

SOCIO-HISTORICAL RETROSPECTS OF THE RELATIONSHIP OF THE CHURCH AND YOUTH IN RUSSIA

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Abstract

The article deals with the socio-historical aspects of relations between the youth and the church in Russia. It is shown that in different periods of history the place of religion in the system of education of young generations, as well as the attitude to knowledge about religion and its role in the spiritual and moral education of youth, has undergone significant changes: from the unification of society and the school to their complete separation.

Today, knowledge of religion has returned to the state system of education and upbringing. The article has solved the insufficiently studied problem that allows rethinking the religiosity of youth, because today young people in their social nature represent a "holographic" reflection of all the contradictions and opportunities in certain scales of social reality.

The role of the Russian state, which seeks through the system of educational institutions to develop modern ideological guidelines for youth, such as the humanization of Russian ideology, humanity, tolerance, is defined.

The article shows that changes in public consciousness and state policy over the past decade have led to heterogeneity in the society of spiritual and moral ideals. It turned out that the spiritual and moral educational functions of the current education system have been sharply weakened.

Keywords: church, youth, society, state, patriotism.

I. INTRODUCTION

The uniqueness of the current situation, in which the spiritual world of young people is formed, is that this process takes place in the context of the expansion of the independence of the philosophical and ideological self-determination of young people. The world outlook of young people is accompanied by a reassessment of values, a critical interpretation of the experience of previous generations, new ideas about the future of society.

It should not be forgotten that compared to the Soviet period, the role of socialist institutions for young people, be it a family, school or vocational education system, in our country is sharply weakened. Their place in this row is actively trying to take the church.

At the end of the 20th century there was a significant increase in the influence of religion on the life of Russian society. The Russian Orthodox Church has stepped up its activities in the public life of the country as a whole and in the upbringing of the youth in particular. Currently, the most active part of the priests works with young people in the Church, which predetermined the choice of the topic of the article.

The Orthodox Church in Russia has a certain balance of trust. Mass consciousness perceives the church as the guardian of the customs and cultural traditions of the people. People see in Orthodoxy the potential for spiritual and patriotic education of young people, which allows the Russian Church, in comparison with other faiths, to successfully form a system of religious upbringing (Arinin, 2004).

This encourages researchers to rethink the role and significance of the Church's work with young people. The diversity of the current forms of work of the church with young people is of considerable theoretical interest.

II. METHODOLOGY

The conceptual and methodological basis of our research is a materialistic understanding of social processes and phenomena, as well as recognition of the leading role of social being in the public consciousness. In this approach, it is important to note that, among other forms of social consciousness, religion is the farthest from the basic materialistic foundations of social existence, and therefore it autonomously and indirectly reacts to changes in it. As a world view, religion has active normative functions that determine certain trends in the behavior of individuals, social groups, flow vectors of various social processes.

It is in the materialistic approach that the object under investigation appears for the researcher in his social and ideological potential. As the leading method of the article is presented a complex interdisciplinary system approach that covers various fields of knowledge: philosophy, history, religious studies, sociology, pedagogy, psychology.

In analyzing and choosing the religious material proper, we applied a comparative-religious approach (comparability) in which we compared and analyzed the conceptual positions of religious scholars, philosophers, historians, lawyers in religion and its place in human life.

We were guided by the principles of historicism, system, integrity, which allowed us to consider social and religious processes and phenomena in the context of social change, taking into account a specific historical situation.

III. RESULTS

The article defines the results of socio-historical and political changes in Russia over the past decade. These changes have had a significant impact on the entire structure of modern Russian society. Being an important structural element of society, young people are now represented in all their social strata and groups. The transformation of Russian society enhances the subjectivity of youth, because young people are the main factor in the formation of a new society. It is in adolescence that initially there is a relatively stable emotional reaction to the world around us, which is organically linked to the results of understanding the world and self-determination. Young people are the object of the impact of society and social institutions. The choice of a world outlook, including a religious one, is an inalienable right of the person himself, who realizes the principle of freedom of conscience. To determine the evolutionary context of the historical fate of Russian society, religious stratification of young people is extremely important (Berdyayev, 1999).

Data from recent sociological studies have shown that, compared to past decades, the religiosity of modern Russian youth has increased, but at the same time, the nonreligious type of worldview that occupies a significant place remains in the minds of young people. The notion of a religious-mystical mentality turned

out to be the fastest in the minds of the young people of post-Soviet Russian society, and this is quite understandable. Transitional periods are almost always accompanied by an ideological reorientation of social and individual consciousness from a rational view of the world to its religious and mystical values.

In our opinion, the continued study of the religiousness of young people is necessary today, because it is young people, in their social nature, that represent "holographic" reflection of all the contradictions and opportunities of the socio-historical and cultural paradigms of society.

