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TÍTULO: Política juvenil actual en el continuo cultural y espiritual de Rusia.

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RESUMEN: A principios de la década del 2000, la actividad juvenil se expresa principalmente en requisitos para el país y la generación anterior para el retorno y el fortalecimiento de las funciones paternalistas del estado y asegurar su implementación. El interés de esta generación por la política y cultura de su país, región y tierra está aumentando, lo que los lleva a unirse y escapar de la espontaneidad y la vaguedad prevalecientes en la actualidad. La atención se centra en esta nueva generación, que en realidad están formando el "eje" de la ciudadanía y el patriotismo en sus vidas. La generación "Z" se ve a sí misma, no como pidiendo folletos gratuitos, sino como socios de estructuras gubernamentales listas para la autorrealización en Rusia.

PALABRAS CLAVES: juventud, milenials, generación Z, estrés espiritual, valores espirituales y morales.

TITLE: Current youth policy in the cultural and spiritual continuum of Russia.

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ABSTRACT: At the beginning of the 2000s, youth activity is expressed mainly in the form of requirements for the country and the older generation for the return and strengthening of the paternalistic functions of the state and ensuring their implementation. The interest of the younger generation to the politics and culture of their country, region, small homeland is increasing, prompting young people to unite, and escape the spontaneity and vagueness prevalent today. Attention is focused on the youth of the new generation of the 2000s, who actually are forming the “pivot” of citizenship and patriotism in their lives. The “Z” generation sees itself, not as asking for free handouts, but as partners of government structures ready for self-realization in Russia.

KEY WORDS: youth, millennials, Z generation, spiritual stress, spiritual and moral values.

INTRODUCTION.

Questions of the spiritual and moral education of young people periodically arise at turning points in history. Serious research in this area began to be conducted by the Public Opinion Foundation in the late 1990s, when there was an urgent need to compare the “perestroika” generation of stability with the generation before “perestroika”.

Sociologists have coped with this task and obtained unique results. If the older generation was nostalgic for the Soviet times, the youth actually prepared for systemic changes. Moreover, as sociologists have found out, it was young people who were confident that the country was developing in the right direction, and achievement strategies enabled them to make long-term plans for life. It was quite unexpected, especially for the "builders of communism". This view quickly became debatable, it became necessary to develop criteria for evaluating the economy, politics, education, culture. Moreover, the Public Opinion Foundation proposed a differentiated approach to the concepts of youth and young adulthood.

It is time to seriously analyze the youth policy itself. To be engaged in the classification of heterogeneous and motley youth organizations, such as "Nashi", "Idushchiye vmeste", "Molodaya Rossiya", "Molodaya Gvardiya". Unfortunately, the assessment of the activities of these organizations has not really been given so far. Already in the 21st century, it is almost as difficult, as in the 20th century, to determine the vector of value-oriented life for young people. Points of view diverge in diametrically opposite directions.

Most of the older generation consider the young "cynical pragmatists", in whom market ideology overshadows everything, including morality. The "Z" generation sharply criticizes the older generation, which failed to "keep" the Soviet Union afloat and poorly understood modern economic, technical and cultural trends. It is required to find a consensus and begin a systematic development of the direction of youth policy, without rejecting indiscriminately previous experience and put to use the latest achievements in this area.

DEVELOPMENT.

Methodological studies.

As mentioned above, the idea of exploring the attitude of young people to the reforms of the 1990s and determining their attitude to the old and new values had excited sociologists. The problem was

that such important areas as science, education, medicine, family values, traditions cannot be viewed only from the perspective of a market economy or the economy in general, and can a market be such a criterion in a country that has a welfare state? It was quite obvious that young people with youthful maximalism are ready to overthrow everything. Remember the words of the song: “we will destroy the whole world of violence to the ground, and then ...” When the question this arises, what comes after “then ...”, the answer to which has to be discovered by the older generation. What, in fact, the young liberal reformers in the "dashing 90s" have managed to do.

The difficulty in determining the methodology of the present study lays also in the vagueness and inaccuracy of formulations of complex philosophical concepts. Such basic values, and for Russia in particular, as spirituality, greatness of spirit, mentality, began to be viewed mainly from religious positions. The Law “On Freedom of Conscience and Religious Associations” was issued, which consolidated the idea of “the special role of Orthodoxy in the history of Russia, in the formation and development of its spirituality and culture”. However, as before, it was now quite obvious that not all young people are inclined to find themselves in Orthodoxy and turning to universal values is possible from purely secular positions. But even in this case, a trap awaited the scientists. A struggle began for accurate and historically verified formulations of universal values, during which the Church, was referring to the Holy Scriptures and other documents. Thus, the opinion began to emerge that spiritual transformations are possible only based on familiarization with religion.

