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TÍTULO: La orientación en valores y la religiosidad cristiana: evidencia de la investigación cualitativa de los profesores jóvenes en Rusia.

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RESUMEN: Este artículo se dedica al análisis de la religión cristiana como factor de formación de orientaciones espirituales y de valores de docentes jóvenes. Los docentes Jóvenes son el grupo socio-demográfico de 20 a 35 años involucrados, principalmente, en actividades de enseñanza e investigación. El artículo presenta los resultados de un estudio cualitativo de orientaciones en valores de 23 informantes. El estudio mostró que el sistema de valores de los informantes, el cual se caracterizó por el sincretismo, influyó en la calidad de la educación. Casi todos los informantes son religiosos, pero la religiosidad tiene lugar entre diferentes orientaciones en valores. La religiosidad es a menudo un estado latente.

PALABRAS CLAVES: identidad religiosa, valores, religiosidad, religión ortodoxa, profesores jóvenes, educación religiosa.

TITLE: Value orientation and Christian religiosity: evidence from qualitative research of young teachers in Russia.

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ABSTRACT: This article is devoted to the analysis the Christian religion as a factor of formation of spiritual and value orientations of young teachers. Young teachers are the socio-demographic group of 20 to 35 years involved in teaching and research activities as the main. The article presents the results of a qualitative study of value orientations of 23 informants. The study showed that the system of values of informants which characterised by syncretism influenced on the quality of education. Almost all the informants have religiosity, but religiosity takes place among different value orientations. Religiosity is often in a latent state.

KEY WORDS: religious identity, values, religiosity, Orthodox religion, young teachers, religious education.

INTRODUCTION.

Throughout all human history religiosity and value orientations influence on pedagogical theory and practice. Religiosity forms the set of specific abilities and qualities, which are connected with spiritual sphere and can affect the quality of education. Christian young teachers are involved in the system of thought and faith, philosophical tradition, ethics, and metaphysics. According to this idea, different directions of thought emerged.

Features of attitude to the Christian religion and the system of Christian values in applied pedagogic was analyzed by numerous works of domestic and foreign sociologists, cultural scientists and social psychologists. Study of both the social aspects of religion, the definition of religious faith, love, kindness, compassion, altruism as the values and values of religious ideas for social processes are significant for the analysis of the essence of religious values as the highest level of the dispositional system. These aspects are reflected in the works of many (M. Weber

(1965); E. Durkheim; R. Bell; R. Stark; P. Berger; T. Luckman; B. Wilson; et al.) and Russian sociologists (S.D. Lebedeva; L.A. Andreeva, et.al; J.J. Sinelina; V.I. Garadzha; I.N. Yablokov; et al.).

Theoretical background of our research is the conception of "ideationality," which developed by P.A. Sorokin in his work "Social and cultural dynamics" (1937), and its further development in the theory of altruistic love in the "The Ways and power of love" (1967). Based on Sorokin's works (1956, 1959, and 1967) we consider five components of religious education:

I. Value's component that is religious faith and other spiritual values. Faith in the value is the primary basis of renaissance. The secondary basis of renaissance is the way of life in the Church. Faith in the value is important for participation in Church life. We believe that the degree of religiosity is necessary to determine, first of all, the essence of meaningful for personality value system. The way of a person's life is an indicator of the level of religiosity.

Values create own reality "of a special kind". Superconsciousness is the source of values for the person (P. Sorokin's term). They are not the phenomena of consciousness, although it is closer to consciousness than to practice. As the part of the consciousness, the value is transforming into value orientation. The person who is the "pioneer" in the field "find" the value, through intuitive inspiration "detects" value, recognizes it, accept as identical and internalized it in the form of the value orientation in its own "life-world". By the mechanism of intersubjective interaction, the value of one person is recognized by others and institutionalized in the form of a normative system of institutional values. There is a transition to the religious way of life or renaissance displaced of the secular system of values of a new system of religious ideational values. This change in value paradigm of thinking and acting in their dialectical unity, which means for a complete overhaul of the human person, is the essential core of the religious education.

II. Religious identity, that is the identification of one's personality with a particular religious organization, the formation of the unity "we". On the basis of faith profound sense of belonging to

a certain system of education, is a conductor, and the spokesman of this value, in the case of the Christian religious education.

III. The behavioral component. It includes involvement in various education practices, which are the system of externally observable acts of religious behavior. The degree of participation in the life of the Church is the object of estimation. During of the measuring of this component, not only the frequency of religious practice but an understanding of the sense of ritual or rite is in focus of attention.

