

Preservation of traditional values as the basis for responsible and safe behaviour of young people

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Abstract. The article presents the results of the study of the subject area related to the attitude of young people to the preservation of spiritual and moral values. We carried out a multilevel analysis of the process of formation of spiritual and moral values of the younger generation. The theoretical prerequisites of the empirical part of the study are based on a brief review of the literature; it is reflected in the information blocks of the toolkit. To study the attitude of young people (to the preservation of spiritual and moral values in the regional community) 3 information sections were identified as part of the questionnaire survey. 1st section – opinions of young people about family and marriage relations; 2nd section – preservation of traditional values of the people and the country; 3rd section – attitude to religion and participation in helping others. The survey database was processed in the SPSS Statistics program (version 23). The assessment of the attitude of young people (to the preservation of spiritual and moral values in the regional community) makes it possible to use information to improve the spiritual and moral education of young people by such social institutions as education, social protection of the population, culture and youth policy. The results of the study contribute to the information and analytical support of programs for the socio-cultural development of the territories of the South of Russia and the sustainable development of the regional community.

1 Introduction

The topic of spiritual and moral values of modern youth is relevant for the current stage of development of Russian society due to a number of circumstances. Firstly, there are processes of constant multidirectional informational impact on young people, as the most active and receptive socio-economic group of society. Secondly, there is a formation of the mentality of a new generation, possible agents of change, the orientation of which can be the object of management. Thirdly, the structure of social agents is being transformed, influencing the modern mechanism of identification of the value orientation of young people. The existing

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contradictions are challenges for the sustainable social development of the region, which emphasize the relevance of the study [1]. Thus, we see the multidimensional nature of the subject area being studied, and the importance of preserving the spiritual and moral values of youth in the regional context, taking into account the socio-cultural characteristics of the territories.

One of the main roles in the formation of spiritual and moral values of young people belongs to the family. What model was accepted as the norm in the parental family depends not only on their own spiritual and moral guidelines and attitudes of young people, but also on what they will reproduce in their young family in the near future and will pass on to children. The authors of the article T.I. Barsukova and D.V. Galkina show the negative impact of family dysfunctionality on the formation of the personality of a modern teenager [2]. The conclusions of the authors of the study confirm the relevance of studying the attitude of young people to the preservation of spiritual and moral values of the regional society.

The article by E.A. Solovieva presents another argument for the relevance of the study of the influence of the family on the spiritual and moral principles of modern youth – the connection between dissatisfaction with marriage and the implementation of “inharmonious” features of child rearing is empirically substantiated [3]. The views and assessments of modern youth of family and marriage relations and the preservation of regulatory traditions are considered in one of the information sections of our study.

The author of the article Zh.N. Dyuldina notes that family values are the interrelation of moral, cultural, traditional, national characteristics in a small social group based on marriage, consanguinity [4]. To preserve them, it is necessary at least to create a family and have children, for example the ability to reproduce and transmit family values. Thus, for our research, it is relevant to study the attitude of young people to the institution of marriage and family-marriage relations. This aspect is meaningfully related in the information block of the empirical part of the study of the attitude of young people to the preservation of spiritual and moral values in the regional community.

Important functions in the preservation of spiritual and moral values are performed by modern mass media. Their role in the process of socialization of youth in a changing reality (the internalization of norms, values, attitudes, patterns of behaviour and the integration of a young person into the social space) is analyzed in detail by the author of the article E.A. Danilova [5]. The attitude to the media and the influence of their content is an important indicator in assessing the actual impact of various social agents on the spiritual and moral formation of modern youth. The article by the authors M.K. Karpova, V.I. Evdokimov is devoted to the problem of the influence of mass media on the transformation of socio-cultural values of youth in the conditions of modern society [6]. They conclude that the new information and cultural environment is characterized by the circulation of large amounts of information, leading to changes in values, norms, and attitudes of young people, which does not always lead to positive results.

