

## КУЛЬТУРА И ЦИВИЛИЗАЦИЯ / CULTURE AND CIVILIZATION

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### THE ATTITUDE OF MODERN RUSSIAN YOUTH TO CULTURAL VALUES (ON THE EXAMPLE OF VLADIVOSTOK STATE UNIVERSITY OF ECONOMICS AND SERVICE STUDENTS)

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**Abstract:** In modern Russian culture, studying values is of particular importance due to the pronounced socio-cultural transformations and the change of life-meaning orientations among representatives of almost all generations, but, first of all, young people. The key approaches to considering the concept of “values” demonstrate their significance in various periods, determining a person’s attitude to their activities, the prevailing meanings of being, compliance with moral and ethical social principles, and traditional spiritual attitudes inherent in the culture. Over time, society undergoes a transformation in the political, economic, and social spheres. The introduction of young people to traditional values determines cultural continuity, which gradually helps young people understand essential and valuable things for themselves, contributing to their self-development, focusing on the spiritual values of the relevant society. Youth is a socio-demographic group that covers people aged 14–16 to 25–35 years. This group is one of the most complicated in organizing and forming a value-semantic sphere during the transition from childhood and adolescence, the formation of social responsibility, and the acquisition of rights and obligations. The research aims to highlight the terminal values of modern youth. An empirical study involving a morphological test of life values as a technique allowed us to identify the most significant value attitudes for modern youth. The method of comparing the theoretical basis of the psychological characteristics of young people with the results obtained enabled us to further adjust the work with young people and improve youth policy and educational activities in the context of the results obtained, justifying the novelty in the changes in the value-semantic sphere of modern youth.

**Keywords:** Values, Culture and education, Adolescents, Young people, Youth, Value-semantic sphere.

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# ОТНОШЕНИЕ СОВРЕМЕННОЙ РОССИЙСКОЙ МОЛОДЕЖИ К КУЛЬТУРНЫМ ЦЕННОСТЯМ (НА ПРИМЕРЕ СТУДЕНТОВ ВЛАДИВОСТОКСКОГО ГОСУДАРСТВЕННОГО УНИВЕРСИТЕТА ЭКОНОМИКИ И СЕРВИСА)

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**Аннотация:** Проблематика изучения ценностей в современной российской культуре приобретает особую значимость в связи с выраженными социокультурными преобразованиями и сменой смысло-жизненных ориентиров у представителей практически всех поколений, но, в первую очередь, молодежи. Основные подходы к рассмотрению понятия «ценности» демонстрируют их значимость в различных временных периодах, определяя отношение личности к ее деятельности, преобладающим смыслам бытия, соблюдению морально-нравственных социальных принципов и традиционных для культуры духовных установок. С течением времени в любом обществе происходит трансформация в политической, экономической, социальной сферах, что обуславливает необходимость трансляции молодежи сложившихся ранее и значимых для общества культурных ценностей, как элементов сохранения этнического культурно-исторического наследия. Приобщение молодежи к традиционным ценностям, обуславливает культурную преемственность и служит постепенному пониманию молодыми людьми важного и ценного для них самих, способствуя их саморазвитию, ориентируясь на духовные ценности соответствующего общества. Известно, что молодежь, как социально-демографическая группа, выделяемая в обществе на основе возраста от 14-16 до 25-35 лет и характеризуемая, как одна из самых сложных в организации и становлении ценностно-смысловой сферы в период перехода от детства и юности, формировании социальной ответственности, приобретении прав и обязанностей. Цель исследования – выделение терминальных ценностей современной молодежи. Проведение эмпирического исследования, при использовании в качестве методики морфологический тест жизненных ценностей, позволяет выявить наиболее значимые для современной молодежи ценностные установки. Используя метод сравнения теоретической базы психологических особенностей молодежи с полученными результатами, позволит в дальнейшем корректировать работу с молодежью и совершенствовать молодежную политику и образовательно-воспитательную деятельность в контексте полученных результатов, обосновывая новизну в изменениях ценностно-смысловой сферы современной молодежи.