IV. The ethical component involves the investigation of a moral aspect of religious education, which is expressed in specific patterns of social behavior. The level of following religious ethics in different cases and the situations is the object of evaluation. The human becomes religious personality during the actualization in his inner world specific patterns of morally responsible behavior.

V. Intelligent component. It includes knowledge and understanding of a new religious educational and moral doctrine, and the desire to realize it in education practice.

A powerful stimulus to the reevaluation of the modern system of unspiritual regulators of social relations is the enforcement of spiritual and moral values that impact social relationships during religious education. Valuable restructuring in the minds of young scientists can happen if the newly emerging system of spiritual and moral values really show its meaning and socio-integrative role in religious education. It requires consideration of the system of spiritual and moral values in the context of religious education.

The problem of religiosity of young people, and in particular, young teachers is debated in social science. Within the framework of sociological studies of the problem, "the new quasi-religious phenomenon in which Christianity, Space Art, neo-paganism, Buddhism with elements of skepticism, indifference, and atheism were mixed, has been identified in students' consciousness. It is characterized by ideological cleavage, lack of consistency and completeness in the system of beliefs, the significance of conditions associated with a compensatory function and

social roots of religion. It gives the opportunity to identify the dominance among "religious" students to atheists and truly religious" (Sorokin, 1967, p.10). However, among young people, there is urgent need for the ideological certainty of understanding of the key strategic objectives of the society's development, in the main semantic value orientations, which would give the sense of clarity, the ability to evaluate the surrounding events, separate important things from the unimportant, really useful and necessary things from false, harmful and dangerous things.

Religious syncretism may lead to the involvement of young teachers insects organizations, stimulate the development of non-traditional religiosity. The consequences of non-traditional religiosity have not been studied yet. In this respect, religious syncretism can be the opposition to the concept of poli-religiosity, based on the moral values, norms, and principles of the various religions, and in particular, Christianity. However, poli-religiosity is possible only at the level of the social environment because overcoming fragmentation is an important condition of the development of personal integrity.

Thus, the study of religion as the factor of development of spiritual and moral value orientations is important because:

- Can expand the sociological ideas about the internal structure of the system of values and regulators of social behavior;
- Allows to improve understanding of the interaction of two levels: religiosity as the social personality's traits and poli-religiosity as the quality of the social environment and its institutions;
- Clarifies the features of faith in God related with other personally significant values and faith's position in the value structure of young teachers;
- Gives the opportunity to search the system of values that can be the idea of religious education.

In order to determine the role of religion in the formation of spiritual and moral value orientations, we have conducted 23 semi-structured interviews with young teachers involved in teaching activity during the graduate studies. Informant's age is 24-29 years old, 15 girls and 8 boys took

part in the interview. Religion informants chose the "Orthodox" or "Christian" for identification of their confession. We used the sample of "snowball". All informants knew about the purpose and objectives of the study and agreed to use the data for research purposes. In order to follow sociological requirements of anonymity, the (R) respondents' answers are presented under the numbers, and the (P) interviewers under the numbers.

Results.

Young teachers consider morality as the integral part of commandments of Decalogue. This position characterizes consciousness of the both churched, becoming churched and unchurchd informants.

R3: Keeping the commandments, he will be spiritually healthy and moral conscience will be clean.

However, some of the informants argue that the concrete behavior is situational. So it is impossible to find clear moral criteria.

R3: We can't say that this is good and this is bad. Killing others is bad. Yes, killing is bad. War is bad. Yes, war is bad. And if people came and started shooting in your family, what will happen? ... And when you think about it, you realize that everything is quite situational... The main thing is to be a human, and ... and that you should have the moral feeling, which would allow you to understand (if you do something wrong), why do you do it wrong?

As the material of the interviews proves, the problem of moral degradation exists among young teachers.

R14: But you have already said that there is a problem that we have some kind of moral degradation. Do you think is there such problem among young teachers? Moral degradation? Well, young scientists did not arrive from other planets. They live here on the Earth. Therefore such problem, of course, exists. And do you think that it is necessary to increase the level of morality among young teachers? Yes, I think.

Question about the morality of scientist who invented of things that can be used for the misanthropic goals.

P5: In particular... for example, science often took up the question of scientist's responsibility for inventions. Then, many scientific inventions often, um, don't hold water because they are immoral. In particular, the invention of dynamite.

