

DEFINING THE TRADITIONAL VALUES OF THE RUSSIAN YOUNGER GENERATION AS A STRATEGIC STATE OBJECTIVE IN THE CONTEXT OF GLOBAL DIGITALIZATION

A DEFINIÇÃO DOS VALORES TRADICIONAIS DA GERAÇÃO MAIS JOVEM RUSSA COMO UM OBJETIVO ESTRATÉGICO DO ESTADO NO CONTEXTO DA DIGITALIZAÇÃO GLOBAL

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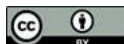
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Abstract

Background: the preservation of the historical and cultural heritage, as well as the religious and traditional values of society, and their transmission to the younger generation. Purpose: to identify the characteristic features of the formation of the views of the contemporary Russian younger generation on traditional values. Methods: general scientific methods of

Resumo

Contexto: a preservação do patrimônio histórico e cultural, bem como dos valores religiosos e tradicionais da sociedade, e sua transmissão à geração mais jovem. Objetivo: identificar as características da formação das visões da geração mais jovem russa contemporânea sobre os valores tradicionais. Métodos: métodos científicos



cognition. Results (novelty and significance): the novelty of the study lies in examining the conditions for preserving civic and national identity through the perception of the new through the prism of cultural-historical and spiritual experience in the context of Russia's digital and technological development. The significance of the study lies in drawing public attention to the need to transmit traditional values. Conclusions: ensuring the national security of the state through the protection and preservation of traditional values realized in the spheres of education, culture, science, and the media.

Keywords: Society. State. Values. Education. Youth.

gerais de cognição. Resultados (novidade e importância): a novidade do estudo reside na análise das condições para a preservação da identidade cívica e nacional por meio da percepção do novo através do prisma da experiência histórico-cultural e espiritual no contexto do desenvolvimento digital e tecnológico da Rússia. A importância do estudo reside em chamar a atenção do público para a necessidade de transmitir valores tradicionais. Conclusões: garantir a segurança nacional do Estado por meio da proteção e preservação dos valores tradicionais concretizados nas esferas da educação, cultura, ciência e mídia.

Palavras-chave: Sociedade. Estado. Valores. Educação. Juventude.

1 INTRODUCTION

The 20th century became an era of large-scale upheavals that affected the spiritual, social, economic, political, and cultural spheres of society. This period was marked by wars and revolutions, changes in the political regime, and the collapse of cultural and religious values. These events left a deep “historical trace” in the national memory and influenced both the upbringing of the younger generation and their perception of past events. An important “historical step” was the adoption at the governmental level of measures aimed at preserving the traditional values of Russian society. The study was conducted on the basis of the Decree of the President of the Russian Federation No. 809 of November 9, 2022, “On the Approval of the Fundamentals of State Policy for the Preservation and Strengthening of Traditional Russian Spiritual and Moral Values” [9]. The topic is examined through an analysis by Russian scholars of the role and significance of the country's cultural-historical and religious heritage [5].

The novelty of the study is revealed through consideration of the problem of the individual's “comfort zone,” his or her ability to find meaning for oneself and the capacity to interact with society itself in order to determine vital values. The working hypothesis of the study lies in analyzing the influence of the contemporary digital environment on the younger generation's perception of traditional values. In this connection, the goal is formed as a comprehensive examination of the conditions shaping the views of the

contemporary Russian younger generation on traditional values. This goal is expanded upon through the analysis of the following objectives: characterizing the level of psychological maturity of the individual; studying the living conditions of the younger generation; assessing readiness to perceive and transmit social values; and evaluating the influence of the originality of the society's own culture on youth.

At the turn of the 20th and 21st centuries, ICT technologies began to develop actively in Russia and were expected to play the role of a “window to Europe” in the new century [8]. Within a fairly short time, this process gained enormous momentum and placed Russia on an equal footing with other countries in the international arena. At the same time as the technological process, new social stereotypes entered the everyday life of Russian society, negatively affecting society's perception, and especially that of the younger generation, of traditional values. The uncontrolled flow of contradictory and sometimes distorted information contributed, on the one hand, to the formation in society of “distrust” toward well-known facts affecting the foundations of the spiritual-moral and cultural-historical development of society, and, on the other hand, to an “infatuation” with new trends running counter to generally accepted values.

For Russian society of the 21st century, the search for and definition of vital values has become more characteristic. Changes in the political system, the proclamation of liberal-democratic rights and freedoms, and the radical “restructuring” of all socially important institutions forced Russians to reconsider and define their place and role in the new society, as well as their opportunities for self-realization in achieving their own “life benchmark.” At the same time, it should be noted that the values embedded in human consciousness during childhood and youth usually determine the individual's life foundations. That is why, at present, special attention is being paid at the governmental level to the value orientations of the younger generation. It should also be noted that throughout life a person rethinks values, adjusts them, and often abandons what was instilled in childhood [1].

