

ЭТНИЧЕСКОЕ И ГЕНДЕРНОЕ ИЗМЕРЕНИЕ

ИДЕОЛОГИИ «ЧАЙЛДФРИ»

ETHNIC AND GENDER MEASUREMENT

OF THE CHILDFREE IDEOLOGY

Н.А. ЗАХАРОВА,

старший преподаватель

Казанский (Приволжский) федеральный университет

e-mail: natali.zakharova@mail.ru

телефон: +79172213110

Р.И. ЗАМОЛДИНОВА,

студентка 3-го курса бакалавриата

Казанский (Приволжский) федеральный университет

e-mail: marionetka.hanagumi@yandex.ru

Annotation. Currently significant social, political and economic transformations take place in Russia. The family, being the main unit of society, is also undergoing changes in these conditions. For this reason, despite the established traditions in society the needs of people and family members to fulfill their established family roles and responsibilities are becoming different. In this regard, the childfree family replaces the traditional family. The results of the structured interview with adherents of the ideology of the Russian and Tatar nationalities (including further analysis and processing their answers) are considered in this article. The consequences demonstrate the assimilation of new values and norms, radical changes in the structure of the family, gender differences in the perception of the subculture and the adaptation of ideology to some cultural values of the Russian society.

Key words: childfree, subculture, ideology, nationality, Tatars, Russians, gender, voluntary refusal of procreation.

The family is the most important institution of socialization, as it is the environment for the existence and development of a person from birth to death. However, transforming over time the traditional formula of the family has ceased to suit people, which led to its modernization and the emergence of new forms of marriage and family.

It is known that Russia has historically developed and existed as a large polyethnic state which includes 193 nationalities [3]. All of them have their own cultural attitudes, however, the «innovation» of being childless by choice, promptly bursting into the lives of tens of thousands of megalopolises (mostly), has created a contradiction between the established basics and new trends that form the vector of social development.

The contradiction and paradoxical desire to break all existing norms has generated the growing popularity of childfree in Russia. How did representatives of the two largest nationalities in the Russian Federation join this subculture? What channels do they use in order to spread information? How does the closest circle of adherents of this ideology look at it?

We have conducted a few structured interviews with 10 Russians and 10 Tatars aged 20 to 37 years in order to get an opportunity to identify the relationship between ethnic and childfree components. Only one parameter was decisive for our selection of respondents –a nationality was taken as a sampling frame.

Objectives of the study:

- To determine people's opinion of a particular nationality about their perception of the childfree concept;
- Find channels for disseminating information about this subculture;
- Analyze the factors which force modern young people not to have children according to the survey participants' opinion;
- Determine the opinion of childfree closest relatives regarding their commitment to ideology;

- Identify the practice of communicating with childfree representatives.

Respondents were asked to answer the following *questions* in the study:

1. What is your nationality?
2. What is your opinion about the meaning “a family without children” concept?
3. What information channels help you to learn more about this phenomenon?
4. What factors in your opinion affect the reluctance of modern young people to have children?
5. Do you have any communication experience with other childfree representatives?
6. How do your friends, relatives react to this subculture?

Based on the respondents' answers, we can draw the following conclusion: there is a certain distinction for reasons that affect the reluctance to have children among the representatives of Russian and Tatar nationality: thus, the economic reason is dominant for Russian childfree families, when some personal and social factors are dominant for Tatars. Also Tatars often expressed opinion about a possible change of their decision, but only in a few years, since they are now talking about the absolute reluctance to have children.

However, we cannot talk about the existence of a predetermining tendency among the two nationalities of childfree, since our survey captures qualitative but not quantitative content of the material. And, consequently, it is impossible to say for sure whether such a provision is an exception to the rules or its confirmation.

According to the results of our interview, there is a gender difference between women and men of the Russian nationality, and the reasons for which they joined to childfree ones. Thus, female respondents of Russian nationality consider economic factors basic, and such social factors as education and self-determination of personality are mentioned the most important among male respondents.

During the survey different channels for disseminating information were used, and the leading position took the Internet among the other sources of information. The majority of respondents from both nationalities first learned about the existence of this phenomenon from this source.

The negative attitude towards the perception of the childfree phenomenon mostly prevails and dominates among the representatives of the Tatar older generation. Adherence to traditional forms of the family is also more common for Tatars. This is due to the way of life and their religious upbringing. In general, traditional installations continue to play a certain role in the family.

There are no any existing traces of a Tatar childfree group: there is a lack of cohesion, there are friends who support these views, but they do not have associations within their cities.

In addition, the main conclusion we came to in the course of the work: childfree subculture has no national binding. People come to this regardless of what kind of nationality they belong to [1]. Undoubtedly, there are factors that influence attitudes towards maintaining or abandoning voluntary childlessness such as: the cultural environment, the values adopted by the people, family traditions and norms. Now, with the process of globalization, these frameworks are erased and the personal-individualistic character prevails with deciding on the need to join childfree subculture.

Talking about the gender factor in this subculture one can clearly speak of the absence of a single sample, according to which men or women should be divided for reasons that determined their choice and unwillingness to have children. In one case, as it was with the respondents, economic reasons were indicated, in others - social reasons. But this is characteristic of both genders.

However, it can be argued that women have much more serious thoughts about having children than men, since girls are used to trying their mother's image from an early age. And men come or do not come to thoughts about children only at a

conscious age, mainly due to the influence of an external factor (eg. a partner, relatives and friends).

In our study we found that in the conditions of the modern society there have been shifts that are becoming more visible and changing the daily lives of people and their family relationships. The relationship between men and women has changed due to their role positions, especially in the family [2].

It can be argued that the motives for changing behaviors were gender differences. Women are more likely to make a decision based on caring for others: some of the respondents believe that today's world is too cruel for children. Men, on the contrary, more often made the decision to live without children after careful and thoughtful reflection on the potential consequences for their daily habits, occupations and thoughts about what they would refuse if they became parents. That is, if women were guided by the global idea and the desire to fulfill the "peacekeeping" function, men have a primary concern about personal needs.

Family and the presence of children are not a priority in the value system of modern people, which is confirmed by the results of our study. They have not disappeared at all, but begun losing their relevance in comparison with previous generations.

ЛИТЕРАТУРА:

1. Зайнагиева Г.И., Захарова Н.А. «Tourism between Tatarstan and the Persian Gulf countries». - Иностранные языки в современном мире: сборник материалов IX Международной научно-практической конференции / под ред. С.С. Тахтаровой, А.В. Фахрутдиновой. - Казань: Изд-во Казан, ун-та, 2016. — 364 с. – с.114-119.
2. Римашевская Н.М. Женщина в меняющемся мире / Отв. ред. Н.М. Римашевская. – М.: Наука, 1992. – 144 с.

3. Федеральное агентство по делам национальностей. В России проживает 193 народа. – URL:<http://fadn.gov.ru/news/2015/07/27/2335-v-rossii-prozhivaet-193-naroda> (дата обращения: 19.02.2017).