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Society: The Effect
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Parámetros socioculturales del consumo demostrativo en la sociedad rusa: el efecto de la inercia social

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Abstract

The article deals with demonstrative consumption in modern Russian society; the field of research is determined by the justification of the sociocultural parameters of this type of consumption in the context of addressing the inertial component of sociocultural transformations in modern Russia. The orientation to consumption (consumerism), which has become quite common in Russian society, despite its inconsistency with the sociocultural code and mentality of Russians, threatens to be transformed into a space of life-meaning values (Gryshai, et al., 2018), filling the current vacuum with the values of consumerism, and this has already confirmation in the form of indicators and attitudes for life goals and plans clearly correlated with consumption strategies and values, fixed in the mass consciousness, primarily of youth. Recognizing the objectivity of the spread of mass culture and consumer ideology in the era of globalization, one should be aware of the dangers and risks of this process, which threatens the destruction of the sociocultural space of Russian society and the macrocosm of sociocultural dynamics. Based on the results of the analysis, the article states that the format of the consumer trajectory of the sociocultural dynamics of Russian society with a pronounced demonstrative component is a demonstration of the logic and trajectory of crisis sociocultural development that does not fit into the trajectory historically formed and characterized by the priority of spiritual



values. However, this atypical for the Russian society in the past, consumer trajectory of development is a consequence of social and cultural transformation of modern Russia, in which the destruction of the space of meanings and ideological orientations and failed democratic transition updated the issue of the return to the past (imperial and Soviet - in general, sovereign) socio-cultural tradition of society development with relevant archetypes of mass consciousness and culture. This reversal to the "past" becomes a source of additional risk factors in the context of a significantly changed Russian reality, consolidation of the ideology of consumerism with a clearly expressed demonstrative component in the system of meaningful life values of Russians, and therefore social and philosophical reflection of other ways out of large-scale and deep sociocultural crisis of Russian society.

Keywords: consumption, consumer practices, conspicuous consumption, consumption ideology, social inertia, life-meaning values, sociocultural transformation, sociocultural dynamics, Russian society.

Resumen

El artículo trata sobre el consumo demostrativo en la sociedad rusa moderna; El campo de investigación está determinado por la justificación de los parámetros socioculturales de este tipo de consumo en el contexto de abordar el componente inercial de las transformaciones socioculturales en la Rusia moderna. La orientación al consumo (consumismo), que se ha vuelto bastante común en la sociedad rusa, a pesar de su inconsistencia con el código sociocultural y la mentalidad de los rusos, amenaza con transformarse en un espacio de valores con sentido de vida (Gryshai, et al., 2018), llenando el vacío actual con los valores del consumismo, y esto ya tiene confirmación en forma de indicadores y actitudes para metas y planes de vida claramente correlacionados con estrategias y valores de consumo, fijados en la conciencia de masas, principalmente de la juventud. Reconociendo la objetividad de la difusión de la cultura de masas y la ideología del consumidor en la era de la globalización, uno debe ser consciente de los peligros y riesgos de este proceso, que amenaza la destrucción del espacio sociocultural de la sociedad rusa y el macrocosmos de la dinámica sociocultural. Con base en los resultados del análisis, el artículo establece que el formato de la trayectoria del consumidor de la dinámica sociocultural de la sociedad rusa con un componente demostrativo pronunciado es una demostración de la lógica y la trayectoria del desarrollo sociocultural de crisis que no encaja históricamente en la trayectoria formado y caracterizado por la prioridad de los valores espirituales. Sin embargo, esto atípico para la sociedad rusa en el pasado, la trayectoria de desarrollo del consumidor es una consecuencia de la transformación social y cultural de la Rusia moderna, en la que la destrucción del espacio de significados y orientaciones ideológicas y la transición democrática fallida actualizaron el tema del retorno al pasado (imperial y soviético - en general, soberano) tradición sociocultural de desarrollo de la sociedad con arquetipos relevantes de conciencia y cultura de masas. Esta inversión del "pasado" se convierte en una fuente de factores de riesgo adicionales en el contexto de una realidad rusa significativamente cambiada, la consolidación de la ideología del consumismo con un componente demostrativo claramente expresado en el sistema de valores de vida significativos de los rusos, y por lo tanto social y social. Reflexión filosófica de otras formas de salir de la crisis sociocultural profunda y a gran escala de la sociedad rusa.