Another contentious point was substitution of concepts of universal values with “their own”; for example, American values were suggested to be regarded as a “universal model” of spiritual relations. S. Huntington, by the way, a researcher of value systems in various countries, himself an American, concluded that the Western spiritual values "have the lowest status in the rest of the world" [10].

Compatriot of S. Huntington - J. Gasfield, in the 1960s, who researched the “Japanese economic miracle” concluded that it is the traditional values characteristic of this country that allowed to create that spiritual foundation, endure all economic and political reforms, not allowing the plunging of the country into crisis, but building, or rather, “laying out” a similar foundation is not at all simple. This requires a strong union of the state, academics, business, clergymen, who, acting together, will develop a single, holistic policy of educating young people and the younger generation in the spirit of love for the motherland and the history of their native country, as well as pride of being citizens [9].

Results.

Gradually, the idea of spirituality became unifying and strategic, indicating to the citizens of the country, and first of all the youth, the direction in which the country and its citizens were to be moving. It became the alpha and omega of the state policy on young people.

It is absolutely clear that only the Russian people are a means of implementing the national idea of spirituality. A nation that is organized into a family, civil society and finally into a social microcosm is able to realize the idea of spirituality as the goal and meaning of life. The Soviet people proved this during the Great Patriotic War and during the years of peaceful reconstruction by actively helping the countries liberated from the German invaders to rebuild their economies. It was at this time when the Soviet country lay shattered, but not defeated, the idea of spirituality acted as a process, a means and "the result of the people's livelihood, that is, in the form of objective self-realization".

The older generation to this day recognizes the spiritual-materialistic worldview as the basis for a holistic, conceptual way of thinking, which considers spirituality as a synthesis of the highest qualities of man. The fundamental question is how to convey this vision of life to the younger generation. Since it has now become clear that spirituality is the absolute value of social being. To

count in this case only on the strength of the state and the strict law is foolish. To preserve and develop this idea, we need its living carriers, namely, the younger generation of Russia.

Discussion.

The modern period in the history of Russia is a time of global changes in the economy, politics, social space, and of course, in the minds of every person. Karl Jaspers defined the turning points in the life of any society as the “axial time of history”. The time of deep “spiritual tension”, long existence on the border between “past-present”, revision of the parameters of good and evil, will inevitably lead to the need to create new models of training and education, which means a spiritual and ethical shift in the life of the whole society is almost inevitable [7]. It is difficult to realize this even for a learned scientist, and even harder for young people who not only lack experience, but also don't know much.

Confucius, Pythagoras, Socrates, Plato and many other outstanding scholars and teachers of antiquity in times of trouble turned to the pedagogical experience, preparing their students to change the paradigm of upbringing and education. The current stage of development of society, in this regard, is no exception, it's just the difference that time has “philosophically accelerated”, and all global tasks set before society are to be solved as soon as possible.

Gessen S.I. “Suddenly, a decisive turn in the external culture takes place: new views, new thoughts and feelings appear, the struggle of public interests becomes more complicated, foreign influences burst into the stagnant cultural environment” [2, p. 68].

In the most painful way, a similar fracture affected education. A powerful “foreign influence” was expressed in a sharp change in the educational paradigm. The basis for the new concept of education in Russia was the Bologna Convention, which crossed the bridge from Soviet to European education. Discussions and debates regarding this step have not abated until now. The new approach to education has certainly expanded the boundaries of the sciences that study human

society, the division between the sciences has become conditional or absent altogether. Narrow specialization, due to the development of digital technologies, is becoming a thing of the past, and it is unlikely that any of the liberal arts scholars can be considered a professional if they are not proficient in computer skills and many overlapping disciplines that are not directly in their area of expertise.

The ancient Romans had a god, Janus, who received the name Two Face, because one of his faces was turned to the past, and the other to the future, but most people live in the present, which for a part of the population is based on past experience, mistakes and achievements which along with the past, provides material for creating the future, feeds it with its energy (Generations in the ranks: materials for an online program [5, p. 30]). However, such positive energy arises only when attempts to understand the present, especially from a spiritual and moral position, acquire a clear outline. Our compatriot, philosopher V.A. Kutyrev, is not as optimistic. In his opinion, the spiritual “time axis is broken” and should be replaced. “New axial time”, the future time brings with it fundamentally new challenges, first of all to the pedagogical community [4].

