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REVIVAL OF CHARITY INSTITUTION IN THE SAKHA
YAKUTIA REPUBLIC

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Abstract

In the context of the socio-economic crisis as a civil society response, a revival of the charity institution is observed. This phenomenon requires a particular scientific study, and active searches are ongoing in this direction. In the course of the practice of organizing sociocultural design, an insufficiently structured institution of charity was discovered. This article presents the developments regarding this issue. The description of the social institution of charity at the present stage of development of society is presented. At the same time, along with general scientific (institutional, structural approaches), a nemological approach was used. The peculiarity of the nemological approach is that it is aimed at satisfying the needs of the triune substantive entities of man, called 'kut' in the Sakha language. In the future, we define them as the mental foundations of the regional and ethnic specificity of the institution of charity. The nemological structure of the social institution of charity most adequately reflects the regional ethnic specificity of established social relationships in the Sakha national culture. It is the material, moral and spiritual-intellectual needs that both beneficiaries and beneficiaries feel in their nature. That is, the ninefold (nemological) structure that we built, revealing the essence of charity, will help to understand and adequately manage this truly human humanitarian activity. In the future, the research will be aimed at describing the concept of the "culture of charity" in its personal and social aspects.

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1. Introduction

No science can refute the axiom that the more difficult the economic situation, the more intense the relationship in society, and the more society needs effective charity institutions. The statistics of world ratings also confirms these direct dependencies: “By 2017, in the world charity rating regularly compiled by the British CAF, Russia ranks 126 out of 140 countries” (Makarova, 2018, p. 90). It seems that the reason is not that the Russians became more greedy than in the XVIII century, and not because they then lived more prosperously. An objective reason is a fact that officially about 20 million citizens are recognized as underprivileged. These are “working poor” according to the assessment of the Deputy Prime Minister of the Government of the Russian Federation Golodets. The number of unemployed is from 2 to 5 million people. That is, more than 30 million citizens need social support, and therefore the author is not so far from the truth, claiming that “the potential for expanding the social field of charity is almost exhausted” (Makarova, 2018, p. 94). In addition to the above, one more reason: in the USSR, the state took upon itself all these functions, and charity seemed archaic, almost a “priestly” phenomenon. As a result, over the 80 years of Soviet power, the mechanism for carrying out charitable activities by society without state intervention has been lost, its functions are slurred, optimal structures are forgotten, and all this, in general, does not cause any reaction among the population (except for suspicions). Nevertheless, today, charity is seen as “a social tool that can change the situation with the stateliest vulnerable sections of the population” (Babkina, 2006, p. 181). In our opinion, in the conditions of modern Russia, when the gap between the rich and the poor is growing, charity institutions can partially offset the resulting social tension.

2. Problem Statement

Today in Russia, the social institute of charity is not well understood; the rational nature of charity as a human need is poorly represented. Addressing the issue of the development of charity in Russia “seems important for understanding the features of the formation of civil society in Russia, for the development of public consciousness, and also because of the specifics of charitable activities to recreate the spiritual and moral atmosphere in Russian society” (Vasilyeva, 2011, p. 44). Research, we can justify charity as a self-developing sociocultural institution, experiencing in our time structural and substantial updates, that has its regional and ethnic specificity caused by mentally.

3. Research Questions

Social institutions in the socio-cultural interpretation are considered as “historically established, stable forms of organization of joint activities of people; in a narrower sense, it is an organized system of social relations and norms designed to satisfy the basic needs of society, social groups and individuals” (Social Institutions). From this, the relevance of the study of the development of modern social institutions becomes clear. Social institutions are value-normative complexes (values, rules, norms, attitudes, patterns, standards of behavior in certain situations), as well as bodies and organizations that ensure their implementation and approval in society (Social institutions). Vasilyeva (2013) notes that institutional activity in a broad sense is interpreted as;