Palabras clave: consumo, prácticas de consumo, consumo conspicuo, ideología de consumo, inercia social, valores con sentido de vida, transformación sociocultural, dinámica sociocultural, sociedad rusa.

Introduction.

Russia is characterized by the active formation of a consumer society. The real prerequisites for the construction of social practices inherent in a consumer society are associated with the consequences of a commodity shortage that has long distinguished the society. This should also include the special significance of external signs of status, which is associated with the phenomenon of prestigious consumption (Gorshkov, 2012: 21–22). It is precisely the problem of conspicuous (prestigiously demonstrative) consumption in the context of the increasing social and economic role of consumption in general and its symbolic component in the modern sociocultural reality that has been put forward by the ongoing transit of post-Soviet Russian society towards political democracy and market economy, despite all the contradictions of this process.

Demonstrative consumption is determined not only by the processes of sociocultural transformation in the terms of the formation of a consumer society in the context of modern globalizing reality, but also by the sociocultural foundations laid down in the cultural and historical practices and traditions of demonstrative consumption inscribed in the cultural code of society, its mental programs (Lubsky et al., 2016). A significant role is played by the phenomenon of social inertia, defined in this study as a characteristic of the course of social processes associated with the property of social reality to maintain or change its state very slowly under the conditions of the continuing influence of previously acting factors. When in social reality, the desire to maintain a familiar state is manifested referring to the tested elements of social relations, precedents and routine social practices of transmitting culturally significant experience.

The reason for the inertia in the processes taking place in modern Russian society is the fact, that the post-Soviet Russian society is in many respects a continuation of the Soviet society - from the preservation and reproduction of the nomenclature to the revival and preservation of obsolete Soviet cultural norms and patterns, social institutions and rituals in the context of the practice of "equalizing the past."

It is obvious that the search for the future image of Russian society, turned to the past, speaks of a crisis of the present image, of a crisis of society itself, which has reached a historical impasse. Having abandoned the Soviet past, everything that was connected with the USSR after its collapse, Russian society again turns to the pages of Soviet history and reproduces it in the format of a managerial mechanism and relations in the "society-state" system. Disapproving, in general, the prevailing social order, characterized by a high level of corruption, crime, injustice, poverty, etc., the Russians stubbornly support the existing government (Chuprov, 2014: 5), thereby contributing to the reproduction of the socially unfair order prevailing in Russia, and the inertial logic of the development of society in the mode of "delay".



These circumstances determine the theoretical and practical need for understanding the new Russian social reality through the identification of contradictions caused by the "lagging", inertial nature of social transformations. Therefore, that this aspect of the research, conceptually built in the logic of the topic of social inertia, will allow to answer the many questions posed by the Russian reality itself, in which the intentions of movement towards a consumer-type society are most directly related to the effect of inertia in social processes.

From this point of view, it is advisable at the level of setting and realizing the purpose of this article to conduct a deep scientific analysis of the determinism of conspicuous consumption in Russian society by sociocultural factors that generate the effect of social inertia in modern Russian reality.

Review of Scientific Literature

The phenomenon of social inertia is represented quite well in the space of research literature, which is determined by the features of the manifestation of this phenomenon in Russian social reality. The works of Russian scientists (Atoyan, 2017; Akhiezer, 1994: 219–223; Derkach, 2008; Ilchenko, 2013; Kazakova, 2013; Kondratchik, 2015; Gnatyuk, 2017) reveal various approaches to the study of social inertia depending on the subject and problem fields of study of disciplinary practices. Thus, in socio-philosophical, sociological and political science works, various subjects are analyzed that are associated with the manifestation of inertia, both in society and in the historical process. In this respect, special credit goes to A. Akhiezer, in whose writings the phenomenon of historical inertia associated with the preservation of familiar values, structures and institutions, the transfer of experience from the past to the future, is considered as determined by the value system (Akhiezer, 1994: 287–288). Studying the realities of the socio-political system of Russian society and, in general, critically evaluating the concept of social inertia, M.S. Ilchenko (Ilchenko, 2013) at the same time proves that in the analysis of modern processes in modern Russian society its application seems to be the most justified. This is clearly evidenced by the experience of the last decade, more and more demonstrating the institutional influence of the Soviet past on the development of modern socio-political and sociocultural relations. Moreover, the concept of dependence on the historical path (Mahoney, 2008) allows us to explain the inertial effect in the sociocultural space of society as well as possible.

