

Spiritual lumpenization of the Russian society as a subject of socio-philosophic research

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Abstract. The article covers author's methodological references of the research of such a problem, which is urgent for the modern Russian society, as spiritual lumpenization that has not yet become a subject of socio-philosophical analysis at a deep conceptual level. According to the author's interpretation, spiritual lumpenization is considered a process of reduction of the spiritual potential of a society associated with primitivization and impoverishment of forms of spiritual life, devaluation of supreme spiritual values, collapse of spiritual ideals in the spheres of culture, education, science, art, and creativity, and threatening the spiritual security of the society. The conceptual basis of the spiritual lumpenization research includes the following parameters of the study of its displays in the Russian social reality: the determining factors of spiritual lumpenization of the society; the forms of displays of spiritual lumpenization in the circumstances of sociocultural changes and in the course of implementation of social practices in the spiritual sphere; and the dynamics of the society values accompanied by the loss of life sense references and spiritual alienation.

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Introduction

The contemporary Russian society completely consists of contradictions caused by the opposition of the innovative and the conservative, the collective and the individual, the competition of the spiritual and the materialistic for superiority in the system of values, the nostalgia and the necessity to move toward the future based on other principles of organization of socio-political relations, etc.

There are also issues, contradictions, and dilemmas with regard to the development of the spiritual sphere. On the one hand, certain forms of activity have quitted being forbidden in Russia; they have been released from the strict ideological and moral dictate. But on the other hand, the reference points of the good and the evil, which determine the forms and the subject matter of social practices and interactions, have remained indefinite.

Sudden narrowing of the "suppliers of moral values and references", when people cease trusting either a priest, or a teacher, or elder members of their families, has become of endemic nature. The moral deficiency and the moral inability of the contemporary Russian society forms the need in creating various "iconic figures" and certain surrogate references of "morale".

The emerged sociocultural crisis across the post-Soviet territory of Russia is an evidence of the exhaustion of the potential of the society's self-development in the existing sociocultural format.

In these circumstances, spiritual lumpenization as movement of humans and the society towards primitive and low-quality spirituality in the processes of sociocultural changes and its

displays in the world of values and communicative and behavioral social practices obtains the status of an urgent scientific problem.

In the social and philosophical literature, the problem of spiritual lumpenization of the Russian society, concerned by this article, has not yet been conceptually revised. At the same time, the problematics of sociocultural transformation of the Russian society, including the issues of emergence of crisis phenomena in the spiritual sphere of the society, raises interest of many contemporary representatives of social and humanitarian sciences, among which there are notable works studying the spiritual culture and the crisis of spirituality in the Russian society [2], the threats to the spiritual and cultural safety of Russia [3], as well as the causes and social consequences of the transformation of spiritual and moral values of young citizens of Russia [4]. In the majority of cases, scientists come to the conclusion that an extremely critical situation has emerged in the sphere of spiritual development of the Russian society, and they determine the painful transition to market relations and the collapse of the conservative system of values of the Russians as the causes of the spiritual crisis in Russia. The problem of spiritual and moral development of the youth and inter-generation relations in Russia has set the polemical nature of the research, as not all researchers share the opinion of the spiritual degradation of young Russians, though, fairly speaking, this position is prevailing in the national Youth Studies.

As for coverage of the category and the problem of spiritual lumpenization of the Russian

society in literature, a little has been done so far. For example, E.B. Rashkovsky wrote about "spiritual lumpenization" and associated with it "psychological and even physical degradation of people and families who are not able to adapt to new circumstances of the continuous sociocultural "race" (the current scopes of alcoholism, drug addiction, mental diseases, hooliganism and terrorism – all these can be understood as an inappropriate social response to this sociocultural race) [5].

S.V. Khomutsov considers the anti-spirituality concept through revealing extreme forms of deformation of human spirituality [6]. L. Chernov describes "cultural lumpenization and marginalization" in terms of general motion of the society through liberalism, democracy, and the consumer society. He understands cultural lumpenization as the process of culture degradation and its bringing to the level of the perception of a crowd [7]. Yu.M. Smolentsev and T.I. Porokhovskaya consider "moral alienation" as alienation of morale subjects from moral values and moral creativity [8].

In general, we can conclude that its certain aspects associated with the spiritual crisis of the Russian society have been conceptually revised in the socio-humanitarian knowledge, but the problem of spiritual lumpenization still needs special socio-philosophical exploration on the level of both theoretical and practical revising of trends and displays of this phenomenon in the modern Russian reality, which has determined our researcher's interest to this problem and our effort to determine socio-philosophical methodological references of the research of spiritual lumpenization of the Russian society in the circumstances of sociocultural changes.

First of all, it is necessary to note that revelation of the essence of spiritual lumpenization is based on using traditional methodological tooling of a scientific research, as well as results, definitions, and theoretical concepts of other sciences studying the spiritual sphere of the society as a research object in the circumstances of the sociocultural crisis [9]. The non-classical socio-philosophical tradition of studying the spiritual aspects of functioning of the Russian society regards the problem of sociocultural transformation as of paramount importance, which problem is studied in the context of explanation of the changes occurring in the institutional and value-related space of the society, the contradictions caused by this process, and the differently directed trends in the sphere of spiritual development.