It is young people who choose the path of the historical movement of society. Therefore, it is important to philosophically and religiously study the processes taking place in the minds of young people, forecasting trends and finding solutions to youth problems. Reflecting the changes in public consciousness and state policy over the past decade, the Russian state has lost its official ideology, socio-spiritual and moral ideals, minimized the spiritual and moral educational functions of the current education system, sharply weakened the institutions of Socialization. Analysis of the traditions of Orthodox upbringing allows us to state that in different periods of Russian history the place of religion in the system of education of young generations has undergone significant changes, and the attitude to knowledge about religion and its role in the spiritual and moral education of youth has changed. To date, knowledge about religion has firmly entered the state system of education and upbringing. In order not to repeat the mistakes of the past, a thoughtful analysis of the traditions of Orthodox upbringing in the history of Russia is necessary (Dvorkin, 2002).

The experience of organizing religious education and upbringing in new conditions accumulates all confessions, which is reflected in their social concepts. In comparison with other faiths, the system of working with young people in the Church is most actively formed, which enjoys the greatest authority among the population among other faiths. Today, the ROC has stepped up its activity in the youth environment in three main areas: educational activities, educational activities and social activities, by which we mean charity. Sharp discussions in modern Russian society have caused problems related to the activities of the Church in the field of education. To date, the principal solution to the issue of religious education rests on the lack of an unequivocal assessment of the appropriateness of introducing a religiously oriented subject into the state higher school (Theology) and the state secular secondary school (the Fundamentals of Orthodox Culture). How these issues will be resolved depends on the balance between strengthening the social role of religious organizations and preserving the secular nature of state institutions, maintaining and developing a tolerant atmosphere in society. In our opinion, proceeding from the fact that Russia is a multi-confessional and multiethnic state, the question arises of the expediency of the existence of the above-mentioned subjects in the modern educational space of Russia (Elbakyan, 2004). The secular education system and the ROC should build cooperation on a clear division of spheres of influence. We are in agreement with the widely held opinion that the only acceptable form of studying religion in the state educational system is scientific and philosophical religious studies.

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In our opinion, proceeding from the fact that Russia is a multi-confessional and multi-ethnic state, the question arises of the expediency of the existence of the above-mentioned subjects in the modern educational space of Russia. The secular education system and the ROC should build cooperation on a clear division of spheres of influence. We agree with the generally accepted opinion that scientific and philosophical religious studies are the only acceptable form of studying religion in the state educational system. Strengthening the role and importance of religion in the life of society in the late XX - early XXI century - a phenomenon not only of Russian, but also international scale, evidencing profound changes in the political and cultural sphere of the modern world. The globalization of the economy and culture, accompanied by obvious risks of loss of national and civilizational identity, mass migrations that complicate the ethnic and confessional composition of modern states, has led to a revival of interest in religion, an increase in the number of those who see the most effective way of preserving religious values. The further

social polarization of society, the differentiation of regions of the world located at completely different levels of socio-economic development, will only help to increase the role of religious organizations on a global scale (Korovkin, 1972).

At the same time, it should be noted that by gaining prestige in the society and supporters, religious organizations also become a serious socio-political force that claims to realize its own goals and objectives on the scale of a certain region, state and even at the interstate level. Therefore, political elites increasingly draw attention to the need for cooperation with religious organizations. The Russian Orthodox Church throughout the history of the Russian state played a decisive role not only in the spiritual and moral sphere, but also in the formation and strengthening of the institution of statehood itself. Orthodoxy was the most important factor in the formation of Russian civilization in the form in which it exists during the last millennium.

The Russian state inherits the imperial traditions of the state of Byzantium precisely because of the establishment of Orthodoxy in Russia. For more than a thousand-year history of Orthodox statehood, the words "Russian" and "Orthodox" have become synonymous, and belonging to Orthodox culture is an integral part of the national identity of the Russian people. In modern conditions, when Russia follows the path of political, economic and cultural modernization, becoming more and more integrated into the world community, the Russian Orthodox Church becomes a social institution that can play a key role not only in preserving Russia's national and civilizational identity, but also in shaping the Model Development of modernization, designed to become the ideological basis for ongoing reforms (Mchedlov, 1994).

Acting in the name of strengthening Russian statehood and the social order in the country, the Church helps maintain the international prestige of Russia as a historical leader and representative of the Slavic and Eastern Christian world. Only in this capacity, being the core of this civilizational community, Russia can count on a truly effective modernization and strengthening of its positions in the world community. The most important component of modernization should be the spiritual and moral revival of Russian society.

The revival of the spirituality of the Russian society, the upbringing of the younger generations of Russian citizens on the basis of high moral principles, is possible only with the active participation of the Russian Orthodox Church as an institution that preserves the foundations of the traditional worldview and value system (Müller, 2002).

Thus, the presence of religious knowledge in school and university programs, with all the diversity of forms of religiosity in Russia, will fulfill the task of forming a tolerant consciousness among young people.

