

Spiritual and Moral Values as the Basis of Self-realization of Potential of the Personality in Russia

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Abstract: Life in a new modern transforming society requires greater personal freedom to manifest not only a person's individuality, but also all his inner, often base qualities. This contradicts the previously familiar communal mechanisms of joint decision-making, collective benefit, traditions, stereotypes and rules, with the upbringing adopted in Russian educational institutions. The desire to preserve old values while striving to live according to the norms of the new world, propagandizing only physiological needs, does not find consensus, creating deep intrapersonal conflicts, the result of which is an irreparable deep deformation of the personality character. In this regard, it became expedient to study these changes in young people to identify the direct evolution of fundamental spiritual and moral values. The studies were conducted in three stages, in 2007, 2009 and in 2020 with subjects aged 15-29 years. The dynamics of this process is shown by the example of the Penza region. The result was an analysis of the change of spiritual priorities in the dynamics of personality development, trends in increasing the importance of certain values that affect the overall spiritual and moral state of youth in the first quarter of the XXI century.

1 INTRODUCTION


The issues of spirituality and spiritual and moral values of young people are of concern to many at the moment. Their relevance is due to the crisis of the spiritual and moral state of young people and the nature of the processes of socialization, which are carried out (and often extremely ineffectively and even negatively) by the mass media, government programs, etc. Therefore, the task of raising the level of spirituality of young people is strategic.


According to numerous researchers, since the end of the XX century, with the help of all the mass media engaged in education, a person of a "simplified type" is formed with a low level of


material spiritual demands, completely without alternative, onion-like, a human performer fenced off from the world by "vicious values", not familiar with the heritage of world culture and the history of his Fatherland.


Such enlightenment, coming through the media, contributes to the fact that young people, attracted by an ambiguous but beautiful exterior shell, make a conscious choice in favor of norms and values alien to the mental program of the Russian people. At the same time, the spiritual and moral foundations and values of his people are preserved in the unconscious of the individual. Such a split leads to intrapersonal contradictions and internal conflicts. This affects the psyche, creating maladaptation and various forms of

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addiction. Such a phenomenon as "centaurism" comes to the fore, meaning the confrontation of the conscious and unconscious, the opposite of values and attitudes, ideological and basic characteristics, hybridity.

The contradiction is caused by the rejection of the harmonization of the unconscious and consciousness, which appears when moving up to the pole of spiritual meanings and values, and the choice of moving down from spiritual and moral values to the pole of pragmatic goals and values, where only biological needs are satisfied. Contradictions are the result of a conscious individual choice by a person to break away from his roots stored in the unconscious. At the same time, it is not taken into account that the destruction of roots means the destruction of personality, that new values and meanings accepted only at the level of consciousness, although very diverse, are completely unstable and diversify under the influence of the environment. The reason lies in the fact that with the mass orientation of young people to new values not peculiar to the traditions of Russians, there is no understanding among those who implement them that the mental matrix of the people is unchangeable, and only part of it is changeable – the modal structure, which for the life support of a person and the preservation of his life must be in balance with its deep essential, normative, the unchanging mental part.

New challenges of the time aggravate the emerging problem. The actualizing contradiction between the essential, on which the mental program of the people and each individual is based, and the formative, a new matrix of historical reality, creating conditions for the transformation of the environment and innovations at the level of consciousness, requires resolution. For the successful life support of each individual, these parties must combine, removing contradictions and conflicts, maintain balance for the development and improvement of all internal qualities of the individual.

The policy of enlightenment, accepted as the norm at the present stage in Russian society, breaks the whole personality into two parts opposed to each other – consciousness and the unconscious. This leads

to difficulties not only in the self-realization of a person's potential, which requires balance already at the initial stage - self-actualization of potential, but even when he achieves small goals. This is aggravated by the fact that in Russian society and the state there are also no goals, meanings, ideals, ethical norms, which affects the deformation of the character of each individual and the entire system of its goal-setting. As a result, frustration, anxiety and aggressiveness increase, stress resistance decreases, socialization worsens, the body's defenses weaken.