Various aspects of the topic of preserving traditional family values among young people and abroad are actively discussed. The author of the study O.A. Kvamme speaks about the civil responsibility of organizations that create information flows for young people [7]. The author gives an example of public moral education through a school drama series, which is a production of the Norwegian Broadcasting Corporation. The plot touches on complex issues of same-sex relationships, mental disorders, and religion. The author emphasizes that it is young people who take the most active part in the reconstruction of the social norm and it is necessary to help them to resist the challenges of pluralistic societies that are trying to make changes to basic values. This social practice, in our opinion, is an example of preserving traditional values for responsible and safe behaviour of young people in the future.

In our brief review of publications, we refer to the work of the authors E.-A. Sârbu, F. Lazăr, A.-F. Popovici [8]. They talk about an important period of value formation –

adolescence, and analyze agents of influence. The authors pay great attention to religious socialization in the family. Based on the analysis of a sample survey of 2604 respondents, they established the direct positive influence of family religious education on the values, beliefs and religious behaviour of adolescents. An important pattern was also revealed – teenagers from families with lower socio-economic status have a higher level of religious beliefs, but lower involvement in religious life.

Rural areas, where 45% of the world's population lives, play an important role in achieving the UN SDGs. Currently, there is an aging population in rural areas, a decrease in its number, and an outflow of young people. The authors of the article M. Viccaro, S. Romano, C. Prete, M. Cozzi believe that improving the quality of life in rural areas will play a key role in increasing their attractiveness to young people [9]. In our opinion, this is too simplistic an understanding of the situation and it is important not only to ensure a high quality of life for the rural population, but also to develop an understanding of the value of the rural lifestyle and the preservation of traditional values of folk culture, the bearer of which, as a rule, is the rural population.

Social networks and the Internet have a significant impact on the formation of social values of modern youth. The authors of the study M.-C. Aldeiro-Pedreira, P. Renés-Arellano, C.G. Alvites-Huamaní, B. González-Larrea assessed the relationship between the formation of social values of young people and their involvement in digital practices [10]. Using the sample survey as an example, the authors show that young people successfully identify social values and use them as the basis for building communications with their immediate environment – family, friends, and classmates. An important conclusion of the study is to encourage ethical and responsible use of the Internet and social networks among young university students, as this contributes to the development of personal skills and social values.

In the article Ž. Pavić identifies strategic variables for the analysis of antisocial attitudes in the youth environment. A secondary analysis of the database of the World Youth Values Survey, which involved 11,411 respondents under 25 from 79 countries, revealed the influence of religious social capital on the reduction of antisocial attitudes of young people [11]. Thus, we see a high social potential of religious education, which begins with family religious traditions and religious socialization in the daily practices of close relatives.

A brief review of publications on the results of the study of spiritual and moral values of youth, the process of their formation and the attitude of young people to modern and traditional spiritual and moral values allowed us to build a theoretical construct and identify empirical research indicators for collecting information directly in the youth environment.

2 Materials and Methods

The survey of young people in the South of Russia was conducted in October 2022 by a handout questionnaire. In total, 556 people participated in the study, who are students of universities in Stavropol and Armavir (Russia) and study full-time. The ratio of student youth by gender is maintained. In the toolkit of the study 3 information sections were identified: section 1 – the opinions of young people about family and marriage relations characteristic of regional society; section 2 – preservation of traditional values of the people and the country; section 3 – attitude to religion and participation in helping others. The survey database was processed in the SPSS Statistics program (version 23).

1 section – opinions of young people about family and marriage relations characteristic of regional society. In the section of the study “Opinions of Young People about Family and Marriage Relations”, 10 indicators were identified that characterize the attitude of survey participants to family and marriage relations: parental consent to the creation of a family by adult children; mandatory marriage registration procedure; assessment of the possibility of

creating a family between representatives of different nationalities; assessment of the possibility of creating a family between representatives of different faiths; mandatory presence of children married; attitude to the idea of a complete ban on women having abortions; assessment of the permissible relationship between spouses; attitude to polygamous marriages; attitude to the official registration of same-sex marriages; attitude to the promotion of same-sex marriages.