In turn, Karl Jaspers believed that at the turning points of history, the importance of "spiritual communication" was magnified [7]. It is possible that understanding and awareness of this concept by the pedagogical community will ultimately lead to the emergence of a man of “new axial time”, the key parameters of which will be spirituality and morality. However, this is a global challenge for the future and most likely not the near future. In modern times, there are questions about the present, bordering on the past, and the possibility of improving a person, primarily a young man exists. The directions of this improvement are associated with changes in sociocultural values, and, consequently, with changes in the behavior and life of people in general.

Spiritual and moral values have always occupied a special place in the life of a Russian. At various times, emphasis was placed on religious, state, social, collective, group and individual relationships. In the context of education, the concept of "spirituality" is usually associated with positive

manifestations of the activity of the spirit and are associated with the moral position of the individual.

Social practice shows that the strength of the human spirit does not necessarily lead to highly moral actions. This is shown by example of voluntarists – people capable of acting contrary to circumstances. A typical voluntarist was I.V. Stalin. His ideas about the welfare of others often disagreed with the opinions of citizens, but the strength of his spirit and the inflexibility of this force were most clearly manifested in the most difficult period of the country's history, during the Great Patriotic War. If we draw a parallel with another politician – Nicholas II, then it was the First World War that showed him as a weak-tempered person who was not able to make difficult decisions. Although in the opinion of contemporaries, he was a deeply religious and highly spiritual ruler, an excellent father and an attentive husband. However, the mission of the emperor he carried on his shoulders, turned out to be practically impossible, which in turn led the people and the country to severe trials, and the imperial family to death. We will make sense of it and future will judge us.

In the modern world, spirituality and morality do not exist outside of specific carriers, and the experience of the past though abstract and instructive is, for the most part, rhetorical. Humanitarian practitioners, considering the concept of spirituality, emphasize the "elevation of human nature by introducing a person to the best achievements of human culture and the life models of people who are strong in spirit" [3, p. 29]. In this case, spiritual development is necessarily determined by moral postulates, which in turn forms the moral potential of the individual in the process of life activity. All this, taken in turn, affects the creativity, freedom of choice and determines the level of responsibility for the actions of a person. This rather complex path of historical-pedagogical and philosophical-pedagogical reflection is characteristic of the older generation of Russians, and until recently remained almost unchanged.

And what about the younger generation? Will generation Z accept these conditions? Russia has become a free, open country and many paradigms are interpreted by young people in a new way. The tendency, or rather the tendency of young people to pragmatism, the change of value orientations, the adaptation to the laws of the market and new trends in economic development, has become evident. Under these conditions, a mentor or teacher who has set himself the goal of only transmitting the accumulated experience ceases to be a “teacher” in the broad sense of the word. What he is trying to teach has little relevance in the modern world and is perceived by young people as part of a long past life. This irrelevant knowledge is not able to compensate for the spiritual hunger of young students. We should look for new, more complex forms of pedagogical and educational interaction with students, of course, not rejecting indiscriminately what contributes to the spiritual maturity of the young.

We have already said that value accents have changed along with the historical period. The memory of the “paternalistic possibilities” of the state has not yet been eradicated in Russia. Of course, the authority of the state is an important aspect in working with young people. Certainly, our state morally and financially supports and, probably, will continue to support the most important factors in the life of society: birth rate, large families, job creation, etc. However, much of what the older (war and post-war) generation created has now left our lives under the influence of new economic and social relations.

Most young people perceive mortgage, paid education, starting of their own business as a given and are quite ready to realize new opportunities in the field of entrepreneurship, education and science. The change in these areas is mostly feared by the older generation, which is used to seeing the hand of the state everywhere. Of course, there are certain flaws in state policy towards young people; for example, the Law on Youth has not yet been adopted, which would determine youth’s place and role in the state and society, as well as the rights and duties of young citizens. This undoubtedly complicates the process of educating the young generation.

There are problems with the definition of the profile of the Russian society, which 88% of young people consider to be just a consumer society. A serious problem of young people is the partial loss of personal communication because of extended use of the Internet and gadgets. In this case, the role of the teacher increases dramatically, and the pedagogical experience of the latter is of paramount importance.