“a multi-level system of institutional interactions, mechanisms and external conditions for their organization, self-organization, functioning, and development, ensuring the implementation of the charity mission and goals. Here the regulatory (formal and informal) regulations governing the sphere of charity will be significant; network and intersectoral interaction structures characterizing the typical relationships of participants; as well as mechanisms ensuring the regulation and implementation of charitable initiatives, for example, tax incentives, target capital, program and project financing principle. (p. 48)

The main goal of the activity of a social institution is to achieve stability in society and its maintenance. So, the following main provisions have been established regarding the subject of our study (Volkov, 2001):

- during the development of society, social institutions may disappear and appear;
- social institutions integrate and coordinate the actions of people;
- the system of social institutions is the basis for the formation of society;
- the process of streamlining social relations and the creation of new social institutions is called institutionalization;
- the higher the level of institutionalization, the better the life of society.

4. Purpose of the Study

The purpose of this study is to determine the regional, ethnic specifics of the mental foundations of the content and structure of social institutions of charity. The sources in the traditional forms of social and tribal charity have been identified; traditional ideas about the mentality of a “full-fledged person” within the framework of the concepts of the three “substances of the human essence” “kut” and “duty.”

5. Research Methods

For the study of the regional specifics of the mental foundations of the charity institution, an institutional approach is used. Following Firsov (2007) and Soboleva (2008), also uses a structural approach, in connection with which the subject of assistance, its object, and the essence of their relationship are distinguished. In order to determine the mental (regional ethnic) specificity of the institution of charity, along with general scientific, a nemological approach is used.

6. Findings

Historically, there were two primary forms of charity: "unorganized (charity) and organized (public, state, and church charity)" (Rybalchenko, 2015). It is the latter that is considered in this article. The characteristic features of charity, as many authors define, are (Charity in Russia; Gagarina, 2000; Firsov, 2002; Sverdlova, 1999):

- the presence of socially significant goals;
- lack of utilitarian motives;
- preservation, reproduction, and development of civil society;

- development of state strategies for the implementation of feedback mechanisms of the population and power structures;
- removal of moral and economic tension of a society;
- elimination of violations of public relations, leading to the rejection of accepted standards of life of altruistic and philanthropic moods in society);
- exemplary actions; the implementation of the educational function (the cultivation of patrons, trustees, and benefactors to maintain a culture, medicine, sports, art, and education).

The social institution of charity that we single out is again being formed in the current socio-economic conditions of the crisis and, in our opinion, has the following general features developed in modern sociology (Volkov, 2001):

- the presence of a specific circle of subjects (non-profit organizations, volunteers, entrepreneurship, state power);
- highlighting the circle of subjects participating in the phenomenon of charity (beneficiaries and beneficiaries);
- the allocation in the field of charity of a particular public organization; the presence of specific social norms and regulations governing the behavior of entities within the framework of the social institution of charity;
- the presence of socially significant functions of the institution of charity.

In the norms of customary law of any ethnic community, even at the very early stages of development, one can note "the existence of a practice of community mutual assistance, which was preserved in the everyday life <...> The philanthropist needed to see firsthand the human need, which he facilitated" (Geniberg, 2015, p. 124). With the complexity of the structure of society, social institutions, including charitable ones, become more complicated. In addition to the institutional and structural characteristics, we developed a ninefold (newmological) structure of a social institution, including a separate charity institution, whose elements purposefully affect the needs of one of the three substances of the human essence. According to the traditional notions of Sakha (Yakuts), there are precisely three of them by nature, and each has its own name. The somatic, bodily substance of the essence of man is called 'buor kut', which reflects the earthly vital existence of man and the corresponding needs. The emotional-psychic substance of a person's essence is called 'salgyn kut,' which marks its communicative mediation in society. Moreover, the last – the intellectual and spiritual substance of the essence of man is called 'ije kut,' which reveals its belonging to the inner personal world of man. This substantial triune essence of the human phenomenon and, accordingly, triune needs are quite profoundly described in the Yakut humanitarian science, including in the early works of Popova (2010).

The proposed structure of the social institution of charity corresponds to the triune essence of the human being. In this regard, organized charitable activities will have undoubted success and practically tangible effects. This success is achieved by the fact that the beneficence will be targeted and carried out according to the integrated natural integrity of a person (Table 1).