Therefore there is the need to revive moral norms and ideals.

R6: I consider this as a problem only from the point of view that revival of moral norms is needed, because of people... Because priorities are little changing and authorities significantly... is changing.

The problem of moral education is the problem of cultural development of parents.

R21: The basis of moral education is cultural education. Yes, the cultural education of young people really is a problem.

Youth is educated in the immoral system of values, where the main "value" is money.

R19: People start to translate such things can't be sold - love, friendship, participation - into money... Unfortunately immoral educate is taught: the priority is money.

Moral principles, in informant's opinion, have an origin in religion.

R14: But at the same time, this is good and this is bad, I think it came from religion, that is certain, we can say, taboo.

It is important to note that young teachers evaluate their moral condition differently.

R7: Young people can be very different... I believe that part of the youth, yes, the part of university youth... is in the state of moral revival. And part is in the state of moral degradation.. So, in my opinion, it is difficult to say as a whole. In my opinion, it is not adequate to say (about all youth)

Although some young teachers believe that ethics and morality do not always associate with religion. ("*Morality is not always connected with faith*"). Such expressions as "I doubt," "I do not know for sure", "I cannot say definitely" are frequent for non-religious young teachers who clearly demonstrates the lack of focus and development in their moral system and their system of spiritual

and moral value orientations. One of the young teachers noted that atheistic viewers of teachers lead to the cynical view on the world, to the absence of religious moral limits, which are available for the believer.

R11: People who are atheists and engaged in science... are very cynical ... because nothing controls them. Religion helps me personally not to become mad and to recognize all of these things, continue to believe in the good in human, in existence of something which isn't "ratio" ... that there are moral values, morals, and do not forget about this... and (knowing about this) my soul has a rest after science activity.

The scientist, as well as any person, has not only the mind but also some areas of the inner world, the possibilities which are beyond the sphere of scientific knowledge.

Morality is connected with the system of value orientations of young teachers. The values are defined by some informants as the variety of different human qualities.

P1: If you are interested in talking with them, they have both the same interests and the same human qualities, and values are also the same.

The same value can be integration factor for one people and disintegration factor for other people. Integrating values according to the young scientists are the following:

1. The patriotic values.

R.23. If the value - love to country – is certainly united, the enemy attacked us - as one goes howling. If the value is to fun together drinking beer - it unites, but such relationship is not very strong. It is not such strong as love to country and love to relatives.

2. Religious values.

R17: Yes, because of Orthodoxy - it has the spirit of Christianity, so we have common roots with the Catholics, and Lutherans, and Americans. And if you take into consideration that all Buddhists aimed to make the peace, they will never go anywhere with a weapon, we, too, share common values with them, we are united by Islam, so, sorry, that's Islam has origins from Orthodoxy... Now, it united us.

3. Social values, including the values associated with the increase of own authority or status in the social environment.

R13: Respect, striving not so much to education, but to increasing of their intellectual level, the creation of family, in the end, I do not know.” “Friendship, love, honesty, faithfulness unite ...”

Many informants think that unifying values are values that are common to all person and his/her social environment, unified system of values, which integrate it with other people.

Young scientists consider Christian moral values as the main integrative values.

R16: Because there are very great integrative values...: love thy neighbor, help your neighbor...

Orthodoxy is focused on the traditional way of life when all people are next to each other, people help each other, contact is constant, interpersonal interaction is very active... If we remember the sacrament of Holy Communion, when people take communion, the flesh and blood of Christ, it unites too... This is a very unifying moment. It forms precisely such collective understanding of ourselves as the part of a larger unity ... Orthodox unity.

It is important to note that according to informants, the Church is tolerant towards believers of other religions and faiths.

R7: Our church is tolerant toward other believers but relatively tolerant... It is such closed space... Sometimes Church through services set people for consciousness that they are one and unbelievers are others... I do not like it, but it is a problem of all social groups: a feeling of self-identity in the group and the confrontation with people who are outside the group.

According to church teachers, all religious values are so interrelated that these values are inseparable from each other and are on the same level of significance.

R8: I think they can all be well combined. Spiritual and moral health ... that if you consider Christian ideology, good for a human is important. The commandments of the good do not exclude it, that is, to do good deals... and conscience. Conscience controls the person. So he performs and does good deals and follows the way to the spiritual and moral health. By and large account all of these is on one level.

Unbelievers consider the following religious values as the first priority: "love", "freedom from sins and any evil," "conscience." Such values are more understandable for them and close to their inner world.