2 MATERIALS AND METHODS

To investigate the presence of spiritual and moral values in a person, a sociological study was conducted. A survey was conducted on the significance for each individual of a number of values, among which were spiritual and moral, such as sacrifice, love, compassion, etc. The main purpose of the study was aimed at studying the spiritual and moral values of modern youth, identifying the changes that have occurred over the past few years.

Methods and selected tools: survey tools; questionnaires as tools for recording information obtained in the course of sociological research. Data collection methodology: primary information base formed on the basis of field research data. The research was based on personal, activity-based, systemic and subjective approaches.

The study carried out a comparative analysis of the results obtained in 2007, 2009 and 2020. The material and results of the 2007 study conducted within the framework of the project of Russian Foundation for Humanities^f, the results of the 2009 study conducted within the framework of the project GC No. P2416^g, as well as research materials conducted in 2020 were used. A comparative characteristic of the results of the survey of young people aged 15-29 years, obtained at each stage of the study, was obtained. At the 1st stage, in 2007, a sociological study of 693 people was carried out. At the 2nd stage of the study, in 2009, a survey of 325 people was carried out. At the 3rd stage of the study, in

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^gState Contract No. P2416 dated November 18, 2009 "Conducting exploratory analytical research in the

direction of determining and substantiating options for solving the problem of intergenerational transformation of the spiritual and moral potential of a young person in a modern socio-cultural environment, as well as state regulation of this process in ensuring the sustainable development of modern society in the context of globalization".

2020, a survey of 431 people was carried out. The dynamics of this process is shown by the example of the Penza region.

3 RESULT

In order for the picture of the dynamics of the development of spiritual and moral values of young people to be more detailed and complete, let's compare the indicators of values according to surveys in 2007, 2009 and 2020. (Fig. 1-4). Compared with 2007, the role of patriotism in 2009 increased to 48.6% (Fig. 1.). This could be due to the increased role of Russia in the world community, and the country's success in culture and sports. However, in 2020, the level of patriotism dropped below the level of 2007 and fell to 40.4%. At the same time, if you look at the indicators for each year "very significant" and "significant, but not very", then their cumulative result will be approximately the same.

The level of importance of cheerfulness remains at the same level. This suggests that young people, throughout all the crisis years, do not lose optimism. This is also evidenced by the indicator of the importance for each young person of kindness (from 77.1% to 80.6% and up to 93.4%), freedom (84.1% to 87.5% and up to 92.8%), active exciting life. It is noteworthy that Russian youth attaches great importance to self-confidence (from 87.9% to 90.3% and up to 91.9%), which indicates the importance of personal self-esteem for everyone; rationalism (from 33.3% to 37.1% and up to 29.4%). However, there is a decrease in the importance of legality (from 49.3% to 48.6% and to 42.8%). At the same time, tolerance for the views and opinions of others has increased among young people (from 43.9% to 51.4% and up to 62.8%). Such an increase may indicate the rooting of tolerance in the minds of young people.

The importance of self-control has increased (from 78.5% to 80.6% and to 81.7%). Obviously, young people are aware of the importance of self-control and consider it one of the elements of internal culture. At the same time, the assessment of security, social justice, firm will, friendship, independence has not changed much compared to 2007. (Fig. 2.) This is probably due to the fact that the role of these aspects is firmly rooted in the spiritual world of young people. However, a noticeable decline is characterized by the value of responsiveness (from 74.6% in 2007 to 63.7% in 2020), as well as faith in God (from 45.1% in 2007 to 31.7% in 2009), conscientiousness (from 68.0% to 67.6% and up to 55.8%).

The role of material security, happy family life, happiness of others, and health has changed somewhat (Fig. 3.). At the same time, the role of personal qualities, such as accuracy, mercy, decreased, the role of education (a condition of competitiveness in the labor market) increased. In the survey, 73% of respondents turned out to be supporters of family values, family happiness, the key to which is the upbringing of children. Young people consider educational activity, first of all, spiritual, the framework on which the family rests.

