarchical system of family relations, in which they take their specific place. At the same time, the values of the generation of «fathers» are gradually adopted by the generation of «children», which largely smoothes out the «eternal» confrontation between them, ensuring stability to all social development.

Family values increasingly manifest themselves in the minds of people. Throughout its history, the family was needed to a greater degree by society, the state, and less by an individual, and only in the XXI century, as a form of human existence, become vital for an individual, a structure that responded to her essential interests and needs. In other words, the triad of responsibility «society – family – individual» turned into the construction of «individual – family – society», and in this phenomenon lies the essence of the transformation of family value in modern Russia (Baeva, 2004). The tendency of changing the traditional dominance of social values in the family value system in favor of individual values carries with it the threat of increasing the level of conflict in the society, disrupting the harmonious interaction of individual links of society.

Family values, being the most significant for the harmony of social processes, should occupy priority positions in the value system of the individual. They form an ideal stable basis for the successful functioning of the social system. Individual values are important for the development of personality, but cannot be the determining link in the sustainability of society. Otherwise, the contradictions between society and the individual are exacerbated.

The process of changing value orientations in society is logical, however, in order to preserve the moral health of society, the common task of social, pedagogical and psychological activity should be taking care of the family as the only social institution that can provide the necessary atmosphere for the formation of a socially preferred moral personality.

In connection with the foregoing, it seems urgent to study the views of modern Russian youth on the value-semantic content of the concept of "family", since the well-being of both the whole society and each individual member of it substantially depends on it. This fact actualizes work with young people in this direction both in schools and in universities. Based on the above methodological grounds, we conducted pedagogical observation, questioning of university students in order to identify the initial level and subsequent dynamics of the formation of their relationship to family values and the very concept of "family", which has, as we found out on the basis of the philosophical, sociological and psychological-pedagogical literature, cognitive, motivational-semantic and activity-practical components. Further, we planned experimental work to create favorable conditions for the formation in the process of obtaining higher education of not only professional competencies, but also (regardless of the specialty acquired) the correct value orientations of the family life of students. This work included conversations, discussions, role-playing games, extra-curricular sports and cultural and aesthetic events aimed both at uniting families already created in the student community, and at the formation of conscious guidelines for creating all own student families collective, which is impossible without a value relationship of each to other people's positions in the family. Below we present the results of an initial study of this relationship in the framework of our psychological and pedagogical experiment.

Results

As part of our experiment with students of Ulyanovsk State University and Ulyanovsk State Pedagogical University (200 people from 18 to 20 years of various specialties and training profiles took part in the experiment), we made an attempt to reveal their value attitude to other people's positions within the framework of the problems studied in this article.

Tolerant and respectful attitude to all the opinions and opinions of others in order to avoid any conflict was noted as a value by 30% of

respondents; tolerant attitude towards others until their actions contradict universal human norms and principles (that is, universal human values - above all) - 14% of respondents; tolerance and understanding of other people's opinions and views, with the exception of those that cause a conflict in principle (that is, the protection of their own principles and attitudes), was noted as a value by most young people (56%). These results confirmed the need for further research on the stated problem.

Conclusion

Summing up the results of our small theoretical and empirical study of the dynamics of the value-semantic filling of the «family», concept and the value orientations of the family life of Russian young people, we can conclude that with all changes in gender relations, the growth of free relationships, the instability of marriages, a traceable crisis of existential values and etc., on the one hand, the family is undoubtedly the source of the formation of the values and value orientations of the individual that contribute to the adaptation and socialization of youth, on the other hand, the family itself is a priority value in the value system of modern young people, a guarantor of the moral health of society. At the same time, it is necessary to coordinate the efforts of various social institutions aimed at forming in young people a proper understanding of the family as the main value of human life and therefore socially significant in the self-realization of a person.

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