Spiritual Lumpenization of the Russian Society in the Circumstances of Globalization

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Abstract: The impact of the "challenge of the modern times" on the behavioral and communicative practices of the worldly existence in the space of growing spiritual lumpenization of the Russian society is associated with the social transformation of the "simple" contemporaneity. The main "challenge of the modern times" is the challenge of globalization, as the globalizing world forms the space of multiple interactions, extremely unstable and unbalanced in the circumstances of high sociocultural dynamics, social uncertainty and devaluation of the concepts of permanence, stability and balance. The article is dedicated to the problem of spiritual lumpenization of the Russian society in the context of globalization impact, the destructive nature of which becomes the source of threat to the spiritual security of Russia, which is sweepingly losing the spiritual image and tenor that have been being built during ages.

Key words: Spiritual Lumpenization · Globalization · Mental Crisis · Russian Society · Spiritual Culture · Soullessness

INTRODUCTION

Social philosophy shows growing interest to theoretical understanding of the transformation of the Russian society and the problems of its contradictory spiritual evolution in the new circumstances. At analysis of these issues, the proposed primary trends are those trends of sociocultural existence, which are able to extend their effect into the future. The problems of the increase of versatile spiritual risks that threaten the whole humanity as well as its separate communities are actualized. This growth according to the fair remark of a renowned Russian philosopher A.S. Akhiezer is explained by permanent sophistication of the society and its increasing dynamism [1].

Currently, the socio-humanitarian knowledge and informed social consciousness start to estimate the scales of cultural losses incurred by the world more adequately [2] and this problem has become very topical for the Russian society due to the cultural deviation noticed in it and massification and devaluation of the supreme spiritual values.

This is mainly explained by the influence of globalization processes on the formation and development of the sociocultural space of the contemporary Russian society, in which globalization has resulted in hindered spiritual self-determination, which appeared after the breakup of the USSR and the united spiritual and moral system of values. Globalization as an unbiased historical process that is rapidly going on currently determines the necessity of studying certain social phenomena in the context of their determination by other factors and displays of the social reality, as globalization promotes interpenetration and interdependence of all constituent elements of the sociocultural space [3].

The time that the Russian society is experiencing is the period of crisis of conventional ties, loss of the sociocultural identity by individuals and communities and humans have to detect their place in the society from scratch and find or form by themselves adequate behavioral and communicative structures.

The modern humans are witnessing social transformation of the "simple" contemporaneity, onset of the epoch of "new" understanding of freedom by humans-the freedom from social predicament of identity [4]. This transformation simultaneously means (a) detraditionalization of the industrial society of the "simple" contemporaneity with all social forms typical of it (class, estates, gender and family roles) and (b) total individualization of human life.

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Literature sources often mention "strong efforts of the Western countries to force the Russian society to accept the spiritual identity of individualist egoistic spiritual references as the foundation of the spiritual identity, which leads to unstable functioning of state and social structures, deviation-amplifying of the spiritual and moral principles of the society and promotes wide distribution of negative ideas among the population, particularly among young people [5].

For A. Samarin, formation of active subculture of violence in the country, expansion of criminal consciousness, spiritual poverty, fragmentation and general degradation of the culture is a direct consequence of the "non-colonial model of globalization" implemented by the Russian "dominating comprador class". Due to the monopoly for reproduction of cultural senses set by it (in this case, they are more pseudo cultural and asocial), this process, like an epidemic, affects more and more people, being the worsening threat not only for the national identity of the masses, but also for the very future of the peoples.

However, if we try to differentiate ourselves from mere journalism and rhetoric, it becomes obvious that we need to approach the "challenge of the modern times", the challenge that is thrown down by globalization to the contemporary Russian society.

Thus, the main challenge of the modern times is the challenge of globalization. The majority of researchers agree that globalization means involvement of the whole world in the open system of financial and economic, social and politic and cultural ties that are formed under the influence of information technology [6].