Significant contribution to understanding the phenomenon of social inertia was made by scientists of a socio-philosophical direction (Gorin, 2011; Gudkov, 2011; Kemerov, 2012; Susimenko, 2008; Volkov et al., 2015). Their works analyze inertial processes in society at the level of institutional practices expressed in formal and informal relationships and practices of everyday reality. At the same time, the provisions of the neoinstitutional approach based on the inertial component of institutional transformations are actively used (North, 1997).

Scientists also consider the formation of market relations and the problems arising on this path among Russians in the context of the inertial characteristics of the emerging system of socio-economic relations (Rudakova, 2001). Moreover, this also affects the characteristics of consumer practices in Russia, the study of which is traditionally associated with the works of T. Veblen, G. Simmel (Veblen, 1984; Simmel, 1996), and the works of J. Baudrillard (Baudrillard, 1998), who, in fact, coined the term "consumer



society”; the works of other foreign scientists (Cross, 1993; Lee, 1993; Slate, 1997), concentrating on the phenomenon of consumer culture and the mechanisms of its penetration into the sociocultural fabric of society.

Actually demonstrative (prestigious, ostentatious, status) consumption has been the subject of reflective analysis and research discourse since the end of the 19th century, when the famous T. Veblen published the work “The Theory of the Idle Class”, in which the idea of the status characteristics of consumed things preserves (and even multiplies) its relevance in modern reality.

In Russian social thought, the problems of demonstrative consumption are also included in the space of socio-philosophical discourse (Ilyin, 2000; Logunov, 2003; Tumaikin, 2012). Scientists characterizing the nature of consumer culture in Russian society are increasingly talking about the growth of lack of spirituality, spiritual crisis and spiritual lumpenization (Filyushkina, 2014; Filyushkina, Volkov, 2014; Volkov et al., 2015), including among young Russians (Vereshchagina et al., 2015), as well as the problem of constructing a secure future for Russia (Volkov et al., 2016; Bandurin et al., 2015).

Thus, the problems of conspicuous consumption received quite serious coverage in the research practice of Russian authors, however, the analysis of this phenomenon from the point of view of identifying its sociocultural parameters and fixed inertial effects in the space of sociocultural practices of Russians is not yet presented in socio-philosophical thought, which determines subject field of this study and its innovative nature.

Methodology

This work was carried out in the framework of the neoclassical metaparadigm of the study, including the provisions of classical and non-classical science, revealing the patterns of occurrence of demonstrative consumption and the features of its formation and development in modern Russian reality, characterized by the influence of inertial processes.

The work reflects the position of the neo-institutional paradigm, in the methodological boundaries of which the concept of path dependence (Pierson, 2000) was developed, as well as the theoretical positions of the sociocultural approach, the application of which seems most effective in studying the socio-cultural parameters of demonstrative behavior and its inclusion in inertial processes. It is based on the theory of inherent socio-cultural changes of PA Sorokin, in which sociocultural changes are positioned as a result of the fact that the system changes due to its own resources and properties (Sorokin, 2006: 798–800). The study of the external influence on the dynamics of sociocultural changes, including in consumer practices, under the conditions of a dynamically developing globalizing world and the phenomena generated by it, and the trends of archaization, traditionalization and inertia, suggests an appeal to the theory of globalization (Robertson, Knondker, 1999).