2 information section – preservation of traditional values of the people and the country. In the section of the study “Preservation of Traditional Values of the People”, 10 indicators were identified that characterize the attitude of survey participants to the traditions of their ethnic group, including in the structure of a unique Russian identity: preservation of traditional values of the people in the family; personal attitude to the traditions of the people; relevance of folk traditions; pride in preserving the traditions of their people; the level of acceptance of the traditions of their people; assessment of the consistency of national traditions of different peoples of the Russian society; the importance of national spiritual and moral values of Russia; assessment of priority values in Russian society; assessment of agents of influence on the spiritual and moral formation of modern youth; assessment of the process of formation of spiritual and moral values.

3 information section – attitude to religion and participation in helping others. The formation of humanistic personality traits can be judged by the results of the information block of the questionnaire, which characterizes the willingness of young people to take part in helping others, volunteer activities, the prevalence of social practices to assist residents of the region, involvement in religious practices and willingness to pass them on to future generations, attitude to the administration of justice.

3 Results and Discussion

3.1 1st information section – opinions of young people about family and marriage relations characteristic of regional society

For about a third of the survey participants, obtaining parental consent for marriage remains relevant. According to 74.2% of survey participants marriage must be registered at the Registry Office. Young people are loyal to the creation of interethnic and interfaith marriages: 83.4% of survey participants noted that marriage can be concluded between representatives of different nationalities; 78.8% of survey participants noted that marriage can be concluded between representatives of different faiths. The negative is the fact that modern youth in the face of the survey participants in almost half of the cases does not see the mandatory need to have children, 54.5% of survey participants answered this option. 34.8% of the survey participants consider it mandatory to have children. The idea of a complete ban on abortions is supported by the minimum number of survey participants – 1.5%. 47.0% believe that the decision is always up to the woman and 42.4% believe that abortions can be allowed only in a number of cases.

83.4% of the survey participants agree that the family should be traditional – cohabitation of spouses, joint housekeeping, raising children. 6.1% of survey participants admit unregistered marriage. Free relationships, when spouses can have relationships with other partners outside of marriage, allow 4.5%. Speaking mostly for the traditional family, the survey participants spoke negatively for polygamy and polyandry. At the same time, 25.8% believe that it is necessary to legalize same-sex marriages in the Russian Federation. Same-sex marriages evoke positive emotions in 7.6% of the survey participants, 51.5% noted that they do not care and 37.9% indicated a negative attitude.

Thus, out of 10 indicators characterizing the opinions of young people about family and

marriage relations, we can say that there are more negative deviations from traditional ideas characteristic of Russian society. In the future it may have a significant impact on changing the concepts of normative behaviour in this area: this is a loyal attitude to same-sex marriages and recognition of the need to legalize them in the Russian Federation, the non-necessity of official registration of marriages and the presence of children in a modern family.

3.2 2nd section – preservation of traditional values of the people and the country

According to 45.5% of the survey participants, family traditions are similar to the traditions of most nationalities, living in the region. It indicates a high level of interpenetration of cultural traditions of different nationalities, their mutual respect and consistency. 12.1% do not see such a similarity and 21.2% believe that family traditions are characteristic only for their family. 78.8% of the survey participants try to adhere to the traditions of their people to some extent (13.6% – adhere to the full extent, 65.2% – adhere, but not to the full extent), which can generally be characterized as a positive personal attitude to the traditions of the people.

47 % of the survey participants believe that most of the folk traditions are still highly relevant. 65.2% of the survey participants are proud of preserving the traditions of their people. The survey participants showed a high level of acceptance of the traditions of their people – 25.8% noted that there are no contradictions between their views on life and the established traditions of the people, or they are insignificant – 54.5%. According to 86.4% of the survey participants, the multinational Russian people have traditional spiritual and moral values common to different nationalities. It indicates a high level of consistency and preservation of national traditions of different peoples of Russian society. And, according to 87.8% of the survey participants, such national values are necessary for the Russian people.

The modern youth, represented by the survey participants, believes that both material and spiritual and moral values are equally important in modern Russian society. The predominance of material values was indicated by 34.8% of the survey participants.