**Ключевые слова:** ценности, культура и образование, подростки, молодежь, молодежь, ценностно-смысловая сфера

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### **Introduction.**

The research relevance lies in the fact that modern Russian society is characterized by pronounced transformational processes in politics, economy, and culture. Cultural transformations are manifested in the departure from historically established customs, traditional morals, ethics, spiritual values, and life-meaning guidelines, primarily for young people. The appeal to the problem of the value meanings of life of modern youth will allow to carry out adaptive and regulatory activities concerning it in the context of preferred values. Besides, this step will make it possible to design models of socio-cultural development. In this regard, we addressed the essence of "value" and theoretical and methodological approaches in the study of this scientific category.

The Thomistic school has developed simultaneously with the neo-Kantianism of the 19th–early 21st century, giving preference to the fundamental thoughts of Thomas Aquinas, who lived in the 13th century.

Speaking about the meaning of knowledge in the Middle Ages, in comparison with the principles of neo-Kantianism, we should note that according to the philosophy of Thomism developed by Thomas Aquinas, knowledge as a value was combined with a person's faith in a higher divine essence, considered by them as perfection. T. Aquinas believed that reason and faith simultaneously participate in knowledge, being at the same time different categories; only together they give a person actual knowledge. The philosopher asserted that it is impossible to understand the fact of the existence of God, their threefold essence, and the problems of the creation of the world with rational knowledge. T. Aquinas considered the dogmas of faith as a value.

It is interesting to consider the views of Immanuel Kant on values as subjective phenomena conditioned by the psychological, intellectual, and moral characteristics of individuals. According to I. Kant, value refers to the subject of pure will, in other words, a transcendental subject whose superempirical status ensures the universal significance of values [25, p. 56]. It is crucial that I. Kant attributed values to the principles of what is due

and not what exists, indicating that this category can be related to the moral characteristics of a person.

Initially, an objective-idealistic approach was applied to interpret the concept of "value," which was reflected in neo-Kantianism, neo-Platonism, and Intuitionism. Neo-Kantianism is one of the directions of philosophical thought, originating in the late 19th–early 21st century, which emphasized the teachings of I. Kant through the a priori method of cognition [21]. The main ideas of neo-Kantianism were presented by two philosophical schools: Marburg and Baden [33]. According to the representatives of the Marburg school, the core value of being is knowledge. P. Natorp was sure that the lack of definitions limits the infinite possibilities of cognition, explaining the attitude to values from the point of subjective evaluation of objects [20]. In addition, G. Kogen defined the mechanism of value formation through the emergence of a transcendent, pure will as a manifestation of humanity and the introduction of the individual to society [12]. If we turn to E. Cassirer, the content of the concept that describes the essence of the subject will depend on the cultural and historical conditions in which the cognitive activity of the subject takes place; thus, it is possible to determine the value and value attitude of the individual to the issues of being [3]. Wilhelm Windelband, as a representative of the Baden school of neo-Kantianism, spoke about values as the highest good, the true meaning of which is comprehended thanks to the Holy Scriptures. The history of humanity is a process of awareness and implementation of values [35]. Everything valuable in the cultural history of humanity, deepening and expanding the boundaries of knowledge, infinitely includes in human understanding that very reasonable connection with the past, explaining inclusion in the world [36]. At the same time, H. Rickert defined values as individual reference points concerning common cultural values, comprehending the meanings of each phenomenon and object subjectively based on their personal qualities and highlighting their significance for themselves [23]. Thus, neo-Kantianism approaches the consideration of axiology (in particular, it interprets the very nature of values), paying much attention to logical processes and cognitive functions

of a person, tracing the patterns of the relationship of the individual and society.

During the transition from the 20th to the 21st century, the teaching of neo-Thomism appeared (A. Bergson, E. Gilson, J. Maritain, etc.), which is based on the principles of Thomism. According to this teaching, following the dogmas of the Holy Scripture, God acts as the center of spirituality, and the main task of a person is the development of the spiritual principle, love for the world and their neighbor. The doctrine of neo-Thomism is the doctrine of the value unity of the harmony of reason and faith for a person of the industrial era. Supporters of this teaching consider faith to be the most critical value for returning spiritual qualities to humanity. To support this fact, the followers of this doctrine stated that on the one hand, intelligence caused the growth of material goods due to scientific and technological progress, and on the other hand, it led to the growth of human lack of spirituality.