Among the reasons influencing this, one may single out living conditions, upbringing and education received, sphere of employment and interests, social circle, the socio-economic, spiritual-moral, and political level of state development, and its foreign policy course. The objective perception by the younger generation of the country's historical and cultural heritage will largely depend, on the one hand, on the moral and

ethical foundations of society and the newly proclaimed ideals and values, and, on the other hand, on the preservation of historical, cultural, and religious heritage.

A key vector in the life of Russian society was the Decree of the President of the Russian Federation No. 809 of November 9, 2022, “On the Approval of the Fundamentals of State Policy for the Preservation and Strengthening of Traditional Russian Spiritual and Moral Values,” which defined the direction of strategic planning in the sphere of national security. The constitutional principles underlying this Decree make it possible to define traditional values as moral guidelines shaping the worldview of citizens of the Russian Federation, including civic identity and the country’s unified cultural space. It is precisely traditional values, distinguished by their uniqueness and originality, that have found expression in the spiritual and cultural-historical development of representatives of various nationalities living within the state.

The legislator of the 21st century provides a clear definition of traditional values, the content of which has a constitutional basis, namely: life, dignity, human rights and freedoms, patriotism, civic consciousness, defense of the Fatherland, and moral ideals. Traditional family values stand apart, being inseparably linked with the concepts of humanism, mercy, justice, mutual assistance, and mutual respect [6]. Taken together, they contribute to the understanding and preservation of “historical memory” and create the “historical foundation” of the unity of the peoples of Russia.

A distinctive feature of Russian state policy is the recognition at the governmental level of the key role of religion, in particular Orthodoxy, in the formation of society’s traditional values [4]. As an integral part of Russia’s historical and spiritual heritage, religion has determined the foundation of traditional values that have become common to both believers and atheists. It is traditional values that make it possible to strengthen state sovereignty, ensure the unity of a multi-confessional country, and preserve the nation’s potential.

2 METHODS

The methodological basis for studying the problem of the values of the Russian younger generation in the context of digitalization includes both general scientific methods of cognition and special methods used in socio-political and historical-legal

research. Through the methods of analysis and synthesis, the characteristic features of the formation of society's view of traditional values under conditions of digitalization were demonstrated.

The deductive method made it possible, on the basis of regulatory and legal documentation, to identify the specific features of preserving and transmitting traditional Russian spiritual and moral values in the era of digitalization under the legislation of the Russian Federation. By means of analysis, using the inductive method, the articles of the Constitution of the Russian Federation and federal laws were examined, and the main directions of the domestic policy development of the Russian Federation were considered.

The method of abstraction made it possible to examine the conditions for preserving civic and national identity within the digital space. Although digitalization, as a global process, has encompassed all spheres of social life, its influence on the worldview of the contemporary Russian younger generation should nevertheless be approached critically.

Alongside the general scientific methods, a set of special historical-legal methods, such as the historical-legal and formal-legal methods, the method of comparative jurisprudence, and the method of systemic analysis of legal phenomena, made it possible to form a holistic picture of national values within the digital space in the Russian Federation.

Results. In the conditions of Russia's digital and technological development, the preservation of civic and national identity is possible only through the perception of the new through the prism of cultural-historical and spiritual experience.

It is quite noteworthy that the legislator gives a clear assessment of world politics as a global civilizational and value crisis that has led to the loss by society of traditional spiritual and moral guidelines and moral principles. Thus, by determining the direction of domestic policy aimed at preserving the spiritual potential of the peoples living within the country, the government has defined a means of civic consolidation of Russian society.

It should be noted that, in the Decree of the President of the Russian Federation, propaganda of egoism, permissiveness, immorality, denial of the historical-cultural and religious heritage of the state at the global level, as well as distortion and discrediting of

heroism, self-sacrifice, and the understanding of the traditional family and traditional marriage, are identified as a system of ideas and values destructive to Russian society.

According to the government document, such propaganda entails a number of risks for society, in particular: the self-destruction of the social foundations of society and its sociocultural stratification, the destruction of the concepts of “human dignity” and the “value of life,” the spread of stereotypes of immoral behavior, the distortion of the concept of cultural-historical and spiritual-moral values, and the threat of outbreaks of interethnic and interreligious conflicts.

The course of the Russian government toward preserving traditional values is being implemented in the following areas: strategic planning documents, interdepartmental coordination activities, the sphere of culture and education, the media, and the activities of law enforcement agencies aimed at suppressing the dissemination of destructive ideology. The result of implementing this policy should be the preservation and strengthening of traditional values for their transmission from one generation to another, a rapid response to any manifestation of destructive ideology, and, as the culmination, the formation at the international level of a stable perception of the Russian state as the guardian and defender of humanity’s traditional spiritual-moral and cultural-historical values.