The participants of the study were asked the question: Who or what, in your opinion, has the most significant influence on the formation of spiritual and moral values of modern youth? No more than three possible answers could be noted. As a result, among the agents of influence on the spiritual and moral formation of modern youth, the survey participants name the most significant family (77.3%), social networks (51.5%), friends (40.9%), books (21.2%), video hosting (19.7%), messengers (13.6%), music and contemporary artists (12.1%), teachers (10.6%) (Table 1.).

Table 1. Ranking of agents of influence on the formation of spiritual and moral values of modern youth, % (The total answers exceed 100%, since respondents could choose several answers).
Compiled by the authors.

Answer options	%
Family	77.3
Social networks (VKontakte, Facebook, Odnoklassniki, Twitter, etc.)	51.5
Friends	40.9
Books	21.2
Video hosting («TikTok», «YouTube», «RuTube» и т.д.)	19.7
Messengers («Telegram», «WhatsApp», «Viber» ит.д.)	13.6
Music, musical artists	12.1

Teachers	10.6
Films	10.6
Forums and blogs	9.1
Internet news sites	7.6
Computer games	4.5
Television	3.0
Radio, print media	3.0

According to 67.6% of the survey participants, today’s youth are experiencing a crisis in the process of forming spiritual and moral values.

3.3 3rd section – attitude to religion and participation in helping others

Two thirds of the survey participants note that in our region people tend to selflessly help each other when necessary. The majority of the survey participants themselves (72.8%) are ready to engage in volunteer activities, knowing that they will not receive any material or financial benefit from this. The majority of the survey participants (77.3%) believe that in order to achieve success in life, it is impossible to violate certain moral boundaries.

65.2% of the young people who took part in the survey believe in God, while only 24.2% noted that they observe religious rites and rituals. 36.4% will pass on to their children and grandchildren the same religious values that they adhere to themselves. Two thirds of the survey participants celebrate religious holidays. 77.3% are neutral towards people who have changed their religion. 25.8% supported the abolition of the death penalty as a form of punishment; 24.2% proposed extending the moratorium on the death penalty; 16.7% believe that the death penalty should be applied.

The results of the study show the level of formation of humanistic personality qualities above average: the student youth differentiate positive social practices of providing assistance in regional society, they are ready for volunteer activity, ready to observe moral principles, they believe in God and observe certain religious traditions, are tolerant of people’s choice of religion. Approximately one in five survey participants are characterized by harsh judgments regarding the use of the death penalty and the commission of lynching in a certain situation.

We considered the results of research presented in modern publications and related to the subject field of the preservation of traditional values in the youth environment to confirm the relevance of our conclusions.

Youth culture is formed on the basis of mass culture promoted in the media, online communities and often comes into conflict with the policy of values of educational organizations. A. Newman speaks about such examples in his publication [12]. The potential of the parent family is not being used enough to preserve traditional values and resist mass culture. In this case, the author’s conclusions are consistent with the results of our research. It is necessary to combine the educational potential of the family and education in preserving traditional values in the youth environment. In turn, traditional values, as the basis of actions and decision-making of modern youth, perform important functions – generally responsible and safe behaviour of young people.

Responsible and safe behaviour is associated with the values, aspirations and goals of young people. The authors of the article A. Assor, M. Benita, Y. Shi, N. Yitshaki, et al. show that the presence of such a well-being resource has a positive effect on vitality, self-esteem and self-realization [13]. This conclusion also correlates with the hypothesis and conclusions of our study, confirms its relevance in scientific discourse.

The involvement of young people in various positive scientific, educational and socio-psychological practices during their studies at the university makes it possible to develop

social values. We see this opinion in a number of publications [14, 15, and 16]. Agents of influence have an important impact on the formation of traditional values among young people [17, 18, and 19].

We may conclude that the results of our study do not contradict the logic and conclusions of researchers of traditional social values, the goal-setting of modern youth and the impact on responsible and safe behaviour in the future [20, 21].

4 Conclusion

The assessment of the attitude of young people to the preservation of spiritual and moral values in the regional community makes it possible to use information to improve the spiritual and moral education of young people by such social institutions as education, social protection of the population, culture and youth policy. The results of the study contribute to the information and analytical support of programs for the socio-cultural development of the territories of the South of Russia and the sustainable development of the regional community.

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