The soul is fundamental in being; perceiving the essence of objects and phenomena of reality; it carries out its comprehension. Thus, E. Gilson noted the following:

Everything that is in the power of human cognition is to create an imperfect idea of intelligible through human sensuality since we initially comprehend the world through feelings, logically completing every representation with a conclusion, thereby determining the values of being [6].

In turn, intuitive philosophy defines intuition as a reliable means of cognition. Turning to intuition as a form of cognition, a person creates self-values significant for the subject since they themselves determine their value. A. Bergson justified the essence of intuitive knowledge in the context of the completeness of the whole idea of the subject [19]. A person is constantly searching for the meaning and purpose of their own existence, organizing the process at an intuitive level, relying on feelings since nothing is more important than themselves and their feelings [1]. At the same time, the value of life is determined by the desire for innovation and spirituality, the desire of the individual to be a part of society, the desire to live their life according to their own ideals [7, pp. 51-54]. Thus, theories focused on an objective-idealistic approach to the study of values

define their essence as an integral part of human life, located outside of space and time, with their inherent variability under the influence of external factors of being and internal forces of the individual.

The emergence of new methods of cognition and the formation of new areas of scientific knowledge predispose to the emergence of neo-positivism or logical positivism in the subjective-idealistic theory of values, the basis of which is reflected in the works of V. Wittgenstein. Value is a measure of all things that surround a person and make up the essence of their being. Only those objects and phenomena that have been evaluated by comparison with the ideal representation of those very objects and phenomena, characterizing their purpose, will have value for the individual. Thus, by highlighting the significance, a person distributes the attitude due to their own valuable assumption. The attitude to the nature of values on the part of logical positivism is based on the subjectivity of the subject; in their opinion, understanding occurs based on the perception and attitude of the individual to reality. Representatives of logical positivism define value as a part of the consciousness that affects individuals' mood, behavior, and feelings [15].

Now we should dwell on studying the concept of "value," in phenomenology as philosophical teaching of the 20th century; the direction, whose goal is to describe any phenomena (events, phenomena, human experience) as the primary experience of consciousness. It is consciousness in phenomenology that is considered as a meaning-forming value.

E. Husserl, investigating the phenomenological aspect of "value," attributed the nature of values to the subjective beginning of the personality, touching only the meaning and significance of the object for the personality. Exploring value as a phenomenon of culture and human existence [9].

According to emotivism or expressivism, the primary function of value statements is not to convey information but emotionally express feelings. Moral judgments are a clear expression of emotion, and since there can be an unlimited number of such judgments, this will be a product of mutual misunderstanding. The theoretical model of A. Ayer was further studied and improved by Ch. Stevenson,

who asserted that moral statements have a purpose in attracting attention, giving significance and value to the person to whom they are directed, that is, to the object of judgment [37].

Affective-volitional theories of value are considered as a category based on the psychological characteristics of the subject's attitude, in particular, on their actions, deeds, their inherent character, which does not condition subjectivity with characteristic properties, but, speaking about the result of the relationship of the individual with value worldview cultural representations, assumes a significant attitude of the subject. The value is determined within the specific situation, for example, during the relationship between people [13].

Within the naturalistic school of R. Perry, D. Parker, F. Tennat, the definition of value is based on the individual's attitude to the phenomena of reality, thereby determining the value meaning of the surrounding world with interest. For the first time, the doctrine of the theory of interest was reflected in the views of the German jurist R. Iering (1818–1892). Interest is a psychological concept that corresponds to a person's desires, feelings, and thoughts due to the individual's social identity in the process of its ontogenetic existence, neglecting historical and cultural socialization. Thus, a person showing interest in an object determines their value themselves [2]. At the same time, R. Perry speaks about values as the basis of interest, expressing the concept based on a person's attitude toward things, objects, phenomena, and interest in them. Without experiencing interest, a person cannot determine values. Thus, when an interest arises, needs appear that provide a basis for determining a person's value attitude [30].