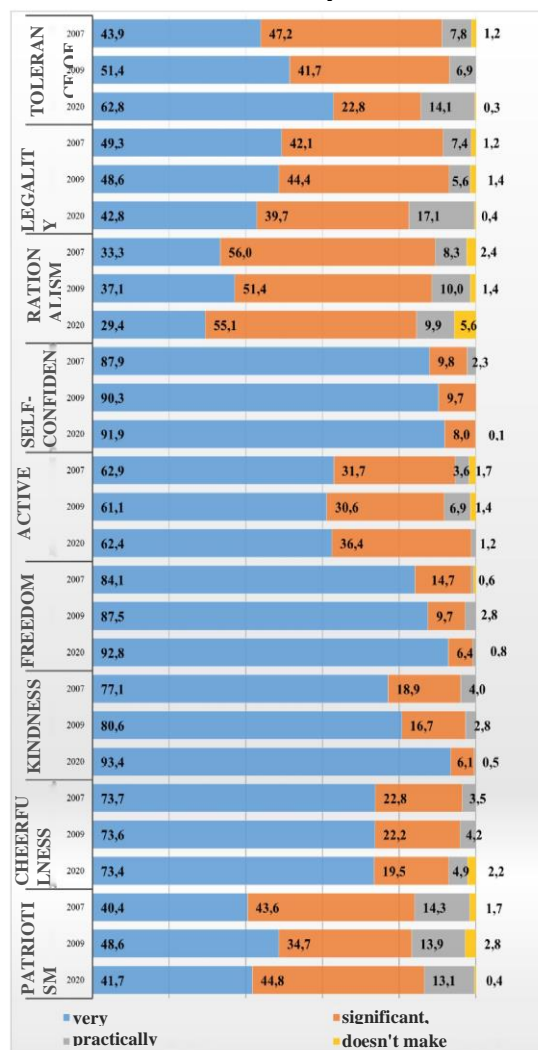


Figure 1: Youth assessment of the significance of the first group of values.

The role of creativity, the desire for interesting work and sacrifice has decreased (Fig. 4.). There was a contradiction between the choice of values. As you know, sacrifice is an integral part of love, dedication. However, only a small number of respondents agree

with this statement. The majority, who assessed the role of love as very significant, considered sacrifice to be practically not a significant concept. A consistently positive attitude is observed towards a career. The role of responsibility has increased from 2007 to 2009 (from 75.6% to 79.2%), as a support in difficult times. However, its value dropped significantly in 2020 (55.7%). Life requirements and claims have become higher (from 32.5% in 2007 to 41, 85% in 2020), as well as entertainment (47.8%, 47.2%, 69.7%). Young people rate entertainment as very significant, having increased it by more than 20%.

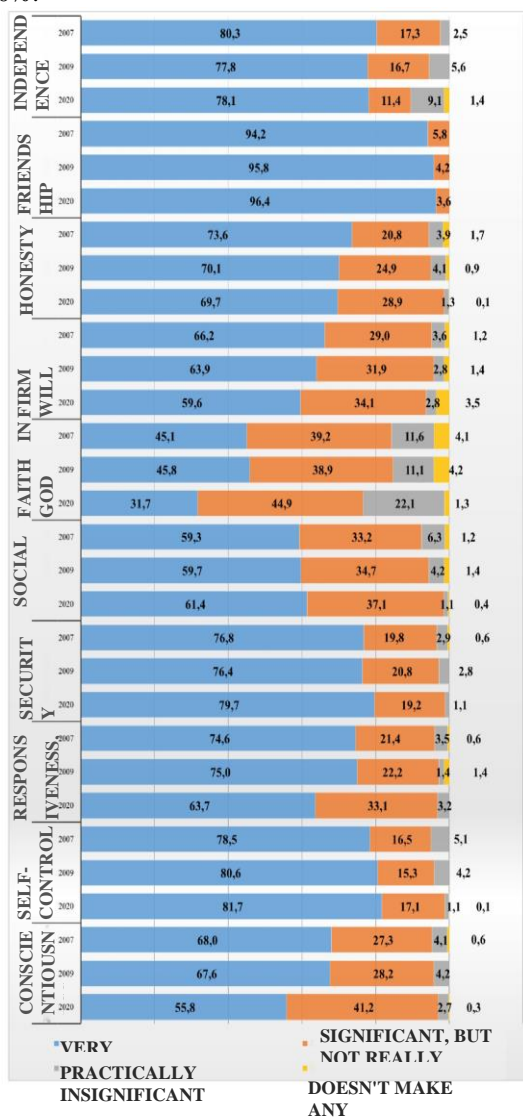


Figure 2: Youth assessment of the significance of the second group of values.

