

Spiritual and Moral Meanings and Values of the Russian Culture as a Basis for the National and Civil Consciousness Upbringing in the Russian Youth

Aleksander M. Egorychev,¹ Lev V. Mardakhaev,² Anna G. Akhtyan,³ Valeriya V. Sizikova⁴ & Yanina Shimanovskaya⁵

Abstract

The relevance of the problem under study is associated with the actual situation which is characteristic for the present-day Russia and pertaining to the results of the state youth policy being carried out, the level of formation of national and civil consciousness of the Russian young people. The objective of the paper consists in detailing the philosophical bases, meanings and values of the Russian culture that can be used in organizing the upbringing and educational activity of the Russian youth. The leading approach to studying this problem was the culturological one acting as the methodological basis of studying the problem of upbringing of the national and civil consciousness in the Russian young people. The main results of the research have shown that the questions of upbringing of the contemporary Russian young people's civil and patriotic consciousness are understudied. There are only few works of social and pedagogical focus that consider these questions pointedly and productively. The research demonstrates the necessity of introducing the relevant modifications (amendments) concerning the Russian youth to the state social policy. It has to be clearly oriented to organizing the focused and consistent social and pedagogical activity which is aimed at shaping the national and civil consciousness of the rising generation on the basis of meanings and values of the Russian culture. The resulting materials are both of theoretical importance for further exploration of this range of problems and of practical importance for elaboration of objectives, provisions, and content of various state and public projects and programs pertaining to the civil and patriotic upbringing of the rising generation (children, adolescents, young people) and using them within the country's system of education at all levels (pre-school, school, professional, and further ones).

Key words: *Russian young people, Russian culture, spiritual and moral meanings and values, ideology of the Russian state, civil and patriotic consciousness.*

Introduction

The development of the Russian state and society of the contemporary period (early 21st century) takes place in a complicated and controversial situation having formed both in Russia itself and in

¹ Prof., Dr., Russian State Social University, chelovekcap@mail.ru

² Prof., Dr., Russian State Social University, mantissa-m@mail.ru

³ Assoc. Prof., Dr., Russian State Social University, AhtyanAnna@mail.ru

⁴ Prof., Dr., Russian State Social University, 1699636@mail.ru

⁵ Assoc. Prof., Dr., Russian State Social University, ya1873@yandex.ru

the global community in general. All this demands immense and strenuous work from the Russian state. The work concerns the questions of Russia's geopolitics (defending its territorial integrity and state independence, looking for vectors of economic cooperation and new reliable allies in the international stage etc.) and domestic policy (questions of determining the strategy of social and economic development, keeping the national priorities in its sustainable development, preparing the rising generation for life and work in the Russian society and many more).

The existing problems call for elaborating an efficient state policy aimed at progressive development of the Russian state and society, activating all social institutions and structures of the country, joining all life forces of the Russian nation into completing the global tasks associated with challenges of the 21st century.

Nowadays, it has become understood universally that the development of the contemporary Russian state and community requires not only the scientific and technological breakthrough but also the focused and consistent activity of upbringing the rising generation with meanings and values of the Russian culture, forming in it the consciousness and the worldview corresponding to the historical sociocultural code of the Russian (Russia's) people (Egorychev & Mardakhaev, 2018; Lopukha, 2000, 2019; Subetto, 2007; Bykov, 2006).

The social and political (social and economic) course adopted by the government of the contemporary Russia states meanings, norms and values clashing with the historical sociocultural code of the Russian (Russia's) people and the civilizational way of its historical development (Subetto, 2007; Kara-Murza, 2010; Turchenko, 2015).

In Russia's society, the "new civil ethics" is getting established which in no way corresponds to the spiritual bases of the Russian culture, its ideals, traditional values, patterns of social behavior and interaction. To a greater extent it affects the young people, their social establishment. As a social and demographic group, the youth feature the following combination of qualitative characteristics:

- they adopt the experience of the previous generation (through education, family upbringing, communication with tutors, older age strata during their life activity);
- they generate new ideas and rely on intuitive understanding and evaluation of what is happening more rather than on their life experience and empirical studies; they tailor innovation suggestions in all spheres of life activity;

- they ensure the demographic continuity of generations and they are responsible for reproduction of the following generation.