P1: My inner values are connected with my inner self-perception... Here it concerns me. I don't believe that there is something which is sublime. There is nothing there. It's freedom from sin and all evil. In this case, I interpret it as something which makes my conscience calm. Nothing torments me.

The consciousness of scientists-unbelievers is characterized by the effect of value substitution, when religious values, for example, Commandments given by God to Moses, are replaced by the moral values.

R12: Religious values are... for example, the 10 Commandments. If 10 Commandments are considered as religious values, 10 commandments for me, all of them... are not religious values. It is moral because I understand by my head that I cannot kill. It is unnatural, but for me, it is not a religious value, and for me, it is a natural value like any other expression of normal life.

Personal moral principles, even for nominal believers are based on the religious moral law.

R13: Commandments are restrictive there: do not commit adultery, do not steal. My inner morality based on it... It is possible a faith, it is possible the result of the fact... helps to survive at the right time, or vice versa do some positive (deal).

This phenomenon means the human desire to find support in own self, own mind, and finds it a source of moral values.

It is also interesting that non-religious young teachers in comparison with church teachers evaluate patriotic values as lesser important:

P2: Fatherland ... Well, there is some part of patriotism... Also, there is an addiction to live not in this country. (laughs).

And 1. *Ah, well, so fatherland is not needed?*

That is, it is less valuable for you from all this list. Why?

P2: Well .. I do not know... (grins) I couldn't find the place for it (smiles) ...

And 1: Ah, well, so fatherland is not needed?

P2: Well ... I do not know about it .. I didn't somehow notice (this value)".

Among the unchurched Orthodox people, there is a patriotic person.

P1: Fatherland - well, I'm very patriotic, so it is very important for me. Fatherland. I will give everything for it...

There is also more anti-patriotic position among teachers-unbelievers: *R19: Well, I put the Fatherland in the last place. Fatherland for me probably doesn't have any value, because... I don't feel that I have a Homeland if I would feel that I have the government support, or I have any such commonality with all Russian people. Maybe I put it somewhere above, but I do not feel that I have commonality with people.*

It is difficult for scientists-unbelievers to evaluate the place of good in their system of values because they have a lack of religious-based criteria of compartment between good and evil.

R17: I'm here, I do not know, for example, where can I put «good»... What is good? What is good? ... I put «good» in the highest position. Good as non-existent ideal, but which is wonderful, so good... it is the best. I put this unattainable ideal in the first place.

Good, as well as other common values, is ephemeral from the point of view the materialist worldview of young teachers and does not have a life. The attitude to the value of Church among young teachers is negative.

R10: The Russian Orthodox Church as an organization that exists now. I mean that some people perceive, can imagine church as a perfect organization. And real ROC is decomposing.

Another part of the young teachers sees the functionality in the Church. There are the following functions of the Church in society:

1. The educational and moral functions.

R8: Nevertheless, no doubt, that the work of the church is the education of morality... I am for the church which works in this direction... These programs should be understood that they must comply with current reality.

2. Religious informative function.

R19: According to my view, father (priest) fulfills the function of the informant. He tells how and what it is written in Bible because if we will consider historically period before the revolution, for example, education was in full degradation – a few people could write, count in villages. And there are these churches. Churches served as places of education. And priests were literate. And they were some kind of missionaries, and they told us what is good and what is bad.

3. Culture-saving function, which forms opposition to the western values.

P5: Therefore, the church should play on contradictions. I think Church can resist on west aggression. There is the infusion of western values in our world, but this resistance has to be done professionally, at the same level or even higher than it is done by the west.

For the realization of this function, the Church must develop an advanced technology.

R12: If they will do like they did in the previous stages, they will be losers. It can be considered as a cultural war. Unfortunately the part of the Western world, these media are structures which are at the highest level, they have innovative technology in this field. Therefore, if the ROC does not develop these technologies – it simply will be losers.

R3: So I cannot say that the church forms some values. That is, at the same time it carries and saves these values.

4. The function of civilization security.

P.2. The Church must do a lot of things. So another catastrophe for our civilization will not happen. But the possibility of such catastrophe is increasing because ideals are digested and were spat now.

5. The function of psychological regulation.

R3: It so happened that it (Church) was only one place for me where I found peace on the physical and the psychological levels. I do not know how to explain it, but it's a fact.

Some a few informant think that Church dysfunction is associated with them with "manipulation" and interference in politics.