In turn, the transcendentalism of value, developed by the Baden school of neo-Kantianism, was reflected in the works of G. Rickert and V. Windelband, where values are ideals given to individuals from above, which are almost impossible for humanity to achieve. Based on religious principles, values are manifested in revelations; being ideal and impeccable objects, they do not depend on the desires and needs of humanity. That is why values have a generally binding character; that is, they need to be recognized as ideals achieved by

science, culture, and creativity of humanity [36]. However, values are not only material; they also relate to the spiritual sphere of society, where the main thing is the meaning that is attached to a thing, object, or installation by a person (Rickert, 1998).

Considering a person as a social entity, a constant that depends on society, one should turn to the sociological concept, where values are distinguished as a significant phenomenon of activity and behavior peculiar to a person. Thus, M. Weber, having made a reassessment of values, gave special preference to "ideal values" as an impeccable model of useful properties. The scholar attributed values not only to the material world but mainly to the spiritual component of society: everything that is significant and useful for an individual in a specific historical period of their life path [34].

#### **Materials and Methods.**

Values are fundamental in the educational process since they affect the behavior of an individual. The value-semantic sphere is the basis of each person, which helps comprehend the existence of a person and their significance in the life of society. The research aims to highlight the terminal values of modern youth. The paper has the following tasks: (1) conducting an empirical study involving the morphological test of life values of V. F. Sopov and L. P. Karpushina as a methodology; (2) identifying value attitudes that are significant for modern youth; and (3) comparing the theoretical basis of psychological characteristics of young people with the results obtained.

Values are an interdisciplinary research object; they are interpreted differently in various spheres of scientific knowledge. In philosophy, "values" are defined by the discipline of axiology, which studies this concept, its characteristics, structure, image, ways of cognition, the essence, nature, and specifics of value judgments. Culturologists interpret values as "the structure of various phenomena of society and nature, the hierarchy of norms and rules of human existence that are characteristic of peoples and ethnic groups around the world" (Gurevich [8]; Ivin [10]; Sadokhin [27]; Stepin [32]; Yurevich, Klochko & Sergienko [38]).

According to modern sociological theories, a person, as a fundamental part of society, is inherent in determining and preparing for implementation only what will carry value. Denoting something significant, a person thoroughly and profoundly distinguishes it as something "good," characterized as "blessing," widely using the concept of "values." Interpretation and awareness of the concept of "values" help eliminate misunderstandings and correlate personal value attitudes with their socio-cultural expediency, moral rules, and ethical norms [16].

In our study, we turned to the analysis of the value orientations of modern youth.

According to the Federal Law of the Russian Federation No. 489, "On youth policy in the Russian Federation," youth is a social group of people in the age range from 14 to 35 years with a special status in society, implying social formation [26]. Youth includes several periods of psychological maturation: adolescence and early adulthood [18]. The transition from childhood to adolescence is characterized by increased emotional and cognitive functions, physical development, peer influence, and the transition to independence [14].

In contrast to adolescence, young people are characterized by more noticeable changes in their physical condition, enhanced cognitive development, and the regulatory function of behavior. The process of life activity in adolescence becomes more complicated. As social roles change, the horizons expand; furthermore, these factors are supplemented by social-activity functions that impose greater responsibility on the individual's behavior, forming its value-semantic sphere [4, 17]. Critical events occurring precisely in this age range are also considered factors of consciousness change. Such events include becoming a full-fledged citizen of the country with the receipt of an identity document, along with which comes civil responsibility, an opportunity to exercise one's electoral right, and the opportunity to marry [22]. For young people, the question of choosing a profession that satisfies all possible aspirations and provides an opportunity for independence becomes relevant. This task is associated with the choice of a further life path. The formation of a young person's understanding of themselves as a person indicates the complexity of