The particular social functions of the youth that are singled out based on this – the reproductive one, the innovation one and the translational one – act as its essential characteristics. The young people's pursuing their aspirations aimed at self-development and self-fulfillment renders them the main factor of development of Russia's entire society while also the one bearing responsibility for maintenance and development of their country, its historical and cultural heritage in front of new challenges (Bugaev & Rostovskaya, 2018, p. 11).

Russian sociologists Zubok Yu. A., Rostovskaya T. K. and Smakotina N. L. (2016) pay attention to the new turn of the crisis and instability in the sociocultural sphere.

Quite reasonably, there arise a number of important (pivotal) questions: where will the social and political course adopted in the country lead? What impact will transformation of the Russian culture have on the social health of the Russian (Russia's) people? Is the turn of Russia to its genuine, traditional meanings and values of the Russian culture possible?

The practice shows that the liberal-democratic cultural and values-related orientation of the country's political course currently adopted erodes the healthy organism of Russian (Russia's) culture and civilization, like a malignant tumor, destroys its historically formed spiritual and moral Tradition underlying the national upbringing and educational system (Egorychev et. al., 2018; Kara-Murza, 2010; Turchenko, 2015; Akhtyan et al., 2018). The institution of upbringing, basically relying on the traditional meanings and values of the Russian culture, as such (in its classical expression) functions little if at all. It is substituted with various children's, teenagers' and youth shows which have no relevance to the focused and systemic activity of forming the civil and patriotic consciousness in the Russian young people. The above said motivated the authors to conduct this research (Ivanov et. al., 2018).

Theoretical and Conceptual Framework of the Study

The questions concerning the evolution of man, the birth, development and establishment of national cultures are considered to be quite complicated and problem-laden. However, as many scientists believe, the American researcher G. Simpson (1944) made an inestimable contribution to the understanding of evolution, laid down the foundations for the modern doctrine of macro-evolution, united the descriptive taxonomy with methods of the modern genetics and statistical

analysis. Thereby, he considerably facilitated the question of understanding the biological and historical evolution of peoples of the planet Earth.

The issues concerning the impact of the contemporary world (market economy and globalization processes) on the development of the society and the man are discussed in the works of many researchers (Robertson & Knondker, 1999; Ohmae, 1990; O'Brien & Smith, 2011; Ljubownikow et al., 2013; Bittman & Russell, 2016; Tarman & Chigisheva, 2017). Some sources by foreign authors are devoted to the study of national cultural specificity and its implementation possibilities in education (Carothers, 2018; Leek, 2016; Komarudin et al., 2019).

Although, the questions of evolution of the Russian state and society, culture of the Russian (Russia's) people are also a point of investigation interest all around the world (Wierzbicka, 2002; Huttunen, 2011; Zappen, 2012), it is by the Russian researchers that they are studied to a larger extent. The problem of birth and development of the Russian ethnos (nation), its culture stirred and continues to stir interest of many Russian researchers (Rybakov, 1981; Kuzmina, 1983; Lednev, 2010; Alieva et al., 2019). The process of formation of spiritual and moral bases of culture of the Russian nation covers an immense historical period counting many millennia. As far as artifacts allow judging, it is about 30-40 thousand years ago that the process of birth and rise of the Russian culture and civilization – the Ancient Rus – commenced (Guseva, 1998; Mizun & Mizun, 2004; Andreeva et al., 2001). Many researchers associate the development of culture and civilization with establishment of the institutions of upbringing and education in the society.

N. V. Sedova (2001), one of the authors of the joint monograph on "The history of education and pedagogical thought abroad and in Russia" notes: "Pedagogical thought of the Ancient Rus relied on traditions of upbringing counting over two thousand years" (p. 67). It should be pointed out that this is not the final scientific opinion as for the age of the Russian culture and civilization.

Although rather large research material on the history of the Ancient Rus has been accumulated, it has not become a part of the worldview system of the Russian world and the entire global community. The remark of Yu. A. Nikiforov (2012) is fair: "However, it is naïve to think that the historical knowledge which is accessible to the experts' community of professional historians can be represented in the public consciousness in a relevant manner" (p. 154).

All questions concerning the analysis of particularities of the ancient culture of the Russian nation rest on the major scientific problem – finding those meanings and values that act as the content of

the sociocultural code of the Russian (of the Russian nation) and that could form the basis for upbringing the national and civil consciousness in Russia's contemporary young people.