The methodological basis of this work also includes the theoretical provisions of the concept of “consumer society”, in which consumption plays an important role in the sociocultural dynamics of modern society, the transformation of value systems and behavioral models in various social groups. Significant theoretical attention is paid to the ideas of J. Baudrillard and the nature and meaning of consumption, the consumer society itself, in which the use of things is not limited to simple practical application (Baudrillard,



2001), since the meaning of consumption in modern society goes beyond the acquisition and use of goods and services.

In terms of theoretical substantiation of demonstrative consumption, the theory of social comparison by L. Festinger is significant, in the framework of which it is postulated that people have an inherited desire to compare themselves with others - so they have the opportunity to form an opinion about themselves (Festinger, 1954).

Results

In today's Russian society, with all the contradictions of its evolution, socio-cultural changes and transformation become ubiquitous background of life and creation. According to researchers, this is life in the conditions of a "permanent revolution", when changes and dynamics begin to be tracked not by the fact of their presence or absence, but by the nature of the intensity of the pace of development. The processes that set the horizon for possible changes in the scale of the formation of macro historical "flows", the forms of structuring sociocultural pulsations at the level of reproduction of the cultural code of social life come to the forefront (Medvedev, 2010).

The approach described by T. Veblen as "conspicuous consumption" or demonstrative consumption, connected with the use of consumption to prove wealth, consumption as a means of maintaining reputation and prestige, is based on the fact that if an individual seeks to take a higher social status, to increase his social weight in society, he must demonstrate his own wealth and influence, as if to flaunt them.

In turn, the trajectories of conspicuous consumption are a set of significant individual practices and competitive strategies (psychological aspirations) beyond the life-saving consumption aimed at improving the person's social reputation, maintaining his prestige, visualization of desire culture ("pleasure"), the positioning of his status in the space of social discrimination based on the instinct of rivalry and the desire to stand out from the crowd. Accordingly, realized in the space of the culture of desires, the status-demonstrative consumption appears, at the same time, as a challenge to public opinion.

This type of consumption in Russian society has its own logic of formation and sociocultural conditioning.

The cultural and civilizational foundations of everyday consumer space affect consumption practices and relationships with things, attachment to things and their high significance in everyday life. In conditions of relative commodity abundance and symbolic diversity in the post-Soviet society, which replaced the Soviet society of commodity and symbolic deficit, everyday consumer space is being formed and transformed over time.

The "explosive" transition from one state of social reality to another introduced society into the coordinates of contradictions and semantic uncertainty, which affects the cultural and ideological foundations of the transformation of everyday consumer space and the positioning of practices of conspicuous consumption.

According to R. Garifullin, we were plunged sharply into the world of Western simulacra. The West has entered us. Our consciousness has accepted this stream of simulacra. The West was plunging into this stream gradually; we were plunged sharply into this "abundance" of informational garbage. We found ourselves in the role of wild animals bursting into a civilized city. We are more and more savoring not reality, but television



virtuality. This suits someone, and he even feels ecstasy from such communication with the world, but many are worried, understanding this as a tragedy of alienation from the world of things and meanings (Garifullin, 2011).

The transformation of the sociocultural space of Russian society under the influence of the challenges of our time is characterized by increasing uncertainty and irrationality, which prevents an individual from perceiving social reality and forming certain convictions in accordance with his experience and values. In such a situation, the cultural and ideological foundations of the transformation of everyday consumer space and the positioning of demonstrative consumption practices are linked to ideological and symbolic labeling.

The identification of the sociocultural context of the structure and paths of conspicuous consumption allows us to clarify the factors that determine the rules of conspicuous consumer behavior. Among them are: a) human nature, which is based on the desire for wealth and power; b) falsely understood self-actualization and self-affirmation (to show one's significance, to throw dust in the eyes instead of doing things for the good of society and the individual), which is linked to the Lumpen psychology and culture of the "one-dimensional person"; c) the state of society (excessive social inequality) and morality at a certain stage of sociocultural transformation.

The analysis of Russian realities allows us to conclude that the sociocultural parameters of conspicuous consumption in Russian society are connected with mass culture and associated social exclusion, spiritual devolution, which manifests itself in a relevant attitude to moral values. This is more typical of young generations of Russians who are frank in their position and believe that the modern world is completely different, many moral standards are outdated, and in order to achieve success in this world, moral principles and norms can be sacrificed (Petukhov, 2015 : 31).