Quite often, when characterizing values, a typology of civilization is used, which makes it possible to give the most accurate assessment of personality. For example, a person adhering to traditional values usually follows the traditions, foundations, behavioral norms, and communication culture established in a given society. A vivid contrast to such a personality is a person who prefers liberal-type values, when the interests of the individual prevail over those of society. The type of universal human values, implying a synthesis of the traditional and the liberal, is also very widespread. Today, this is the most common option, adhered to by people of different age groups.

World practice has shown that, according to the generally accepted classification of values that defines their content, one can distinguish a group of spiritual-moral, socio-political, cultural-historical, and other values. In the classical version, these groups should determine the formation of a person as an individual. However, in the course of life, a person independently chooses those values that largely correspond to his or her worldview, way of life, and inner content. Under the influence of internal and external

factors, the individual determines his or her place in society, and quite often this also affects the priority of certain values in a person's life. Upon reaching a certain "age threshold," the individual declares himself or herself to be a fully formed personality, one that is rather difficult to persuade otherwise. Exceptions may be unforeseen life situations, when in a single moment a person reassesses his or her entire life, including values.

In the context of legal culture, theorists often consider youth culture, namely the possibility that one individual may perceive several values that are opposite in meaning [7]. At the same time, special attention is paid to the characteristics of the level of psychological maturity of the individual, living conditions, perception of social values, and the influence of the originality of society's own culture. On the other hand, the very process of awareness and the individual's readiness to accept social values are also taken into account. In this case, it is important to identify possible sociocultural changes, which often lead to instability in the perception of the values of the individual, society, and the state.

3 DISCUSSION

At present, in order to change the current situation in the country and not miss the critical moment in working with the younger generation, the Federal Law of December 29, 2012, No. 273-FZ "On Education in the Russian Federation" provides for measures in the field of the upbringing and education of students [10]. Contemporary educational standards establish not only the required knowledge, abilities, skills, and competencies, but also a parallel educational process that includes an appeal to spiritual-moral, family, and civic values. It is precisely on this basis that the student's personality is socialized, as well as his or her perception of the surrounding world, the country's cultural-historical and spiritual heritage, and the religious, national, and political values that constitute the foundation of the people's traditional values.

4 CONCLUSION

The upbringing of the individual as a citizen of his or her country is a primary task facing the modern educational system. However, it should be taken into account that after

school, college, or university, the young person returns home and remains alone with the “big world,” where the prevailing realities are far removed from what is explained in the classroom. Therefore, when the problem of legal nihilism is raised, its origins should be sought in the discrepancy between theory and the reality in which the younger generation lives. It is impossible to “instill” in young people the need to live in a world of values if value itself is perceived as “outdated” or exists only on the pages of a textbook. The inquisitive mind of the younger generation, upon which a stream of overly accessible and often low-quality information is constantly poured, must see the real rather than virtual embodiment of the values of contemporary society in everyday life.

At the same time, it should be noted that the modern “digital generation” clearly sets its priorities. Today, Russian youth openly state that artificial intelligence cannot teach them to love their homeland, to value, and to transmit the historical-cultural and religious heritage of their country. At the same time, it should be emphasized that the Russian younger generation is ready for dialogue with the “heritage of the centuries.” They demonstrate a respectful attitude toward representatives of national and religious communities and are capable of engaging in dialogue while discussing the problems of the country’s cultural-historical and spiritual development.

In traditional Russian society, the concepts of “heritage” and “values,” over the many centuries of the state’s history, have created a distinctive “prism” through which such notions as the “Russian spirit” and the “Russian soul” can be revealed. At the same time, under the influence of domestic and foreign policy, a periodic rearrangement occurs in the relative importance of the material and spiritual heritage of society [2]. Each era forms its own socially significant ideal of values.

However, the defining feature of the 21st century should be emphasized: it will enter history as the era of global digitalization, advancing its own views on the values of society and largely shaping the “person of the digital environment.” During this period, it is important to preserve not only the individualization of the person, but also the traditional values of the nation. As long as society retains the “memory” of the achievements of previous generations, which constitute the foundation of the homeland, and as long as the younger generation values everything encompassed by the concept of “value,” only then can one speak of continuity between eras, and of the preservation and transmission of spiritual-moral, cultural-historical, and religious values. Only a person

who knows and accepts the heritage of his or her country is capable of creating something new. The contemporary digital environment, in which artificial intelligence is prioritized, cannot teach a person kindness, self-sacrifice, responsiveness, compassion, or love. These qualities are an integral component of the traditional upbringing of a person who knows and accepts the heritage of the past.

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