The Russian researchers point out it is now the time for Russia's people to realize their historical grandeur, their national consciousness, their belonging to the great ancient Russian culture having the history of many millennia (Lopukha, 2000, 2019; Turchenko, 2015).

Discussing the topic of whether Russia has the future, V. N. Turchenko (2015) writes that in the recent years the government has undertaken "... vigorous measures in order to restore the country's scientific and technical, economic and military potential – sufficient to withstand any external pressure and any aggression, and they are absolutely necessary. However, all of them will ultimately turn useless unless they rely on the rise of spiritual and physical vital forces of the state-forming Russian nation" (p. 53).

A. D. Lopukha (2019) talking about global problems of the contemporary Russia gives a clear answer concerning the question of the role and necessity of the Russian culture in the survival of the Russian state and society: "In order to recreate the Russian, and in the future, all-Russian culture, in Russia's society, it has to be created, approved, developed, defended and then transferred at educational institutions".

Thus, education plays a crucial role in the formation and upbringing of the national and civil consciousness by the Russian youths that will foster the sustainable development of the state in the future.

Research Problem and Issues under Study

The main research problem being solved within the study is connected with defining the role and significance of the moral meanings and values rooted in the national cultural heritage for the formation of patriotic citizen and socially responsible person.

Research Questions

The following initial positions and research issues formulated in the form of questions were identified for deeper analysis of the stated problem:

1. What are the basic spiritual and moral values of Russian culture?
2. What is the position of Russian researchers on the formation of civil and patriotic consciousness of modern Russian youth?

3. What is the level of the national and civil consciousness formation by the students of the Russian State Social University?

Methods

Research design

Our research study being of analytical nature and involving both theoretical and empirical parts that are based on the conceptualization of the meanings and values of the Russian culture and the necessity of using them in the social and pedagogical practice of contemporary Russia, has found out a serious problem. The point is that there is the established scientific viewpoint concerning the age of the Russian culture. Its supporters believe the beginning of the birth of the Russian culture has to be counted from the Rus adopting Christianity (Likhachev, 1988; Maltsev, 2014).

While recognizing the high role of the Russian culture in the global community, V. A. Maltsev (2014) nevertheless notes that "the Christian history of the Russian nation has already exceeded 1000 years, so it is at least futile to look for the roots of the contemporary spiritual and moral traditions in the dark pagan past".

It was the standpoint of the well-known scientist D. S. Likhachev (1988) that promoted the establishment of such an opinion to a larger extent. In his paper dedicated to the 1000-year anniversary of Christianization of Russia, he wrote: "The culture itself knows no origin date, just like the very nations, tribes, and settlement do not know the exact starting date. All anniversary beginning dates of this kind are usually conventional. Yet if we are speaking about the conventional date of the beginning of the Russian culture, then I, according to my understanding, would consider the year of 988 to be the most justified one" (p. 257).

This point of view completely discards an immense historical period associated with the history of the Ancient Rus. The opponents of this standpoint believe this to be absolutely unacceptable and contradicting the entire historical logic of development of the Russian culture and civilization (Kikeshev, 2003; Egorychev & Mardakhaev, 2018; Egorychev et. al., 2018). In particular, N. I. Kikeshev (2003) writes: "And as long as we go on cutting the funiculus of the Slavic history with Christianization of Rus, and consider the literature treasures and achievements of our remote ancestors as alien – we will not be able to bring up in the present-day and future generations any feeling of pride of belonging to the great Slavic brotherhood. We will go on seeing in the Slavs an inferiority complex and that of slavish admiration of those nations which have preserved the

memory of their remote past or have managed to design a fine-looking pedigree for themselves" (p. 6).

Bringing up the feeling of pride of belonging to the ancient Slavic brotherhood in the present-day and future generations is the basis for forming the civil consciousness and patriotism in Russia's contemporary young people. The problem of civil and patriotic upbringing of Russia's young people attracts the attention of many researchers nowadays (Bykov, 2006; Belyaev & Sivolobova, 2014).

The main progenitor of the traditional spiritual and moral meanings and values of the Russian culture, according to many researchers, is the Orthodox church which has carefully preserved them for already over a thousand years and has been conveying them into Russia's society (Pitka, 2014; Nevleva, 2015).

In her paper, S. N. Pitka (2014) views a relevant problem of the contemporary Russia's reality associated with the formation of values in the youth. She believes the key part in this process is played by the Russian Orthodox Church which, according to the author, lays down and supports such unshakeable values as love, faith, honor, duty, conscience, forgiveness, patience, hope, and mercy.