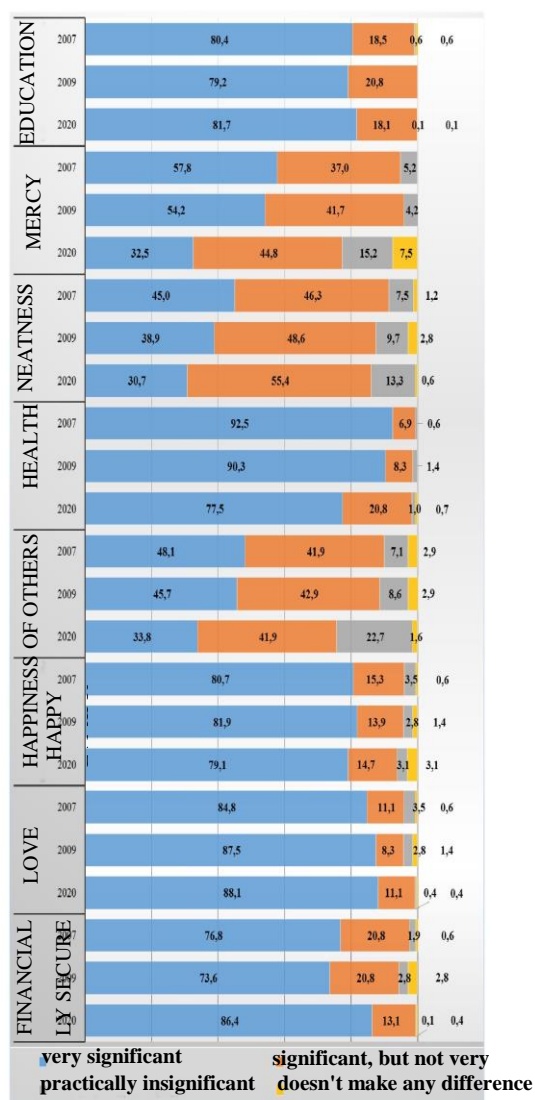


Figure 3: Youth assessment of the significance of the third group of values.

The indicators of intransigence and suffering have changed little (Fig. 5.). The role of compassion has increased from 50.7% in 2007 to 56.9% by 2009, which can be explained by the fact that everyone needs compassion. The indicators of good breeding have fallen by almost 30%. At the same time, the role of public recognition has significantly increased by more than 23%. Initially, the role of diligence has also increased (from 67.5% to 72.2%), apparently, the idea that diligence is a quality of a successful person has become fixed in the minds of young people. However, its significance has fallen to 55.7% by 2020. The role of democracy among the younger generation has decreased (democracy is a ghostly

concept and not everyone feels its influence). The attitude towards the church as an institution has changed. And if in 2007 and 2009 the importance of the church practically did not change: religion was considered a priority that firmly occupied its position in the minds of people, by 2020 the importance of the church fell to 19.4%.