Today, mass culture penetrates almost all spheres of life in Russian society and forms its own single symbolic space. Mass culture is a natural stage in the development of civilization, due to the introduction of a market economy, industrialization, supported by scientific and technological progress, an urban lifestyle, the development of media and information technology, and the strengthening of globalization processes and trends (Robertson and Knondker, 1999). The spread of mass culture, based on the ideology of consumerism is accompanied by the change in the value orientations of Russian society (Vaskov, et al., 2018), which is reflected in the growth of the dominant positions of material values, gradually crowding out spiritual ones. This is most clearly manifested in the youth environment: young people themselves believe that the orientation to material values is paramount for young people, and this situation corresponds to the nature of the consumer culture that has established itself in Russian society in the midst of a spiritual crisis (Vereshchagina et al, 2015). Consolidation of consumer culture among young people is facilitated by the socialization system itself. The key agents of consumer socialization, according to foreign experts, are the family and the media (Kamaruddin, Mokhils 2003).

As a result of the practice of conspicuous consumption in Russian society, the phenomenon of loss of vital meaning is spreading, which is also largely due to sociocultural changes. As noted by SV Khoruzhaya in society arises semantic "vacuum" caused by a mismatch of semantic "focus" in interpersonal communications. Archaic archetypes of culture are reviving in the space of semantic vacuum, archaic enclaves spread their



influence on society as a whole (Khoruzhaya, 2007). This phenomenon is a consequence of the influence of inertial processes, the more they reveal themselves and manifest themselves, the more significant are the transformations at the level of vital meanings and ideas, the more significant is the value-semantic vacuum in society and the "foggier" are the horizons of social development and the targets of social dynamics. All this is largely represented in modern Russian reality, which in itself, being an environment of lost common goals and meanings, replaced by sloganized and constructed for certain political goals concepts (such as patriotism) (Volkov et al., 2017), is becoming fertile ground for dissemination of ideology and practice of conspicuous consumption.

V.G. Nemirovsky proceeds from the fact that "the most important characteristic of any society is the attitude of people to two "eternal" problems: the meaning of life and the meaning of death." Nevertheless, in modern Russia, as in any crisis society, most living people try not to think about it, limiting their thoughts to everyday worries (Volkov et al., 2015). In other words, we are talking about the loss by many people of the meaning of their existence and their lack of life prospects.

Thus, we can conclude that the sociocultural parameters of conspicuous consumption in Russia are determined by the crisis processes, expressed in the destruction of the socialization process and space for the translation of cultural values and meanings against the background of a long crisis in vital areas of society - economics, culture, education, medicine, sports etc.

The mechanism of reproduction and translation of spiritual and moral values that make up the spiritual code and mental matrix of Russian society has been destroyed (Lubsky et al., 2016). Inertial processes that are observed in the situation of a total sociocultural crisis and associated with an attempt to reconstruct the past are not able to restore the sociocultural space of the past as an effective basis for the present and the future, and therefore this inertia effect itself, which can be of a different nature, and can be considered in Russian reality only from a negative point of view.

Discussion

Thus, the inertial component in the form of a set of stable attitudes reproduced in Russian reality, the values of behavioral models, finds its manifestation in the targeted manipulative influence of the ruling subjects (political elite, dominant social groups, status social entities) on mass consciousness and mass behavior.

The authorities in Russia demonstrate their inability to function in conditions of a new reality and challenges, returning to the past experience, to the historical and institutional rut that shaped the contours of the Russian socio-political order, which is persistently preserved in post-Soviet reality. In the political and ideological discourse of modern Russian authorities, the tendency toward great-power imperial revenge is more clearly visible, supplemented by the escalation of anti-Westernism against the background of aggravating international relations with the participation of Russia. At the same time, the country's official authorities continue to focus on the democratic path of development, although the democratic project itself with all the evidence in the country reveals a lot of problems and barriers, as well as managerial practices and relations in the "society-power" system, which contradict the very nature of the concept of "democracy". A "simulation regime" has been formed in the country; moreover, this regime with a political component



has spread throughout society, giving rise to Russian reality itself as imitation, in which the substitution of objective-semantic reality has occurred (Shalyugina, 2011: 5, 6). The imitation component in society is expressed in the growth of imitation strategies and practices, the construction of artificial simulative images in the mass consciousness, and all this in aggregate is superimposed on the social climate in society and sociocultural practices, which on a mass scale begin to acquire an imitation character.