IV. DISCUSSION

The multidimensional nature of the problem under consideration attracts the attention of representatives of various branches of knowledge. Thus, over the past decade and a half the issues of the upbringing activity of the Russian Orthodox Church have been reflected in the writings of historians, philosophers, teachers, psychologists, religious scholars, theologians and lawyers. In addition, so-called interdisciplinary studies are conducted, for which various combinations of sciences are used.

The study of the category "youth" in the social structure of society is based on an analysis of the works of philosophers, sociologists, psychologists, teachers: Barulina, I.V. Bestuzhev-Lady, V.N. Boryaz, S.N. Ikonnikova, I.M. Ilyinsky, I.S. Kona, V.F. Levicheva V.T.

The works of these authors are philosophically saturated, they generalize the results of sociological research, outline the initial concepts and methodology of researching young people from the point of view of the formation of the personality and its diverse relationships with the social environment, socio-psychological characteristics and psychological determinants of the young man's spiritual world. Problems of the ideological formation of youth, its attitude to religion were raised in the works of T.V. Andryakova A.S. Bogomolov, OP Il'nykh, MF Kalashnikova, T.E. Kartanovoy, M.S. Krutera, B.A. Ruchkina T.I. Oyzermana, V.F. Chernovolenko. Researchers in general state that modern social reality, the perception of which is characterized in its most general form by the collapse of the value system, the lack of clearly structured normative models, seems to be a peculiar and contradictory image in the minds of Russians. The historical aspect of the study, namely the tradition of Orthodox upbringing in different periods of Russian history, is presented in the studies of G.R. Golsta, M.N. Kostikova A.V. Kulakova M.I. Odintsova Persica D.V. Pospelovsky, T.B. Sklyarova I.R. Shafarevich, V.N. Yakunin (Pismanik, 2003).

The problems of correlation between theology and religion, the integration of knowledge about religion in the teaching and educational activities of the secular school and the content of various educational programs are reflected in the works of secular Russian philosophers and religious scholars: Belkina IA Galitskaya V.I.

Garadzhi, V. Lukhovitsky, I.V. Metlika, L.N. Mitrokhin, N.D. Nikandrova, A.I. Osipova M.G. Pismanika, V.I. Slobodchikova E.S. Elbakian, V.M. Filippov. Through the prism of the Christian Orthodox religion, the philosophical issues of upbringing were revealed by Russian thinkers: Aksakov, Ilin, Zenkovsky, Lossky, Rozanov, Samarin, Florensky.

A deeper acquaintance of the modern generation with the works of Russian religious philosophers can turn his rational grain into a modern philosophy of education. The legal basis of secularism and the state system of education was reflected in the works of a number of Russian authors: A.I. Barmenkova, S.A. Burianova, V.V. Klochkova I.V. Ponkin, Yu.A. Rosenbaum, F.M. Rudinsky.

Therefore, scientists believe that the principle of separation of church and state is one of the most important guarantees of freedom of conscience.

V. CONCLUSION

Analysis of work with young people in Russia showed that active work with young people is conducted in all dioceses of the Russian state to create a network of Orthodox educational institutions, interaction with state bodies and educational authorities that approve the religious, moral and doctrinal disciplines of institutes and centers (Ruchkin, 1998).

The Russian dioceses have accumulated considerable experience in youth activities in various fields, which is a typical model of this activity of the Church with the youth as a whole. New forms of work implemented in the framework of various projects in the field of spiritual and moral education of youth are welcomed by parents and secular intellectuals and can be borrowed for organizing similar work in other countries.

The conducted research can be continued in the following areas: development of a unified model for the development of knowledge about religion in the state and municipal educational system; Studying and analyzing the experience of teaching in different regions of the country the subject "Fundamentals of Orthodox Culture"; A detailed study of the experience of working with young people of other faiths operating in the territory of the Russian Federation, a comparison of this experience with the experience of the work of the Church (Yudin, 2006).

Received in the course of the study new materials that identify the classification of approaches to the criteria of religiosity, which is the condition for rational regulation of spiritual processes in the youth environment. A whole range of data on the religiosity of student youth has been introduced into scientific circulation; The characteristic features of perception in the youth consciousness of the concepts of freedom of conscience, freedom of religion as a factor inhibiting the development of tolerance in interreligious relations are analyzed; The system of secular education through the inclusion on a voluntary basis of objects of religious and cultural nature was studied.

The observed active participation of young people in the ritual activities of the Church in Russia may indicate that modern youth are in a state of intense religious search, is a generation actively seeking its own religious identity. This search is often contradictory and inconsistent; the perception of the religious world is often of a syncretic nature. However, we must not forget that this search is filled with sincerity.

This search is extremely individualized, connected with the independent and creative construction of the religious picture of the world. While this picture of the world does not always have a holistic character, it nevertheless reflects the process of individual mastering of spiritual experience, independent entry into the world of religious meanings, a deeply personal encounter with religious truth.

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