It is obvious that spiritual and moral meanings and values of the Russian (Russia's) culture have to act as the basis of civil consciousness upbringing in Russia's contemporary young people.

The study encompassed three stages: research and analytical (analysis of scientific literature; defining of the research problem; determination of the research positions); development of the conceptual idea of the research problem at the theoretical and empirical level (singling out the basis for the upbringing of civil consciousness from past to present, designing and conducting the sociological survey); generalizing (interpretation of the collected data, summarizing the outcomes of the study).

The purpose of the research consisted in detailing the social and philosophical bases of the traditional meanings and values of the Russian culture in organizing the upbringing and educational activity for forming the civil consciousness in Russia's young people.

The tasks of the research were formulated in the logic of reaching the purpose: a) to identify and give grounds for spiritual and moral meanings and values of the Russian (Russia's) culture, the essence of mentality that is inherent in the Russian nation which as a total determines the development of the Russian state and society and contributes to the upbringing of civil and patriotic

consciousness in the young people; b) to conduct scientific literature analysis on the problem of forming and developing the civil and patriotic consciousness of the rising generation, to find out the researchers' standpoint as for solving the problem; c) to identify and systemize the knowledge and ideas of Russia's youth in the area of life organization philosophy of the Russian (Russia's) people; d) to conclude on the role and opportunities of the Russian system of education in upbringing the civil and patriotic consciousness in Russia's contemporary young people based on the meanings and values of the Russian (Russia's) culture.

Research data, samples and participants

The *research data obtained* from various sources included: 1. theoretical statements of the Russian thinkers, philosophers and enlighteners concerning the historical development of the Russian state and society based on the meanings and values of the Russian culture; 2. scientific materials connected with the formation of the civil and patriotic consciousness of the modern Russian youth; 3. scientific literature reflecting complex historical genesis of the Russian culture and civilization from Ancient and Orthodox Rus to Soviet and new Russia. These four stages of the social development of the state served good *research samples* and allowed defining the development of national meanings and values of Russian culture, specify the peculiarities characterizing its citizens' mentality formation; 4. answers obtained within the sociological survey on the problem of the national and civil consciousness of Russia's young people that was undertaken during the period of 2017 and 2018 at Russian State Social University (Moscow, Russia). *Participants* included 326 students (212 female and 114 male) aged 17-30 of both full-time and part-time departments (bachelor's and master's) of the faculty of social work.

Research instruments and data analysis

Desk research (theoretical part) was accompanied by the sociological survey (empirical part) where a simple questionnaire form was developed and used as the main *research instrument*. It was made up of closed-ended (yes, no, cannot give a certain answer) questions distributed in three units: the history of your Homeland; your attitude to the meanings and values of Russia; prospects of your life. *The analysis of the collected data* was performed using historical, social and philosophical methods to investigate the Russian culture genesis; examination, comparison, contrasting, summarizing of the research materials as well as primary and secondary empirical data on the problem in question (Fedotova & Chigisheva, 2015); abstracting and forecasting of the processes associated with the development of Russia's society and different aspects of

contemporary youth upbringing.

Results and Discussion

Basic spiritual and moral values of the Russian culture

The following statement was accepted as the basis for this research which determined its logic: *the foundation of the Russian culture is made up by historical traditional meanings and values representing the sociocultural code of the Russian nation's leading its life and expressing the essence of its mentality. Sociocultural code of the Russian nation's leading its life (archetype according to C. G. Jung) has profound historical roots consolidated at its sociogenetic level which are manifested by people at the social level under the effect of the environment and upbringing.*

Proceeding from the statement adopted (the authors' standpoint), during the research the following theoretical constructions determining its focus and content were obtained:

1. It is awakening of sociocultural code in the rising generation, maintaining the national meanings and values in the Russian (Russia's) society at a due level that is the essential state and public task which requires creating and taking into account the relevant conditions, the consistent, focused and ongoing activity of the Government, all social institutions of the Russian state and society in this direction.
2. Meanings and values of the Russian culture keep representatives of all ethnic groups and peoples of the Russian Federation (about 193 in total) from losing their civil and national self-identity, and, as a consequence, the country from losing its statehood. Maintaining these meanings and values at a due level in Russia's society requires a relevant consciousness and worldview from each of them (people, ethnos).
3. A person (a citizen) having a cosmopolitan consciousness and worldview and not being a bearer of national meanings and values of the Russian (Russia's) culture, not having the mentality of the Russian (Russia's) people, is merely unable to love Russia (to be its genuine citizen and patriot). Such individuals are also unable to plan and build leading their own life in accordance with traditions of their nation (creating the traditional family, organizing daily life, having and bringing up children, etc.), going on to promote the historical, national and sociocultural continuity of life performance (to keep, develop, and transfer the national meanings and values to the following generations).