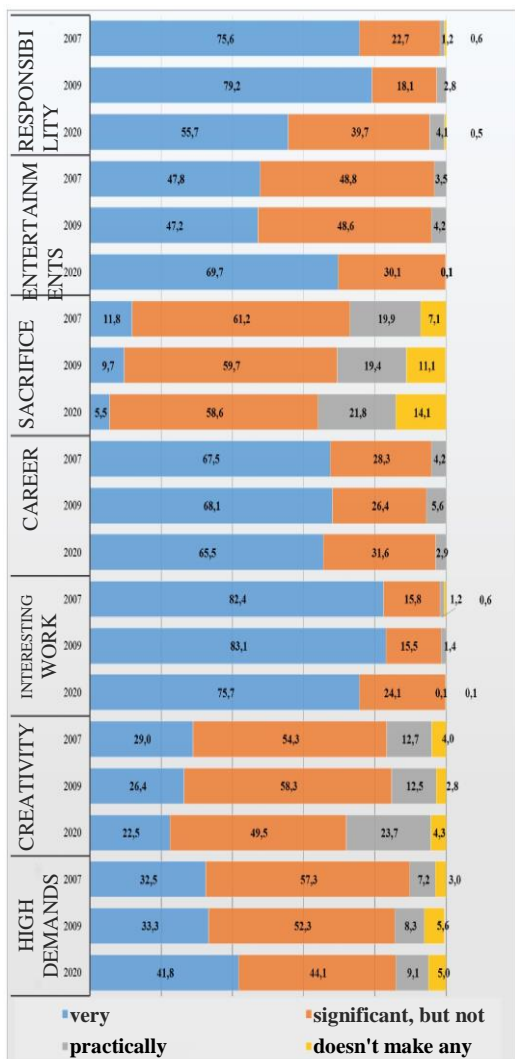


Figure 4: Youth assessment of the significance of the fourth group of values.

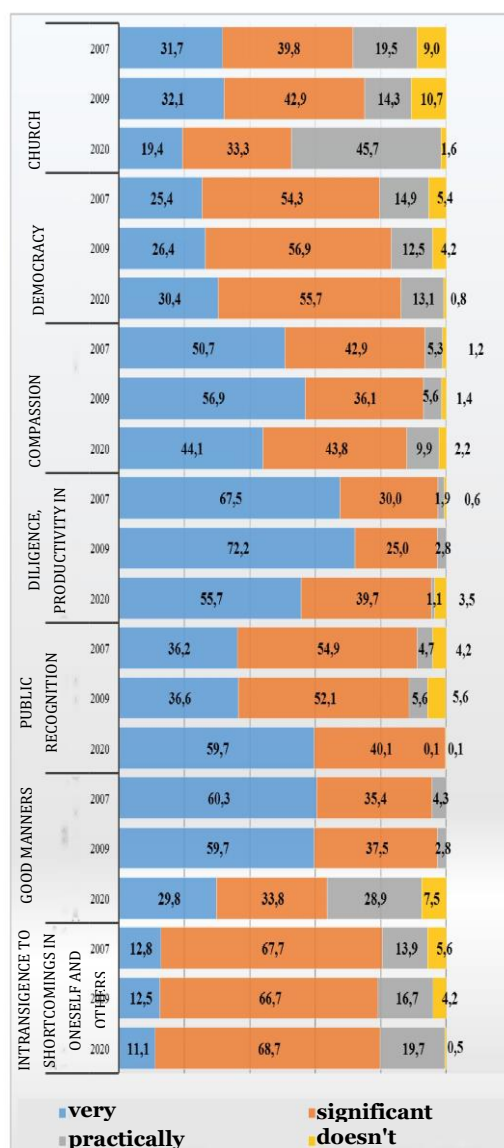


Figure 5: Youth assessment of the significance of the fifth group of values.

4 DISCUSSION

Spiritual and moral values are the basis of the cultural and historical context of the life of Russian society. Being the values of common sense, they act in relation to the individual in the form of binding meaning, a kind of form of presenting a moral demand. The value shows what is desirable for the personality itself, as a criterion for dividing the phenomena of reality into harmful and useful, desirable and undesirable. They act as the basis of the

inner balance of the personality, proceeding from the basic essence of the spiritual. Historically proven by the practice of life, they are the primary basis of stereotypes of worldly wisdom, religious beliefs and scientific knowledge. By prescribing a way of life appropriate to a person's personal well-being, values become a vector towards the universal foundations of being and, relying on the essential, lead away from the relational, becoming independent of the subject and his ways of interpreting the world.