R10: The church is the big manipulator. I think that it is fact that it is needed for people to go there, but I argue that Church should not interfere in politics...

Of course, it is the point of view of a few young teachers and it cannot be considered as the opinion of all respondents-informants.

In young teacher's opinion, Church should become more flexible, more focused on spiritual help to people. The rigid rules of piety shouldn't play such significant role in modern Church life. Then it will be able to increase the impact on society, and particularly on young teachers.

R12: Sometimes I do not have with me a headdress, but I feel that it is needed to go to church ... Will I be cast out now after coming to Church without headdress? There are less radical churches, there are more radical church "grandmothers" who are staying insider these churches... So it creates a little problem. The Church could have more significance and influence in society if Church would be more flexible.

According to the religious group of young teachers, the faith occupies a significant, even primary, place in the value system.

P18: Faith is in the primary position only if I interpret religious values - I mean what I said before - as not mindless worship of some cult, a religion, the Church as an institution, but as an individual creative process, in which there are no ready-made recipes.

For young teachers, faith is the spiritual core of life, but the value of faith is not always in the primary position.

R6: Faith is not dominant. It's like a pivot, which... directs, well, a vector that directs us, but, well ... it's not a universal key for all.

Religiosity influences on the formation of value orientations of young teachers.

R3: Religiosity has very strong influence. Because I explained here, it gives the possibility for the soul to relax...Because in fact, the soul works at this point when you set yourself for some positive things: it is needed to pardon, to forget offenses, to have a good attitude, to give a mutual help. It is the work of the soul, but at the same time, it removes from Church these shackles of rationalistic approach, including the calculation of moves. Indeed, faith... actually is very strong in the thing that it allows a person to make right choices without special thinking about it.

Moral values are inseparable from religion.

R4: For instance, I took from Orthodoxy, the thing which I remember now that Jesus and Moses preached, and, accordingly, I took from Commandment moral values. For example, giving respect to parents is a moral value, but also it is Orthodox value...

Young scientists would add forgiveness in the list of moral values.

P4: The ability to forgive is important for me. I suffer a lot from this inability to forgive...

Some unchurched young teachers put social values on more higher position than religious values.

R10: The fact is that, that all Orthodox people say: "What! Religious values are higher! Let us try to remember the Crusades... Religion has so many negative sides, I was always so frustrated... Why did they go to kill all... In that case, if they had remembered that it is needed to save and develop society, they would not go with swords, they would have promoted other ideals. So I do not like these ideas ... So I put religious values on the second place.

In the world outlook of people with a secular worldview, faith is replaced by other values.

R9: I would not say that religious faith is on the very high position. No, it is possible the faith is in the fourth position...

This position of faith in the value system influence world outlook of young teachers and its core - the meaning of life. Religiosity is considered as the important value for faithful informants.

R11: Religiosity is value... Religiosity, religion and the church, the church is not as a building, but as the institution. In general, it is the people who are inside the church ... The church is the keeper of these values and the most important value orientations. So I cannot say that church forms something. The church at the same time saves and carries these values.

For secular young teachers believe in moral values (not religious faith) forms value orientations.

P2: Belief in certain moral values (but not religiosity) forms my value orientations.

We can observe the identification of faith with the following of moral rules. As one of the PhD-students said:

R15: I can answer the question about the faith of scientists: the faith should be considered not as the following on some rituals, church canons or something else. It is the set of moral rules, moral laws, and we should live according to these rules. We must obey these laws to be a moral person. If we will read the Catechism, there we will read that that it is needed to respect your parents, and you will get the grace... Well, it is principles, foundations of the society, at least the moral component of society. There isn't anything wrong in it. We can say: "yes, scientists are believers". But in whom are they believing is not so important.

As the interview material shows, the value system of informants is characterized by contradictories and syncretic outlook which impact religious education.

CONCLUSIONS.

According to the religious group of young teachers, faith occupies significant, even primary role in their system of values. Almost all young teachers are to some extent religious. But according to some of them, religiosity is in the latest state of development.

Religiosity without religious identification (confession) is not typical for young teachers, because for them as the part of the intelligentsia certainty in their religious identity is important for religious education.

Although the religious identity, of course, cannot be the sufficient criterion of religious consciousness. Therefore, the second main criterion of religiosity used by the system of value orientations in which religion plays a definite role. Thus, the main indicator of the religious consciousness of the young teachers is the place of religious education in the hierarchy of value orientations.

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