Table 01. The nemological structure of the social institution of charity

1. Material elements of the structure of the social institution of charity, satisfying the needs of the somatic substance of the human essence 'buor kut'	2. Social and moral elements of the structure of the social institution of charity, satisfying the needs of the emotional-psycho substance of the human essence 'salgyn kut'	3. Spiritual elements of the structure of the social institution of charity, satisfying the needs of the intellectual substance of the human essence 'ije kut'
1.1. Resources to meet the needs of social groups and individuals	2.1. Social resources for the activities of the social charity institute	3.1. Socially recognized mission and goal of the social charity institute
1.2. Material resources for solving social problems	2.2. A set of norms and patterns of behavior to meet the needs of groups and individuals	3.2. Set of social values
1.3. Practical activities of the social institution of charity	2.3. The current practice of relations between subjects (elements) of the social institution of charity	3.3. System of symbols for regulating relations in the socio-economic sphere

Imagine the content of each of the elements of the social institution of charity shown in Table 1. The content of the elements will reveal in general the scope of the social institution of charity, developed by society and the state today (the author collected the material from various sources, including those indicated in the References):

1.1. The following organizational formations represent resources to meet the needs of social groups and individuals:

- government strategies to improve the living standards of the population and improve its quality;
- social organizations, collectives, enterprises, departments, cooperatives, partnerships, firms, banks, religious associations, political parties, financial institutions, and trade union organizations;
- mass associations popularizing movements of cultural and value significance; information resources (all types of media, including social networks);
- Technological resources using modern methods and techniques; value-exchange resources (love, status, information, goods, money, services);
- organizations of social exchange (groups are arising in the process of exchange and competition; groups created to achieve specific goals).

1.2. Material resources for solving social problems are represented by the following means: material and technical, financial state programs; support of state structures (technical support, allocation of premises); involved funds; grants; free funds of commercial initiatives; extrabudgetary funds; charitable foundations; charity competitions (concerts, performances); selection competitions/tenders of public organizations of city, republican, regional scale for financing; internal and external funds of organizations; targeted subsidies to achieve mutual goals.

1.3. Practical activities of the social charity institute:

- primordial traditional practices that structure value-oriented activities;
- introducing children from a young age to charity events;
- didactic forms of activity: broadening the horizons, the formation of organizational skills and skills of organizers, beneficiaries;
- managerial and managerial activities;

- education of independence, organization of the foundation for creating a prosperous family, explanation of the perniciousness of self-estrangement from the family and society and the need to fight for the equal rights of citizens in obtaining life benefits;

- popularization and promotion of good deeds, public speaking, a call for good deeds;
- attracting new beneficiaries, investors to charity.

2.1. Social resources for the activities of the charity institute are citizens who carry out charity activities (beneficiaries); philanthropists, philanthropists, volunteers, volunteers, public organizations, non-profit organizations; associations of social groups; scope of business; insurance organizations; products/subjects of public life; socio-economic activity of the population; familiarization with the global innovative trends in the organization of charity projects.

2.2. The set of norms and patterns of behavior to meet the needs of groups and individuals can be as follows:

- optimal standards and models of humane behavior;
- observance of traditions, customs, repeating from generation to generation – a chain reaction of good deeds and openness;
- universal moral standards – respect for the elderly and the desire to provide assistance and support to people in need of assistance;
- political norms, regulators of social and political life (corporate norm, conducting pieces of training, seminars, analysis of results);
- incentive measures;
- civic association and rallying;
- clear presentation of the goals and objectives of charitable activities.