structuring individual characteristics, particularly the definition of personal values [29]. Thus, the desire for full self-realization in various spheres of life (professional, creative, and family life) fully characterizes adolescence and early adulthood. Achieving high productivity of one's own activity and feeling satisfied with the results obtained give an adolescent a sense of fulfillment and help them form the meaning of life and determine their values. On the contrary, the inability to successfully integrate into the life of society and find their place in the world leads to difficult experiences and personal stagnation [5]. Thus, it is the value-semantic sphere of youth that determines their behavior. M. Rokeach, relying on the method of direct ranking of values, identified terminal values as significant goal-values and instrumental values relevant and in demand in any life situation [24]. S. Schwartz and W. Bilsky, based on the works of M. Rokeach, developed a methodology that allows determining personal values for research based on the ranking of values [11]. Moreover, S. Schwartz classified values at the level of individual priorities, denoting them as values acquired under the influence of the environment that determines the individual's behavior. The scholar also identified values at the level of normative ideals, that is, ideas about the correctness of the organization of one's own life according to the generally accepted moral norms [28].

The morphological test of life values [MTLV] is widely used in research when it is necessary to determine the motivational and value structure of the personality. The proposed methodology results from the use and further improvement of the methodology of L. G. Pochebut and I. G. Senin. The proposed version of the questionnaire is relevant when studying motivation for understanding the value attitude to various life spheres of activity.

Terminal values form the basis of MTLV. By the term "value," the scholars defined the relation of the subject to the phenomenon, property, object, and subject, as well as their designation as the importance that has a particular value for the subject. The questionnaire aims to study the individual value system to determine the inherent meaning of their actions [31].

### **Results.**

The study was conducted on a sample of students of secondary vocational education in Vladivostok, in the College of Fashion and Beauty Industry of the Vladivostok State University of

Economics and Service. The sample consisted of 50 people aged 16–18.

The results for MTLV are shown in Fig. 1.

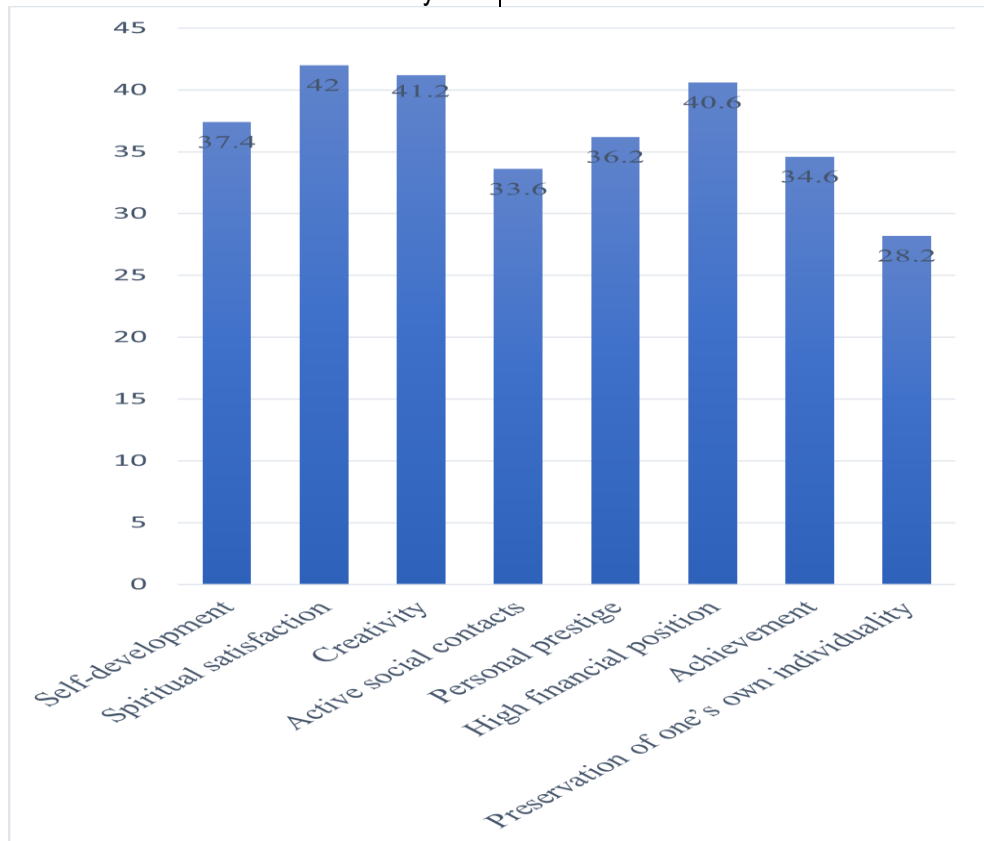


Fig. 1. Indicators for the average group level of life values (the maximum value is 60 points).