However, globalization causes ambiguous reaction of the social opinion and research idea. Attitude to globalization varies between unreserved approval and appraisal of the amenities that it brings (whether true or imaginary) and condemnation as a new form of colonialism.
Its commonly believed advantages are:

- Growth of consumer products in the world market.
- The intensive technological process, which results in decrease of primary cost and prices for the major part of consumer goods (for just 5-7 years, computers and mobile phones from luxury goods turned into widely spread cheap attributes of the modern human).
- Occurrence of new work places mainly in the non-production sphere due to the development of information technology [7].

- The access to information, which is now much more extensive and free than 10-15 years ago and respective rise of opportunities and methods of communication worldwide.

The commonly believed disadvantages of globalization are:

- The increasing gap in economic and social development between the rich North and the poor South.
- The increasing scales of population migration, first of all, from poor countries to the well-doing ones. Its negative consequences are versatile-from crime growth and distribution of dangerous diseases to growth of racist sentiments and xenophobia both in developed and developing countries.
- Even in the most trouble-free countries, the gap between the level of life and welfare of the rich and the poor increases.
- The state of the environment worsens being sacrificed in favor of the business and scientific technical progress.
- The influence of mass culture increases threatening the cultural diversity [8].

Globalization leads to various consequences for humans as it influences on the consequences, psychology and internal world of the human and the conditions of his daily living. The humans feel that the global processes directly concern his existence-and inclusion in them does not just change his "vision of the world", but also gradually changes his reactions, stereotypes of thinking and the structure of his consciousness [9].

K.K. Kolin emphasized that for the civilization of the XXI century, globalization had become the determining factor and process of its development in various social spheres, but this phenomenon had not received unambiguous attitude and fostered two confronting sides-the followers and the opponents of globalization [10].

The globalizing world forms the space of multiple interactions extremely unstable and unbalanced in the circumstances of high sociocultural dynamics, social uncertainty and devaluation of the concepts of permanence, stability and balance. The individuals who actively join this unstable space of multiple interactions, which has no distinct goals, senses and value-related

content [11], lose their ability to form stable social ties and relations as well as stable structure of the personality.

Globalization did not start yesterday. It has own quite a long story, but it did not demonstrate the potential of destruction, which it shows currently.

The destructive potential of the contemporary globalization manifests itself, first of all, in its total and unifying impact on the sphere of culture and the whole world of culture. As a result, the cultural diversity, which has always been typical of the humankind and which was the centerpiece of its existence and evolution on the Earth, suddenly became threatened by culture unification. At that, this process does not always go peacefully, which we can observe currently in the era of digital and communicative technology that let us stay tuned to the events taking place around the world.

Currently, the countries that are not related to the Western cultural "wing" are sometimes forced to accept certain systems of values, ideology, political regime and where it is not observed obviously, active manipulation of consciousness takes place and mass media are used for planting far from good cultural patterns and standards-the culture of mass media, the mass culture, which is mainly primitive, "single-use" and not addressing the eternal supreme values.

Probably, the antiglobalization campaign, which is now being launched in various countries of the world and on the pages of scientific journals, debating clubs, etc. is based exactly on this reason-the threat sensed from globalization, the vector of which currently has obviously pro-American tone not acceptable for many people in various countries that are different by their cultural constitution and temper.

Under the influence of globalization, the world is sweepingly becoming dehumanized, very cruel, inhuman and unpacific. This issue has become topical for the Russian society, too, in which anomie, xenophobia, ethnophobia, consumerism and spiritual degradation, etc. are widely spread.

The occurrence of these trends is associated with the phenomenon of globalization in many aspects, though it is not right to treat it as the only source of all problems of contemporary Russia. The fact the Russia has turned out to be so much exposed to the destructive impacts evidences that it is spiritually weak and mentally ill.

The society able to resist negative effects from outside is, first of all, the society that has a stable system of spiritual and moral parenting and translation of spiritual values [12]. But contemporary Russia is in the state of institutional transformation and its social institutions, the agents of socialization, suffer severe crisis.

