

PATRIOTISM OF MODERN RUSSIA IN THE CONDITIONS OF TOTAL GLOBALIZATION

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Abstract

The aspiration of Russia to take the worthy place in the modern world and to build new model of statehood and the international relations with a support on the powerful cultural and civilization base forced modern politicians, researchers and publicists to return to the subject of patriotism. The leading role in this process belongs to the President.

Modern vision of patriotism, its features, novelty and its perception by society in the conditions of the amplifying isolation of Russia against the background of the continuing world globalization is the subject of the analysis of this article.

Keywords: patriotism; globalization; modern Russia; patriotic education.

1 INTRODUCTION

Tectonic shifts of the 90s in all spheres of the Russian life led to change of the state ideology and alongside with it to change of valuable reference points. Such feelings as love to the Homeland, understanding of a debt to the Fatherland, selfless service to the country stopped being a reference point of the Russian citizens, and to the forefront, there were material benefits generated by liberal ideology. Economic independence began to prevail over spiritual wealth especially in consciousness of the younger generation. Researches demonstrate that orientation to private life and individualism prevails in society, and especially among youth. At the same time there is money and material welfare dominating in system of values, whereas the concept "patriotism", is practically absent. Moreover, the word "patriotism" was frequently used in humiliating meanings. Obvious achievements of the Soviet society and the state were reconsidered, belittled or denied by the whole generation of politicians of the 1990s. (Remarchuk, 2014).

At the social level of the problems of devaluation of the concept of patriotism and its fundamental meanings were connected with loss of social prestige by those groups and the social statuses, which either connected

with sacrifice and service to the Homeland, feats and achievements or are responsible for broadcast of these meanings to wide sectors of society. In the first case, it is possible to speak about such processes as decrease in prestige of the soldier, the warrior, the defender of the Fatherland; decrease in prestige and respect for working and country work; decrease in social prestige of the scientist, the engineer, the teacher. It is about processes as real washing away from social structure of the whole layers connected with the idea of service to the Homeland during market reforms and about processes of their symbolical and valuable abasement. The profession of the banker or the seller becomes more attractive than the profession of engineer or grain-grower. Thus, the ideology was about substitution (replacement) of the idea of work with the idea of usury (enrich but create).

The idea of collectivism is replaced by individualism. The idea of empathy is replaced by egocentrism. The idea of love, family, education of children, is replaced by sex, sexual deviations, same-sex marriages. The ideas of patriotism, memory of ancestors, history are replaced by depersonalized Westernism, all-mankind. In education, the Russian pedagogical tradition connecting education and breeding is replaced by training for the Unified State Examination. Cultivation of the personality at school and higher education institution is replaced by preparation of "Bologna" service staff for "all civilized countries". Forgetting the roots is also one of the reasons why we have to raise the question of patriotism again. (Shaidenko, 2013).

2. OPINIONS AND DISCUSSION

Complexity of patriotism formation of the Russian Federation is caused by the fact that inclusion of the country in processes of globalization happens against the background of the social and cultural transformation caused by refusal of a socialism paradigm of development. In the country, there is no system of values shared by the majority, contradictory processes are observed: attempts of resuscitation of values of the Soviet era, appeal to pre-revolutionary values, for example, to Orthodoxy, active planting of the western values. A considerable part of youth shows patriotism of xenophobic sense, identifies it to hatred to foreigners, gentiles, foreigners, people of the senior generation are adherents of nostalgic patriotism.

Essential obstacle for formation of patriotism of the Russian Federation is absence of modern heroes who could become a reference point for youth. Not enough attention nowadays is paid to development of the Russian language, which not only unites citizens of Russia in community, but also acts as mean of broadcasting of the Russian culture, of the Russian influence on the world. Designing national patriotism, it is necessary to emphasize confessional and ethnic character of the Russian Federation. The continuous dialogue of leaders of traditional faiths revealing the general values inherent in world religions, focusing attention on their peaceful co-existence in the state throughout the centuries is necessary for this purpose. It is necessary to depoliticize ethnic identification and to strengthen its cultural component. Ignorance of cultural richness of traditions of ethnos promotes often growth of intolerance and xenophobia.

Of course, the most important source of patriotism formation is studying of history of the people. However, patriotism should not have only retrospective character, as A. N. Malinkin fairly notes, "if patriotic education receives historical orientation, then in the course of socialization there can be desire to separate from the fatherland perceived as a kingdom of the dead dominating over live". It is much more important to breed sense of responsibility for destinies of the native land. It is not necessary to identify patriotism and nostalgia on the past, which is often counterproductive. Nostalgia on "old times", melancholy for the left past, which is perceived as "fine", rejection of the existing realities of public life or unwillingness to adapt to them deprive often the person of the homeland, turns it into "the spiritual nomad". The love to an ideal (utopian) image of the homeland in practice is wrapped by jealousy or hatred for the real homeland, not corresponding to an ideal. You should not identify with patriotism utopian aspirations "to return former power", "to revive ancient culture" because patriotism assumes not returning to the mythologized past but life in the present.