2.3. The current practice of relations between subjects (elements) of the charity institution:

- adoption of the principle "man is the main value of society";
- mental and other motives for providing free material assistance; precise management of staff motivation;
- management relations;
- functional relationships;
- socio-economic and personality-oriented relations;
- contractual relationships (additional agreements);
- development of cooperation of social institutions;
- free expression of cooperation in the business world;
- exemplary indicators of good deeds for other organizations;
- stable and independent relations between individuals and social groups;
- cyclically repeating social interactions;
- social interactions, which are the foundation for the formation of new social relations,

3.1. The socially recognized mission and goal of the charity institution is

- strengthen peace, friendship and harmony among peoples;
- environmental protection and wildlife;
- productive and safe interaction with the environment;

- improving working conditions and people's lives;
- assisting those in need, social support and protecting the rights of citizens;
- support for the younger generation (in science, sports, education, public life);
- targeted allocation of funds for specific purposes with subsequent monitoring of their use;
- promotion and support of public initiatives for sociocultural development of society;
- popularization and development of types of charity;
- the humanity of marketing goals;
- strategic planning and proper project management;
- effective achievement of desired results by participants in charity projects.

3.2. The totality of social values: universal values; intellectual values; symbolic mental values; moral values of the ethnic community; ideological values (ideals, goals, and slogans); the creativity of modern man, creating new spiritual and material values; the value of communication (sociocultural, individual and social value of the individual); personal institutionalization, implemented in the practice of individual motivation, personal self-determination in the structure of a personal hierarchy of values; practical and theoretical significance of charity.

3.3. The system of symbols for regulating relations in the socio-economic sphere of activity of the social institution of charity: coat of arms, emblem, flag, logo, brand, trademark, cultural markers of a particular social organization; use (visualization) of generally accepted, including ethnocultural symbols that bring good (success, wealth, hope, strength, perseverance, determination); the use of symbols of beauty, maternal love, victory, a better life; building trust, primary understanding and the concept of good; the formation and consolidation of a certain image and self-esteem of a person; creating a favorable image of the institution of charity; ideological substantiation of sociocultural activity; using the lessons of the historical processes of the formation of charity in the region and the country.

The National Bargary Foundation "Revival" (1990) in the Republic of Sakha (Yakutia) assists the national revival of the peoples of the republic. The activities of the fund contribute to the creation of cultural, intellectual, scientific potential, support for folklore holidays, festivals. The fund aims to collaborate with UNESCO, international and national organizations; accumulation of off-budget funds for the implementation of targeted programs; attraction of sponsors; participation in international programs and agreements; implementation of advertising and publishing activities, creation of QMS products; creation and financing of creative teams, expert councils, commissions; holding lotteries, charity events, exhibitions, concerts, and auctions. Essential programs: "Step into the Future" (science), "New Names" (art), "Sports Yakutia," "Development of civil society," which cover thousands of schoolchildren and students. It should be noted the International Fund "Children Sakha-Asia" (1993), "Haryskhal" – Charity (2011) – a fund to support children with disabilities and many others. Also, many state and private enterprises, as a commitment to society, conduct charity work.

Here is a general picture of the content of the activities of social, charitable institutions in the Republic of Sakha (Yakutia). This content tends to expand and change, as the number of people in need of human participation is growing, and at the same time, the opportunities for beneficiaries are growing in society, and the division between the more and less affluent layers is deepening.

7. Conclusion

Thus, culture in the dialectical unity of spiritual and material values becomes the object of a reviving public charity. Our structuring shows that this phenomenon of the culture of modernity has practically matured for the status of a social institution, each element is formed and contained in its place, satisfying one of the three basic needs of the human being: biological, social, moral and intellectual-spiritual. This means that over time it will be possible to evaluate the individual and, in general, society according to the degree of development of the culture of charity. The concept of "culture of charity" is also waiting for its understanding, scientific definition, and structuring, which represents a further extension of the studying topic. Like any other form of culture, it has its carrier, its functions, its ways of working, and concrete results. In an ideal solution to the problem posed, either society will return to the original natural norms of human existence, when members of the ethnic community in need of human participation found support, living among their relatives, fellow countrymen, without having to settle in shelters and social welfare homes: orphanages, orphanages, and homes boarding schools, nursing homes. Alternatively, these institutions will cease to be "state institutions," and will become centers of palliative care, in the meaning of the focus of charity. The desire of everyone to become a beneficiary is the mental (natural) need of the human 'kut,' which the studied social institution is called to satisfy.

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