

## Life strategies of modern youth

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**Abstract:** This article highlights the worldview of modern youth and the need for strong spiritual enlightenment of young people at a time of rapid development. The situation is further complicated by the fact that the socialization of young people takes place in fundamentally different conditions than the socialization of their parents. The life experience of the latter is far from always able to help their children, since the parents themselves are not very clear about what goals life will set for their children and what personal qualities and skills that are adequate to the new social reality they should try to develop in their children in the first place.

**Keywords:** modern youth, social environment, spirituality, enlightenment, ideological current, development, intellect, worldview.

The past ten years have had an extremely strong impact on the entire context of youth socialization. Society from a unitary and frozen society has turned into one that is most of all characterized by two characteristics - differences and variability. At the same time, the new culture, which we would like to see strong and democratic, is being formed in an extremely difficult socio-economic and political situation, which not only does not contribute to the successful inclusion of young people in society, but makes it extremely problematic.

The situation is further complicated by the fact that the socialization of young people takes place in fundamentally different conditions than the socialization of their parents. The life experience of the latter is far from always able to help their children, since the parents themselves are not very clear about what goals life will set for their children and what personal qualities and skills that are adequate to the new social reality they should try to develop in their children in the first place. Parents who grew up in Soviet culture during the period of growing up of their children - during the period of transferring values and patterns of behavior in society to them - themselves are experiencing an acute crisis of value and normative ideas.

As the data of recent sociological studies show, parental attitudes are dominated by an orientation towards conformist values (the ability to behave in public, honesty, accuracy, obedience to parents, good grades and behavior at school) and, to a much lesser extent, an orientation towards the development of internal regulators of

children's behavior ( responsibility, sensitivity and attentiveness to people, curiosity, self-control). This orientation of parents towards passing on conformist values to their children to the detriment of their development of internal regulators of behavior makes adolescents highly dependent on the environment they are in, which in an unstable society especially increases the likelihood of deviant behavior.

The main problem of our society is the increasingly obvious division into haves and have-nots, into rich and poor, and social stratification. This is an extremely deep, serious process that is changing the face of society. The specificity of this situation lies in the fact that people who were previously quite well-off in social terms, among whom there were many specialists with higher education, found themselves on the brink of poverty and beyond it. As a result, typical life strategies turned out to be strategies leading to poverty and social failure, and new types of legal mass life strategies adequate to the new socio-economic conditions have not yet emerged.

Simultaneously with the deterioration of the material situation of the majority of the population, new, "Western-oriented" standards of living standards took root in the minds of people (and especially the youngest!). This allowed sociologists to say that a "revolution of aspirations" has taken place in the minds of young people, which is accompanied by a weakening of the willingness to endure (for the sake of achieving them) sacrifices, deprivations and increased loads. Combined with the lack of publicly available legal means of earning sufficient funds to meet the increased material needs, the "revolution of claims" is fraught with the risk of disappointment and collapse of life plans, leading to various kinds of deviations.

In parallel with active advertising of clearly inflated living standards, the idea is promoted that poverty is the result of a person's personal shortcomings: laziness, unprofessionalism, inflexibility, lack of initiative.

Therefore, the poor are ashamed! As a result, the public opinion formed the idea that society is divided into successful people, that is, having money (first of all, these are entrepreneurs and criminals) and everyone else (that is, the poor and, therefore, unsuccessful). One can observe the replacement of moral assessments (good-bad) with assessments expressed in terms of success-failure: the rich, successful, immoral, bringing benefit to society, causing envy and respect, opposed to the poor, unsuccessful, useless for society, causing contempt.

In socialist society, education was an indicator of social success. Today he has been replaced by money and independence from others. We can say that in the modern model of success, the highest achievement is considered to be maximum independence from society, which not only does not hinder, but often contributes to the development of deviant behavior. In this, money as a criterion of success is fundamentally different from education, which integrates a young person into society. Changes in the criteria of social success could not but affect the change in the attitude

of young people to education. According to the data of sociological studies abroad, from the 70s and almost until the end of the 80s, the prestige of higher education and professions requiring high qualifications was steadily high among adolescents and young people. And although the "fashion" for various specialties changed, the competition for higher educational institutions remained at a consistently high level.

The meaning of higher education has also changed for the mass of young people. The pragmatic approach is becoming more and more apparent: training in the "monetary" or "market" profession.

Students dream of "the work of a first-class lawyer who knows his business", of "good education, small capital and work in a firm", of a "good specialty" that will allow "to get a good job and make money." Education is now "paired" with material well-being. Although it is one of the most significant values for young people, it is undoubtedly inferior in importance to "money." In general, modern society, which young people enter, is characterized by all the signs of transition: a radical reassessment of values, ambiguity of prospects, the prevalence of a catastrophic worldview, disruption of continuity in relations between generations, the absence of clear "rules of the game" or socially recognized ways of implementing individual life strategies.

Thus, the most common life strategy of the young generation - getting an education that gives a monetary profession, and a comfortable personal life - is built in order to achieve maximum independence, complete freedom, opposite to any restrictions, any "dependencies". In fact, this life strategy is formulated as follows: "I want to have a good education and a well-paid job so that I do not depend on anyone." In other words, I enter the social world (study, earn, work), because I want to free myself from society and even from the family ("not to depend on anyone!"), Not to be connected with anything and with anyone," to do, What do I want". Obviously, the current model of success, fueled by the dream of unlimited freedom, is nothing more than a utopia. At the same time, it is a natural reaction to fear of the criminalization of society and the ever-widening gap between the rich ("businessmen") and the poor ("everyone else").

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