According to a number of researchers, it is spiritual and moral values, being the basis of personality, that determine the direction of development of society, its strategic goals and state policy. The state can function and develop successfully only when it takes into account its traditional value bases (Kazanceva, Klimova, CHernysheva, 2018). Values are also the basis for uniting the multi-ethnic and multi-confessional Russian society, preserving its multinational culture, and the Russian people as a single integral entity. Spiritual and moral values are the basis for the formation of his Russian identity (Kazanceva, Klimova, CHernysheva, 2020). It is this collective identity that mobilizes the people and strengthens state power (Alekhovich, 2019). At the same time, spiritual and moral values are the basic foundation of Russian civilization, which is "an important part of our worldview, our everyday life, a way to evaluate the surrounding reality" (Velizhev, 2019).

Thanks to spiritual and moral values, the personality appeared, according to N. A. Berdyaev (Bulatova, 2017) as the highest value, a God-human person, an image of God. That is why, despite the significant transformations of the value sphere and the aspirations put forward in modern society for complete lack of spirituality as an alternative to the spiritual, the conducted sociological survey of 2007-2020 shows the stabilization of values such as patriotism, cheerfulness, honesty, friendship, sacrifice, happy family life, the desire for a creative transformation of reality, etc. That is, a number of personality-preserving values have emerged, the indicators of which have not changed, thanks to the strength of the mentality of the people.

Despite this, it is a positive fact that in the course of the study, in some cases, the spiritual dynamics not only did not enter the stagnation stage by 2009, but also provided itself with a "natural increase" in the form of a slow transition to the orientation of the personality of a young person from the values of consumer society to the values of spiritual and moral. According to some indicators, by 2020, the importance of such values as love and kindness,

tolerance for the views and opinions of others has clearly increased.

At the same time, it should be noted that modern innovations with a vector of digitalization are intensively creating opportunities for the transformation of the value consciousness of Russians. The digital age is aimed at forming a new value paradigm of Russians changing traditional socio-cultural spiritual and moral values formed over the centuries with instinctive ones. In recent decades, under the influence of a rather aggressive enlightenment, the variability of value consciousness has been observed, directly correlating with the conditions of existence of society, the regulation of social life (Fomichyova, Kataeva, 2019). Gradually, fertile ground is being created for manipulating public opinion, imposing values and "forced identification" (Balibar, 2004).

The new society also forms new structures (constructions), the content of education. The main trends in the development of the Russian education system are now considered in the context of the general intellectualization of society, the development of human capital for the transition of the economy to a new technological order, the distinctive feature of which are the principles of technological singularity (Sulejmankadieva, Petrov, Aleksandrov, Popazova, 2021).

Rapid technological progress implies the improvement of machines themselves, without the help of anyone. As a result, the value of a person, and not only of higher spiritual and moral values, is leveled. This is reflected in the entire generally accepted system of values. In the course of the conducted sociological survey, it turned out that from 2007 to 2020, the importance of such values as diligence, responsibility, conscientiousness, responsiveness, caring, compassion, mercy, faith in God, the desire to create happiness for others began to decrease. At the same time, due to the new demands of the time, the level of personal claims has increased, the desire for public recognition has intensified, the desire for a financially secure life has been emphasized, the craving for entertainment has begun to grow dynamically.

The analysis of scientific research and the results of the conducted sociological survey suggests that by the first quarter of the XXI century there was a certain value deformation of the personality, and, as a consequence, the gene pool of the nation. What happened is determined by the constant introduction of new values, through numerous means of education with simultaneous restriction of freedom of choice

and action. As a result, the personality has developed fear, tension and frustration.

The spiritual and moral state of a person is directly related to the awareness of the depth of each value and the continuity of its connection with other values. Therefore, the observed serious point is that many respondents did not appreciate highly enough the importance in modern life of such a spiritual and moral value as sacrifice, despite the recognition of the great role of love in everyone's life. This indicates a clear contradiction in the positioning of previously unified values – sacrifice and love among young people, where love is no longer perceived as dedication, care and attention, and sacrifice as a foundation, the basis of love, without which true love, which gives spiritual enrichment, is simply impossible. As a result, zones of rupture of a single spiritual and moral connection are formed and the links of the evolution of values that determine human development are gradually lost. The spiritual continuity of generations suffers, determined by the preservation, rooting of values, the presence of life zones, where the connection between the stages of the evolution of values preserves the continuity of the transmission of "eternal", namely spiritual and moral values from generation to generation.