Many things has changed throughout the years — both Russia and its citizens and patriotism. Need of formation of patriotic feelings for society and especially among young people begins to be realized in the Russian society. On the one hand, patriotism is aimed at strengthening of integrity of multicultural and confessional Russia, and it will allow solving a number of social, economic, political problems. On the other hand — the idea of national patriotism will promote formation of united civil society. Obviously, it causes the fact that in activity of modern pro-presidential politicians and first of all of the President contours "new patriotism" as long-term public policy. (Kuzmin & Fathulin, 2011).

Since 2012, the patriotism subject in Russia has become a leading one in a political discourse. In the annual messages to Federal Assembly of the Russian Federation, the president emphasized more than once that he sees the consolidating base of (Russian) policy in patriotism.

Thus, the understanding of patriotism is closely connected with destiny of Russia today. "The unity of Russia is fastened by patriotism inherent in our people, cultural traditions, the general historical memory ... Democratic state system, openness of new Russia to the world do not contradict our originality and patriotism, do not prevent from finding own answers to questions of spirituality and morals" — the President noted in the Message to Federal Assembly in July, 2000.

What is "new patriotism"? What is put in this concept by present "ideologists"? Some answers to the questions can be found in the state program "Patriotic education of citizens of the Russian Federation for 2006-2010, 2011-2015 and 2016-2020". The program recognized that patriotism would be understood as the service to the Homeland based on the revived values traditional for our state shared by the majority of citizens and formation of "new patriotism". (The State Program, 2005)

"New patriotism" found its reflection in consciousness of Russians. According to polls of Levada Center, during the winter Olympic Games in Sochi, 81% of Russians note growth of patriotic feelings and prestige of the power (71%). Annexation of the Crimea became the catalyst of the second wave of patriotism, in the Russian society. This event caused positive emotions (approval, pride of the country, feeling of a celebration of justice, joy) by 88% of respondents (Malinkin, 1999).

Thus, Need of formation of patriotic feelings for society and among young people begins to be realized in the Russian society. On the one hand, patriotism is aimed at strengthening of integrity of multicultural and confessional Russia, and it will allow to solve a number of social, economic, political problems. On the other hand — the idea of national patriotism will promote formation of united civil society. At the same time, patriotism in Russia takes various forms. According to the existing approaches to determination of sense of patriotism and its orientation, patriotism admits both priority for national ideology and basis for natural, personal feeling. Important point for reflection of the power is that the Russian authorities and citizens differently see the answer to the question of the one who has to define, what is patriotic and what is not. (Sanina, 2016).

3. CONCLUSION

The transformation of the image of the homeland as patriotism in the conditions of globalization needs detailed studying. The homeland is not taken just for granted anymore; its image begins to be positioned as a brand, which is constantly reminding of itself, connected with positive emotions and bright visual images. Patriotism in the conditions of globalization is not focused on national isolation and self-sufficiency; it is aimed at the presentation of cultural achievements of the nation to the world with use of modern communication technologies. Understood this way the patriotism could become a counterbalance of westernization and condition of successful development of a national community.

It is possible to keep and develop national culture only being a citizen of the world. If all around is one color, then it is impossible to propagandize own color. Advantages of our color will be visible only against the background of other flowers. It is as if an axiom.

Globalization as the depersonalized consumption of standard goods is not related to this process. It simply creates neutral (white, gray, black) background for our picture. Globalization as process of interaction opens a unique opportunity to show the picture.

It is important to emphasize that globalization of culture changes the contents of patriotism. The image of the homeland as an object of patriotism is actively designed with application of information and communication technologies, technologies of maintenance of local cultural traditions and marketing strategy, it includes not only the idea of itself and its community, but also is supplemented with a projection of internal perception out of limits of the national and state community. The homeland begins to be considered as the brand having a certain economic potential, political image and cultural heritage. Patriotism in the conditions of globalization has to include promotion of cultural values in the world, but not be guided by national isolation and by the aspiration to be fenced off from global society. At the forefront, there has to be a presentation with use of modern information and communication technologies of cultural heritage, national traditions, language, cultural values, which have to be positioned as the best and irreplaceable. One of the possible cultural strategies: in the multiethnic states, ethno-futurism can be a movement designed to promote development of national patriotism and decrease of interethnic tension growth. This movement is capable to depoliticize ethnicity, to transfer an ethno-national discourse to the plane of demonstration of cultural traditions and customs of ethnos, allowing the small people to keep and develop the ethnic originality, to be patriots of both the "small" and "big" homeland. The cultural strategy of positioning of the homeland as brand, formation of creative spaces as new image of the "small" or "big" homeland and depoliticization of ethnicity in the form of

ethno-futurism allow resisting to westernization and homogenization of culture and becoming expression of patriotism in the conditions of globalization.

Thus, processes of globalization are manifestations of the dialectic principle of unity of the world. Observations made in scientific literature say that Russia could head natural globalization on the basis of the Russian cosmism at the heart of which - the dialectic relation to all values, by the developed communities that will motivate high spirituality in future world order.

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