4. Two basic social institutions perform the consistent and focused activity of upbringing the national and civil consciousness in the rising generation (children, adolescents, and the young people) – the family and the system of education. It is these two institutions which initially comprise and fulfill the main educational functions (upbringing, teaching, and development) having the objective-related orientation to forming the personality of an individual who is up to the needs of a particular national community, of Russia's society in this case.

Analyzing the historical genesis of the Russian culture and civilization has allowed conventionally singling out several historical periods which determined the of national meanings and values of the Russian culture, the formation of mentality of its people:

1. The Ancient Rus (30-40 thousand years B. C. – 10th century A. D.).
2. The Orthodox Rus / Russia (10th century – early 20th century).
3. The Soviet Russia (1917-1991).
4. The new Russia (1991 – nowadays).

The Ancient Rus

In the Ancient Rus, upbringing, learning and development of the rising generation was of a family and community nature and was aimed at studying and absorbing the life rules; housekeeping skills; norms and rules of social behavior; the hierarchy of complicated community (intratribal and clan-based) interaction; laws and standards determining the system of attitudes to the nature, the entire world being and many more. A special place in upbringing of the rising generation was given to learning the history of one's kith and kin, the laws of the Creator. The Creator, the Supreme Being is no other thing but the law followed by everyone and everything in the boundless Universe.

As for the Russians' ancestors, the Slavs (the Rus), it can be concluded that they not only understood the existing harmony of the Universe well but they also followed in their life organization the laws which enabled them to pursue the path of Truth. "They knew there is the Universal law (the God of gods) to which everything is subordinated – both gods and people. Everything was formed by this God of gods (the Supreme Being) out of his body. The trees and grasses are created of his hair, the Sun and the Moon – of his eyes, etc. Man is also created of the body of the Supreme Being, so he is godly, just like everything in this world. Yet this is not only an honor for man but first of all a responsibility. This is the responsibility to the Worldwide law,

to the Supreme Being for one's attitude to other people, to all the living and non-living in the world" (Babishin&Mityurov, 1985, p. 145).

The Orthodox Rus / Russia

The adoption of Christianity by Rus in the 10th century (988) shows the fact of adoption of those external supreme meanings and values which rather naturally "fitted" into the Russian culture – not destroying its bases but significantly enriching it.

For the ten centuries to follow (X-XIX), from the beginning of adoption of Christianity, the development of the Russian state and society was subordinated to the ideology of Orthodoxy becoming more entrenched.

The worldview paradigm of the Orthodox Christianity found a fertile ground in the beliefs of the Ancient Slavs, the latter having adopted the moral system of the Orthodox meanings and values, moral standards by means of the mentality which is inherent in the Russian ethnos. Largely, the Russian Orthodox church owes its existing basic features to that particular artistic and esthetic, spiritual and moral foundation which the ancient Russian culture and civilization (the Ancient Rus) initially had.

The forming social ideal of man and society within the context of the Russian Orthodoxy gaining a foothold was inevitably conditioned by the system of values having already existed for many millennia and by all elements of the spatial model of culture of the Ancient Rus.

The Soviet Russia

Starting from 1917, Russia saw the major sociocultural change. In the Soviet period, the entire upbringing and educational activity was organized within the ideology of socialism and communism being built and it was shaped as the united country-wide system covering all strata of the population. Within quite a short term, the country had many problems solved and tasks completed which it had inherited from the civil war and the time before 1917 (children's homelessness, famine, devastation, illiteracy). Essentially, a new system of the Russian (Russia's) people's leading life in the state and social respect was created – new both in terms of the content and the focus. One cannot say the traditional culture was dealt out of life. Earlier meanings and values were upgraded and given a particular ideological form in the Code of the builder of

communism. A clear ideal of the Soviet person was elaborated which involved a high level of patriotism, devotion to and love for one's Homeland.