However, the fact is optimistic that, despite the ongoing long-term crisis in Russian society, young people are still focused on spiritual and moral values. This is explained by the process of upbringing and education, which continues to preserve the basic traditional provisions and by the fact that the need of a young person's personality to realize their own abilities in a certain professional field can be satisfied only in this way. It is spiritual and moral values that determine the desire of modern youth for self-identification and self-realization, which cannot but serve as a solid support for Russian innovative projects.

The personality reveals its abilities thanks to the spiritual and moral potential, which is the basis of the potential of the personality, revealed through spiritual and moral values. In self-determination, it is spiritual and moral values that are the unconditional determinant of this process, its trigger mechanism. Various aspects of this issue are seen in the works of K.S. Burov (Burov, 2017), N.A. Berdyaev (Bulatova, 2017), S.L. Frank (Ryabushkina, 2020), V.E. Frankl (Verba, 2017). Linking self-determination and meaningful entry into the profession, they also put into a single picture the puzzles of self-realization, understanding of one's vocation, experiencing identity and self-identification with the profession,

and accepting values. G.Belyakova and I. G. Zakharova (Belyakova, Zakharova, 2020).

Based on the traditional, rooted in the people's mental model of behavior, the thinking of each individual affects the perception and interpretation of what is perceived. A stereotype is formed, which is a mental model of a social group that affects the self-realization of each of its members (Maggio, 1997). The deep rootedness of mental models is due to the mental matrix of the normative (traditional, basic) model of behavior, which is stable and non-reflexive. It contains the deep mental characteristics of the people, stored in the unconscious and difficult to change. The mental matrix of the modal model of behavior, which has a conscious and therefore changeable, unstable and reflexive character, allows to master new experiences under changing conditions. However, when creating hybrid and alternative mental programs, a socio-cultural split and antinomy of mass consciousness are generated (Lubsky, 2016). As a result, the meaning of a person's life, its importance and beauty are lost. Conscience ceases to move a person's spiritual energy directly related to internal spiritual and moral rules. By rejecting the spiritual and moral principle manifested in spiritual and moral values in hybrid programs, a person destroys himself as a person. The loss of internal guidelines leads both a person, the society in which he lives, and the whole of humanity to death.

Only reliance on the true spiritual and moral values recognized in Russian society, such as faith in God, dignity, honesty, patriotism, mercy, self-restraint, sacrifice, etc. contributes to the preservation of the traditions of peoples, their independence and identity, peaceful resolution of conflicts and contradictions in society, service to neighbors and the Fatherland, and of course, the viability of the state.

5 CONCLUSIONS

Despite the fact that in recent decades, young people are generally considered an immoral component of society, an analysis of the results of a sociological survey in both 2007, 2009 and 2020 showed that it is impossible to call the modern young generation immoral and spiritless. Most of the subjects confirmed the importance of a number of spiritual and moral values for them. There were also tendencies to increase the importance of some values, affecting the general spiritual and moral state of society in the first quarter of the XIX century.

Indeed, the transformational realities of modern life have a strong influence on the morality and

spirituality of Russian youth. Unfortunately, the difficulties faced by the younger generation, in one way or another, force them to turn a blind eye to many principles, values and ideals brought up in childhood and youth, because modern life becomes a struggle for survival. However, life shows that it is impossible to survive without spiritual and moral guidelines, so the orientation towards spiritual and moral values remains. It can be assumed that the values and principles of young people gain strength in the life strategies they have chosen for the future and tested when faced with life difficulties.

And although quantitatively young people show a gravitation to the values of consumer society and the preservation of primitive ideas about eternal values, one can observe qualitative grains in the spiritual consciousness of young people who carry an unconscious mental desire for self-realization of their talents and satisfaction of their needs through this. At the same time, using both material reserves and the main way – their abilities. This is the most important key to the prospect of reviving the moral potential of society and its diversified development.

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