The role of public organizations is also quite significant. Their role in the life of the young generation is not a supporting one; for example, the Russian Youth Union successfully held the International Youth Festival in 2017. Serious attention is paid to the volunteer movement, which is extremely popular among young people and students. There are other youth organizations whose goal is not to blindly copy the Komsomol that existed in the USSR, but to “gain momentum” by involving young people in active work under the new historical conditions. However, this is not enough. In front of our eyes in the country, the spiritual and psychological climate of society is changing, and with it the very content of a person’s inner life changes. This became especially noticeable in the 2000s, when the myth of Marxism-Leninism, as an all-encompassing doctrine, was finally destroyed.

In the minds of the older generation, this was a real worldview disaster, but the younger ones were also at a loss. The unifying idea, the directing vector disappeared from consciousness, and all generations had to make a difficult choice on their own. If the elders had some kind of life experience, worldview horizons and a single anthropological model of human development, then young people were forced to start realizing the reality of the world from a clean slate. It turned out that this is not very easy, especially since the older generation itself was in a difficult search for a new life meaning.

Some part of citizens found themselves in Orthodoxy which returned to the country. The Orthodox Church, by tradition, set out to search for “proper humanity in man.” But on the scale of the state, focusing on religious traditions, we should not forget that the country was out of the religious zone

for more than 70 years; it was not so easy to restore the lost religious consciousness, and for many it is impossible at all. In addition, the country has been and remains multi-religious, which also complicates the creation of a harmonious system of religious world perception.

The result of the worldview crisis was the destruction of intergenerational ties, confrontation in the family, in society and in school. This sociocultural situation is most difficult for the younger generation. In their minds, two anthropological models collided and disintegrated. The image of a Soviet person ceased to conform to the realities of life, and the human model created by European culture lost its integrity and disintegrated into many phantom models: the Freudian man, the Skinnerian man, personal construct man, etc.

The eminent Chinese philosopher Confucius said that moral education is the basis of "all else". Instilment of morality, education in general and the humanities in particular are absolutely priceless. It is through humanitarian disciplines that the various forms of values are broadcast, starting from love and ending with ecology. The humanities disciplines contain techniques that contribute to the ability to make decisions and take responsibility for them, as well as to make a conscious choice and to reason about it. Disciplines such as history, philosophy, psychology, sociology and others are invaluable in this respect.

“Education is the gift of one generation to another (It would be nice to remember what we give each other). The younger generations by means of education were included in the already existing community and became carriers of a certain image and way of life. In education, the process of initiating young people to the life of their elders took place with the help of those abilities that supported and preserved the standard and value of the common life in time” – Slobodchikov, V.I. [6, p. 37].

In pedagogy, the concepts of morality and spirituality are interrelated. Morality is a consequence of a certain way of life, spirituality determines the norms, values and meanings of human society. Now in Russia, along with religious meanings, secular or cultural spirituality is "gaining momentum", the

pathos of which is to master the highest standards and cultural achievements in art, literature, technology and intellectual activity. Young people have much easier time given such a spiritual development. It is multifaceted, sets multiple tasks, requires a constant flow of knowledge - true knowledge, not just information. All this taken together is based on innovative educational programs that are designed to solve the most complex task of forming the spiritual meanings for the young generation [1].

In order to develop innovative programs successfully, there must be a “significant adult” next to the young man. At the time of growing up – this is family and relatives, a little later, at school, in college, in high school - this is a teacher. It is these people who are called upon to form "the human proper in man". The national project "Education" puts forward spiritual and moral education as a national priority of the state educational policy.

The traditions of national culture and pedagogy presented through various approaches: axiological, historical, cultural, etc. become the methodological basis of the spiritual and moral education of young people with a focus on moral ideals, upbringing by example and progressive teaching methods. The goal of education is to shape Russian civil and cultural identity based on holistic ideological and ethical traditions relevant to Russian society.

CONCLUSIONS.

The idea of spirituality in the form of a concept originally exists in the mentality of the Russian people. This idea developed and strengthened, beginning with the Principality of Moscow, and its spiritual meaning passed into the field of the National Idea at the present stage of the development of society.

Unfortunately, due to crisis situations, vagueness of formulations and to please one or other group, the concept of spirituality turned into a philosophical surrogate, on which each selectively draws to justify his or her own position. It is sad to observe the disconnectedness of the human spirit, but

there is every reason to believe that the new young Russia began to actually realize the need for the idea of spirituality as a universal principle of the unity of the diverse, or “as a single harmonious whole inside and outside himself”, which will eventually be revealed as a national idea of spirituality”.

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