Source: Compiled by the authors.

The data presented in Fig. 1 demonstrate the values characteristic of the group of subjects, such as spiritual satisfaction from life (42 points). Thus, one may notice here the desire to obtain moral satisfaction in all spheres of life and, most importantly, the desire to do solely what is interesting. Creativity has a high value in the ranking of the results obtained (41.2 points), which characterizes young people as people with increased ingenuity and enthusiasm in the most ordinary situations, where the desire for novelty prevails. A high financial situation (40.6 points) is slightly above average, indicating a weakly expressed desire to be financially secure.

The level below is the value orientations, such as self-development (37.4 points), indicating a

tendency to self-sufficiency. For a person who has placed self-sufficiency in the third place of an individual value system, it is characteristic to set limits to their capabilities and believe that it is impossible to overcome these limits. The level of personal prestige (36.2 points) characterizes young people as compliant persons avoiding conflict and unpleasant situations; they are wary of obtaining the status of leader. The lowest value of the presented values is the "achievement" scale (34.6 points). According to the data obtained, the study participants differ in setting immediate, short-term, and specific goals. Unfortunately, the respondents show helplessness and inability to achieve long-term goals. Active social contacts (33.6 points) indicate

indecision in communicating with new people; the fear of rejection inherent in adolescents is manifested. The preservation of one's individuality occupies the last place (28.2 points), which shows young people's desire for conformity, isolation, and unwillingness to take on any responsibility.

The study demonstrated that the values preferred by modern youth are in 23% of cases – spiritual satisfaction with life; in 21% – a tendency to creative activity; in 17% – material prosperity; in 14% – self-development; in 10% – prestige; and in 7% – achievement, without specifying areas with an

emphasis on their presence. Young people are least interested in preserving their individuality. Only 5% of respondents indicated the preservation of individuality in their preferences, which is very alarming. Such a result should be aimed at professional work with young psychologists. In our opinion, it is necessary to explain to young people the essence of the concept of identity, the importance of acquiring personal individuality, and further self-development.

The indicators for the spheres of life are shown in Fig. 2.