Thus, the challenges of globalization affect the Russian society rather severely. A closed society, like the Soviet system, could not resist the pressure of the globalizing world and its "temptations". In the age of electronic mass media, it is impossible to prevent a country from exchanging information, ideas and people. Perestroika was caused particularly by these factors, too, though main signals came from inside-from the society. During the 1990s, Russia plunged into a deep system crisis found itself an object and a victim of globalization. It suffered the shocking impact of the negative consequences of forced joining the world market [13].

In the contemporary Russian society, considerable value-related changes take place, associated with active assimilation of the values of the Western society, which results in the conflict of values in the society, during which traditional and individualist values collide. These values act as elements of opposite cultures or institutional matrices and, therefore, contradictions arise during their interaction in the single sociocultural space of the Russian society, not least because not the supreme values of the European culture are assimilated but those determined by fashion, current demands and ambitions, standards of consumption and life style and representations of the prestigious, which are broadcast by mass media and actively internalized by the consciousness of the Russians, especially the young ones.

The traditional (Soviet) values are still a considerable part of the Russian society's values and, therefore, they collide with the individualist values of the Western society that start expelling the former, which is evidenced by a battery of indicators: interindividual relations are pragmatized, communication between the Russians starts losing its warm-heartedness, warmth, unselfishness, honesty, friendliness, openness, trust and understanding. Many people in this situation lose reason to live, because for a Russian person, the values of good, justice, warm-heartedness, spirituality, trust, honesty, etc. have been existential and essential and as the society has lost them, the epoch of lost reason to live, unbelief and hopelessness has started for many people.

The processes of spiritual lumpenization of the Russian population are dangerous, first of all, because of their promotion of devaluation of the values of spirituality in the society, rise of contempt for spiritual, moral and intelligent elements in humans, disappearance of various forms of spiritual perfection from practice and generally the value of spiritual development, as the success of a person in a socially and spiritually lumpenized society is determined by the material status and external attributes of his material welfare. As a result, there occurs the

danger of not only degradation of the Russian society, but, as a consequence of this process, the civilization degradation, because the foundation of development of any civilization is its spiritual code, spiritual matrix, which is the basis of the system of spiritual values and mental foundations of the society.

We understand spiritual lumpenization as a process of decreasing spiritual potential of a society associated with primitivization and impoverishment of forms of spiritual life, devaluation of the supreme spiritual values, collapse of spiritual ideals in the sphere of culture, education, science, art and creativity and threatening the spiritual security of the society.

Increase of the soullessness and immorality in Russia takes place along with destabilization of the society and its social institutions. The class divide, social inequality and social ill-being grow in the society. The spiritual values that act as the baseline of the social development of the society gradually fade out in contemporary Russia; lose their absoluteness and significance for personal development and vital function. Outcasts deprived of social and cultural background have such typical traits as aggressiveness, idiosyncrasy, ambitions and egocentricity. The Russian people themselves quite negatively but without bias treat the changes that have happened to them during the post-Soviet period, emphasizing decrease of unselfishness (72%), sincerity (70%), warm-heartedness (67%), respect to women (67%), patriotism (64%), honesty (70%), commitment to the fellowship principles (47%) etc. [14]. Against the background of the diminished spiritual values, the growth of instrumental values is observed, such as activeness, goal-orientedness and initiative along with unilateral admittance of the fact that in the country, the growth of aggressiveness, cynicism and low attitude to the elder people takes place.

Ideological factors related to institutionalization of the consumer ideology accompanied by destruction of the creative background of social activity, de-patriotization of the social consciousness and absence of the consolidated national idea of development of the state of Russia play an important role in the processes of spiritual lumpenization of the Russian society.

This all gives reasons to conclude that the spiritual crisis of the Russian society needs to be considered in the broad sociocultural context, within the framework of which globalization acts as one of important factors of influence on the spiritual development of the society, though it is not the only one.

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