The New Russia

Beginning with 1991, the country has been through a complicated comprehensive economic and sociocultural restructuring. All this has aggravated and made relevant the problem of looking for ways to render the society healthier, to protect the population, its interests, needs and rights. In its turn, this has pushed towards the necessity of developing the professional and educational standards which would be relevant for the times and activated the development of the appropriate educational methodology as well as preparation of the corresponding theoretical basis.

Although the development of the new Russia achieved certain technological successes, what was lost was the most important – the integral system of upbringing of the national and civil consciousness of Russia's young people based on the spiritual and moral meanings and values of the Russian culture.

This loss has yielded its results giving evidence about the downturn of spirituality and moral in Russia's society and the escalation of aggression among the young people, with drugs and alcohol abuse increasing. This is confirmed by results of many independent sociological studies.

Position of Russian researchers on the formation of civil and patriotic consciousness of modern Russian youth

Let the results of such surveys be considered as an example:

1. The results of a sociological survey of the problem of spiritual and moral upbringing of the youth (using the example of young students of the town of Pervouralsk, 2013). In order to form a special spiritual and moral, intellectual atmosphere in the educational organizing, the authors of the project developed and carried out programs along all lines of the upbringing work (the spiritual and moral one, the civil and patriotic, the sports and recreational, the popular and cultural, the professional one, students' self-government). The sociological survey was conducted upon the fulfillment thereof, and the results obtained enabled the authors to come to the following conclusions (Lazutina & Kruzhkova, 2013):

- the youth society is in a crisis both in spiritual and material terms;

- the problem of spiritual and moral upbringing is quite urgent among the town's young people;
- systemic forms of communication with senior school and college students, young students, and the working youth are essential.

2. The results of a sociological survey of the problem of Russia's contemporary young people (Zholudeva, 2015). For the latest five years, the authors conducted a number of sociological studies concerning the qualitative conditions of the young students of Yaroslavl; namely, they studied the ethical and moral values of the contemporary young men and women, their attitude to politics and some other sides of the public and private life. Based on the data obtained during the studies, the following conclusions can be made:

- political consciousness of the young people is highly complicated and multiform. In it, both the interest in political events and a low activity of participation in the political life coexist simultaneously; so do disregard to political institutions and belief in the supreme power; the lack of interest in any associations and parties; a critical attitude to the political situation;
- among the ethic reference points in the contemporary young people, one can clearly trace a considerable bias to preferring those moral values which are directly associated with satisfying one's selfish needs, while the spiritual and moral values of collectivist trend are developed in the respondents somewhat worse;
- the contemporary life creates a shortage of a number of human qualities which both the young people and the ones around them lack.

Sociological survey results on the national and civil consciousness formation by the students at Russian State Social University

The results of the sociological survey within this research "The problem of the national and civil consciousness of Russia's young people" conducted with the young students of the Russian State Social University (in 2017-2018) have been obtained, too. The objective of this research was to find out the level of formation of the national and civil consciousness of the young students of RSSU. The results characterize the attitude of the young students to the spiritual and moral meanings and values of Russia's culture; the extent of formation of patriotism and civil consciousness in them. All research materials have been carefully analyzed, summarized,

systemized and brought down to uniform logical expression. Let some items of the students' answers be noted (Table 1).

Table 1

The Attitude of Young Students to the Meanings and Values of Russia

| Item No. | Questions concerning the problem of attitude of the young students to meanings and values of the Russian state and society | Results (%) | | |
|----------|--|-------------|------|------------------------------|
| | | yes | no | cannot give a certain answer |
| 1. | Do you consider yourself to be a patriot of Russia? | 66,2 | 25,4 | 8,4 |
| 2. | Are you proud of your country? | 54,2 | 33,0 | 12,8 |
| 3. | Is it necessary to bring up patriotism in Russia's rising generation in a focused and systemic way? | 62,8 | 32,8 | 4,4 |
| 4. | Would you like to leave for permanent residence abroad? | 32,4 | 44,8 | 22,8 |
| 5. | Do you consider serving in the Russian army a holy and honorable duty of a citizen of Russia? | 52,0 | 43,8 | 8,2 |

In general, it can be noted that the young students are quite well adapted to the existing conditions of Russia's society. They understand well what is patriotism, civil spirit, duty to their Motherland. They can find their bearings in the political situation well, both the Russian one and that of the global community. They have their own opinion on many political questions, even though not always clearly substantiated. Alongside with that, it is only two thirds of the surveyed ones (66,2%) who consider themselves to be patriots, with so few as about one half (54,2%) being proud of their country. It is only for a half of the questioned ones (52,0%) that serving in the army is an honorable duty, with one third (32,4%) being ready to leave the country. Nevertheless, the greater part of the students surveyed (62,8%) consider it necessary to bring up patriotism in the rising generation in Russia in focused and systemic manner.