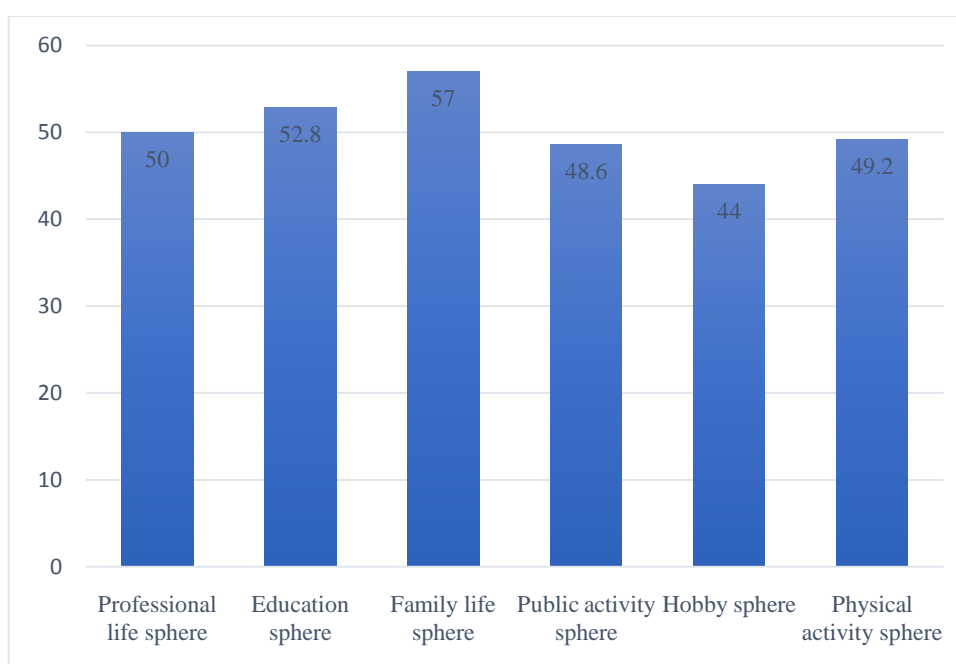


Fig. 2. Indicators for the average group level of life spheres (the maximum value is 80 points).

Source: Compiled by the authors.

The presented data show that the respondents are more concerned about the sphere of family life (57 points), the well-being of their family. The education sphere is slightly lower (52.8 points) as one of the critical areas for improving one's qualifications. A little lower is the sphere of professional life (50 points). Young people are ambiguous about the sphere of physical activity (49.2 points) and the sphere of public life (48.6 points). The sphere of hobbies is the least popular among students (44 points).

It is necessary to consider the obtained results in the aspect of education since we are interested in the value-semantic sphere of young people studying in an educational institution. With the highest scores on the spiritual satisfaction scale, young people express the need to acquire new knowledge and, as a result, get moral saturation. Consequently, youth is characterized by a developed cognitive need. As one of the high indicators, creativity reveals a desire in search of novelty in the discipline being studied, a wish to contribute to a certain knowledge area. High



scores on the scale high positions in the financial sector contribute to education display the desire to achieve a sufficient level of knowledge and skills that allow one to have a high salary and other material benefits.

Considering the obtained data on MTLV, adolescents can be characterized as people who value their spiritual satisfaction and comfort. An important quality of young people is their creativity and uniqueness. Also, a high financial position is crucial for modern youth. The areas that young people consider to be of primary importance indicate their reverent attitude to family values, the significance of education, and the desire to fulfill their professional potential.

#### **Discussion.**

Thus, the structure of the value-semantic sphere of respondents primarily highlights spiritual satisfaction. The respondents strive to achieve specific and tangible results in different periods of life. Young people are characterized by short-term planning that brings them pleasure and peace and the need to preserve their individuality. All underlined values determine the importance of financial prosperity as the primary condition for well-being and success in society. In addition, the subjects strive to develop themselves, which contributes to the formation of such a value as personal prestige.

As the resulting value, achievement does not matter so much; that is why it is in the penultimate place among respondents. Young people no longer value an active social life, which is not typical for representatives of this age [5, 14].

An empirical study revealed the main values that characterize modern youth as determined and purposeful, concerned about hedonism, personal success, and autonomy, which can be achieved through success in education and professional growth. In addition, young people appreciate the family sphere; however, they do not clearly express

the desire to belong to social groups, monitor the political situation, and dominate; on the contrary, preferences are given to creativity and high financial position. Naturally highlighting personal achievements, we should note that they are followed by creativity and material status in society, which can be achieved only through training and self-development, as young people are convinced today.

#### **Conclusion.**

Thus, we identified the terminal values of modern youth and, therefore, achieved the research goal. Based on the chosen methodology, we can conclude that preserving one's individuality, predominated by customs, norms, culture, behavior, attitude to the cultural and religious traditions, and a sense of self-importance is in the lowest ratio. This trend determines the attitude of modern youth to the educational process, the culture, and behavior in the student environment as a necessity designated by society (excluding personal desires). This tendency is also evidenced by the fact that young people relate themselves to the modern type of culture, which provides for rapid adaptation to various affairs, a constant change of activities, developed but not close social contacts, and a good financial situation confirming the status. Consequently, modern youth wants "to be like everyone else."

The heterogeneity of the theoretical base and the lack of confirmation of the main theses with an empirical study of the value-semantic sphere requires expanding the sample and conducting more classes to clarify the difficulties faced by young people. This task is necessary to supplement the theoretical data about the modern youth. Considering the problems from the theoretical side and confirming hypotheses through the methodology on the personal values of young people, one can try to correct the attitude of young people to the educational process, society, and culture.

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