Thus, in modern Russian society, the inertia of imitation originates from the pre-Soviet and Soviet past, when the past existing in the post-Soviet present, acts as a systemically reproducing mechanism in the space of sociocultural practices of imitation. As a result, imitation itself becomes a tradition, the repetition of which in the mechanism of sociocultural reproduction becomes a mechanism for the formation of a space of meanings as a determinant of behavioral models.

Social meanings such as knowledge, skills, incentives, emotions, useful for society, by origin are: a) natural, extra cultural, transmitted genetically; b) artificial, i.e. cultural, created by the collective mind of society. Imitation meanings wedge into this space, the danger of which lies in the fact that over time they can displace real meanings (natural and unnatural, but born by sociocultural reality) from the system of meanings of society, its historical memory, and cultural code, which will symbolize a paradigmatic transition to sociocultural dynamics of society and the change of its value and cultural code.

The spread of demonstrative behavior in Russian society is also an expression of its imitative component, since status consumption is far from being accessible to everyone, and its imitation as a demonstration of this status is available to a significantly larger number of people, and a significant part of Russian society is most actively involved in this process (Vereshchagina et al, 2018).

This path will not lead Russian society to stabilization, to a sustainable and efficient (innovation-oriented) development path, since the format of the consumer behavior model is reproduced in Russia by inertia, which emphasizes its external, demonstrative side.

This demonstrativeness is also manifested in the sphere of power-management relations, when the subject of stabilization is the state as a monopoly of the entire economic life of the country, and such a subject, according to Akhiezer, is unrealistic, and “a real subject can be institutionalized, based on real culture dialogue between the state and the individual, a complex, intense system of communities in which a real reproduction program at all levels would be constantly developed” (Akhiezer, 1995: 52). There is no such real subject of stabilization in Russia, and therefore the inertial course of the Russian political power related to orientation to past historical experience, to demonstration of democratic values and orientations, is accepted by the passive majority as a certain fact, which is not subject to criticism, since it comes from the state, on which the hopes of a significant part of the country's inhabitants are assigned today, which, in fact, does not contradict the mental and sociocultural norms that have historically prevailed in Russia (Lubsky et al., 2016).

Thus, demonstrativeness, based largely on the imitation of meanings, has become a feature of real sociocultural processes in Russia, and the source of its approval and consolidation is the impasse of the inertial trajectory of the sociocultural transformation of Russian society and the lack of explicit and shared by most of the society goals of social



development and the way they are implemented. Against this background, the spread of demonstrative practices is a natural, socioculturally determined phenomenon in the context of modern Russian reality, gaining distribution under the influence of globalization, which consolidates the values of consumption, in the practice of Russians acquiring in most cases a demonstrative character.

The consumer model of behavior itself based on consumption as a value and orientation in building life guidelines and plans is associated with Western culture and, in essence, does not bear a negative burden, since consumption is one of the oldest practices of human society. This model of behavior, which had not previously been associated with everyday practices of the Russian population, has become equally widespread in modern Russia, making up a significant component of the living space of Russians and, above all, young people (Zubareva, 2018). Negative connotations regarding the consumer behavior model are formed when consumption is transformed into consumerism as a total social practice and especially with its conspicuous (demonstrative) component.

Going beyond the scope of ordinary everyday practice, turning into a meaningful life position, consumption gains superpower, determining all important spheres of human life and penetrating into the fabrics of sociocultural relations at various levels, affecting the sphere of interpersonal relations, the space of art and culture, the perception of time and life, their value, and even more - the very essence. The perception of reality itself in a consumer society is refracted through the value of consumption, distorting the very sociocultural reality and setting the vector of its development not in a creative, but in a consumer trajectory.