As for the majority of the young students, they do not have a clearly long-held ideological standpoint. To a greater extent, there is the stance of criticizing all focus areas of the country's social policy. Some of the students surveyed (26,8%) feel pessimistic about the future of Russia. The preference of personal material welfare in prejudice of the public interests is be traced (82,2%). They see the personal happiness in joining the loved one, getting a well-paid job and a good apartment (84,2%), with only 15,8% seeing the happiness in the welfare and happiness of Russia's entire society.

Conclusions and recommendations

The problem of forming and developing the civil and patriotic consciousness in the rising generation is directly connected with the country's current state policy which features the thrust on meanings and values of the Western world and on forming the so-called "universal nature values". It does not either allow for carrying out the process of forming and developing the civil and patriotic consciousness of the young people in a focused and consistent manner.

The historical traditional meanings and values of the Russian (Russia's) culture contain an immense spiritual and moral potential. If used wisely in the contemporary Russia, the potential will allow creating favorable conditions for efficiently dealing with many questions (lines) of the state social policy (the youth, the demographic, the family, the educational one, etc.).

The role of the Russian system of education in upbringing the civil and patriotic consciousness of Russia's contemporary young people is immense and foremost one, its capacities are unlimited *in case the institute of upbringing is activated and filled with the meanings and values of Russian culture*

The Russian family acts as (has to act!) the basic social institution creating the sociocultural upbringing environment upon traditional national meanings and values of the Russian (Russia's) culture. It should lay down the foundations of civil and patriotic self-awareness and consciousness, form the national self-identification of the rising generation.

When organizing and performing the social and pedagogical activity aimed at the upbringing of civil and patriotic consciousness in Russia's young people studying at different institutions, it is necessary to make a special accent on the history of birth and development of meanings, values and traditions of the Russian (Russia's) culture as well as their social consolidation among the public; address the established philosophy of life organization of the Russian (of Russia's) nation, those meanings and values that are inherent in the Russian (Russia's) people, their mentality and culture.

Inclusion of all the above statements into the state social policy documents of Russia may serve a good ground for:

- creating the relevant conditions in the Russian state and society for organizing the efficient social and pedagogical activity in all social institutions and structures for forming and developing the consciousness and worldview of the rising generation within the national culture of the Russian (Russia's) people;

- organizing in a focused and systemic way and carrying out in stages the upbringing and educational activity of forming the national and civil consciousness in the rising generation at all levels of the Russian education (the preschool, school, professional, further ones), with the institution of family included.

It is obvious that the results of the study may have a wide and important implication when organizing the consistent and focused social and pedagogical activity of forming and developing the national and civil consciousness relying on social and philosophical bases, meanings and values of the Russian (Russia's) culture in the country's young people. They will allow:

- forming the necessary values-related basis in the consciousness of the rising generation towards their Homeland, a wish to honestly serve its interests; creating strong prerequisites for the young people to realize their own role in solving various problems of their country;
- working up and reinforcing the bases of historical consciousness in the young people, shedding light on the meanings of historical continuity in social building of the Russian state and the society;
- working up a conscious attitude (worldview attitudes) to any activity the rising generation will have to pursue, giving socially important objectives and meanings to their life self-identification;
- developing and reinforcing the feelings of communality, community spirit and solidarity in the young people, these being the basic mental qualities of the Russian nation that are essential for its leading its life within Russia's multinational community.

Entering the life, the Russian young people have to absorb all knowledge and competencies pertaining to the worldview content of the traditional Russian philosophy. They have to get such a fundamental worldview training as to enable them to keep and develop the personal civil and patriotic core of their worldview culture. This is a pledge of the correct combination of civil, patriotic and professional training of the young people for their life activities in the conditions of the Russian Federation.

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Egorychev, L.V. Mardakhaev, A.G. Akhtyan, V.V. Sizikova, Ya.V. Shimanovskaya and other colleagues).

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