The effect of social inertia in relation to Russian society in these circumstances is manifested in the fact that the formation and dissemination of demonstrative consumption is a consequence of the inertial component of the institutional dynamics of Russian society, which, plunging into the space of an alien consumer ideology formed in a fundamentally different sociocultural and civilizational reality with developed market and democratic relations, individualistic culture, failed to "competently" and safely adapt to this ideology. The failed democratic transit and clearly fixed attempts to return to the past as understandable and tested in the historical trajectory of Russian civilization do not allow us to return the meanings of the past and overcome the value, ideological and worldview vacuum that was formed during the turning point of Russian history at the end of the twentieth century. The acute shortage of meanings in the life trajectory of the post-Soviet generations has led to the fact that this vacuum began to be filled with the meanings of consumerism, which performs a compensatory function in this situation (Sorokoletova, 2017: 90).

Demonstrative consumption is the result of this semantic substitution in the conditions of the crisis of the life-meaning values of modern Russians. The emerging culture of society in the space of consumer ideology is rightly called the culture of primitivism and demonstration, and the attitude to life permeated by the ethos of consumption in image categories and simulations formed by demonstrative consumption (Kovalenko, 2019: 33) is defined by scientists as the process of "dehumanization" (Sulakshin, Zakharenko (Khvylya-Olinter) 2016).

Thus, we can conclude that the trajectory of the development of consumer practices in the mainstream of conspicuous consumption in the context of shaping the ideology of



consumerism in determining the life values of Russians is a consequence of the destruction of the socio-cultural space of Russian society in the era of fundamental reforms and transformations of the late twentieth century, a failed democratic project and equally unsuccessful attempts to return to the past, which is no longer relevant for the generations that grew up in post-Soviet realities focused on the values of that culture of market relations and consumer ideology, which in Russian realities acquire distorted forms. Demonstrative consumption is one of them.

Conclusions

The dominant of consumer values in the space of vital meanings and values of modern Russian society in itself seems to be a risky and dangerous situation. Of particular concern are the rapidly spreading practices of conspicuous consumption. Under conditions of a value vacuum and a worldview crisis, consumer ideology becomes a space for the formation of life-meaning values and the implementation of life plans, in which the demonstration of one's status is largely carried out through the consumption of prestigious goods and services.

The obvious superficiality, lack of spirituality, primitiveness of such consumption, previously not characteristic of Russian society, is dangerous by the sociocultural and spiritual degradation of society, which in attempts to return to past foundations and schemes of social development, does not only solve the problems of spiritual security of society, but also exacerbates them, since the reality changed during the post-Soviet period needs to find other approaches to its stabilization and to solve the issue of a qualitative breakthrough and a way out of the sociocultural crisis.

This approach should take into account the changes that have occurred at the level of mass consciousness and value-world outlook structures, behavioral models and motivations in the context of solving, in our opinion, the primary task - the formation of a consumer culture, in which consumption and life values will be combined logically and effectively from the point of effective social and cultural dynamics. The latter should not be determined by consumer attitudes, but should determine them.

The ontology of consumptive consumption is associated with individual practices and competing strategies that go beyond the practices of vital consumption and aimed at increasing individual social reputation, social prestige and status through visually expressed maximization of one's status and prestige. In the context of the Russian society losing its orientation in the world of meanings and higher values, the ontology of demonstrative consumption is embodied through the formation of "consumerism" as a dominant ideology and practice, when the consumed goods and services as symbols of advancement on the steps of the social ladder contribute to the transformation of the "prestigious" lifestyle into an end in itself.

In these circumstances, on the Russian agenda there is an acute question of constructing a meaningful life space for Russians, especially young people, so that it does not occupy consumption values (spontaneously or purposefully, as is now done under the influence of media actors), dominant positions. "A holy place is never empty" - an old Russian proverb. The space of meanings and values is such a "holy" space for the life of society, and its destruction or transformation into a space of image, simulative, superficial meanings is a source of destructive trends and processes in sociocultural dynamics.



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