As the Russian society is a society of transformation type, the theory of transformations acts as the most important one in the methodological tooling of the research of the sociocultural crisis.

Trends of rejection of former values, life models, behavior styles prevail in the transforming society; however, new models, which are commonly accepted and which unite the society, have not been created yet. This adversely affects the functional efficiency of the institutional system, its stability, determinacy, and forecasting potential.

The distinctive features of the transformation process are the orientation to the substantial change of the societal type of the society, the rather peaceful and progressive nature of the changes, the important role of actors of the transformation, the long period of social anomia as a reaction of the society organism to the large-scale changes, and the high degree of spontaneity of the current changes and their result [10].

The anomia-like nature of the development of the transformed society is caused by the look-ahead disassociation of former social institutions compared to the formation of the new ones, which eventually results in establishment of anomia space, in which no standards, values, regulations, etc. have been determined as the basic and uniform ones.

In order to explain these anomia processes taking place in the institutional space of the society during the period of collapse of former social institutions and creation of new ones, the neo-institutional paradigm is the most suitable one, within which the regularity of path dependency or the dependency of the society on the historical path of the society and the institutional choice, which the society has made at a certain period and which has determined the fate, the nature, and the essence of development of the social institutions of the society. For this reason, the process of transition to another institutional and value system that is not historically typical for this society is very complicated, harmful, and often without any effect.

This can explain the insignificant results of reforms of the past two decades in Russia, the unpopularity of reforms and nostalgia for the past, which was mentally closer to the Russians who have been orienting during the whole history of the Russian state and society to the collectivist system of values, which poorly fits the new paradigm of socio-political development of Russia by the capitalist type, for which the individualist and rationalistic system of values is typical.

According to D. North, the basis of social institutions are the "rules of the game", and social institutions are considered within the framework of the neo-institutional concept as restrictive frames created by people and arranging mutual relations between people and setting the structure of incentives of human interaction in the society [11].

The neo-institutional paradigm is based in the top creating role of the transformation actors changing the institutional order based in the formation of the "rules of behavior" or social restrictions regulating the social behavior and decreasing the degree of social indefiniteness [12].

Thus, we base on the fact that the synthesis of the classical and non-classical traditions in the research of the spiritual sphere of the Russian transforming society acts as essential ground for the methodological construct of the research of spiritual lumpenization of the Russian society in order to acquire objective scientific knowledge about the state and development trends of Russia in the context of conceptual revision of the phenomenon of spiritual lumpenization.

The concept of spirituality is the cornerstone of the author's research construct. This concept is rather speculative, but within the context of the socio-philosophical discourse, its subject matter is generally reflected by the conscious intension of an individual and a society for higher sense values, the method and the extent of display of creative abilities of a human and, based on that, the building of behavior strategies and social prospects and projects of future. Spirituality is the internal sphere of self-determination of a human, his ability to build and develop his own world of values reflecting it in his intellectual and morally esthetic potential according to his social ideals, perception of freedom, justice, truth, and his feeling of human dignity.

The solution of the problem of definition of such a complex sociocultural phenomenon as spiritual lumpenization of the society can be made through revealing its key "code", which has rather generalized nature. The "code" that is the "genotype" of the concept is understood by the author as spiritual lumpenization-like behavior as a certain set of consciousness and behavior traits based on an "inverted" system of values. In a lumpenized society, not a personality is the actor, but a "crowd-man" and not a citizen, but a subject, for whom the personal self-fulfillment and self-actualization is not a vital necessity.

Accordingly, spiritual lumpenization can be treated as a motion of the society to primitive spiritual existence through spreading "routine rationalism" in the system of values (thingism, egoism, vulgar pragmatism, etc.), decrease of the level of morale, deformation of behavioral and communicative social practices in the circumstances of the "challenge of times" [13].

According to the author's interpretation, spiritual lumpenization is considered a process of reduction of the spiritual potential of a society associated with primitivization and impoverishment

of forms of spiritual life, devaluation of supreme spiritual values, collapse of spiritual ideals in the spheres of culture, education, science, art, and creativity, and threatening the spiritual security of the society.

Thus, spiritual lumpenization is a process of downfall of the spiritual culture and the spirituality of the society, which is displayed in the world of values, in behavioral and communicative practices, life strategies, and identification paths. The cleaning and parenting role of culture is being lost. A person of a "crowd society" falls down from the heights of the creative personality existence to the spiritual routine of mean individual existence.

The problem of spiritual lumpenization is a constant determining the content of sociocultural communications of modern Russia. It is no coincidence that the socio-philosophical and sociological theories start paying more and more attention to the necessity of ensuring spiritual security of the society in the circumstances of globalization [14].

The socio-philosophical approach allows substantiating the general characteristic of spiritual lumpenization as a phenomenon included in the general mechanism of historical development and the properties of social development of the society [15]. Spiritual lumpenization in the system of interconnections and interrelations threading the social reality functions under its own regularities. The definition of specific forms of its displays in their historical movement and relatedness with the progress of the social process allows revealing more closely to the topic and more meaningfully the specific peculiarities of such displays.

In the transforming society, we are observing the decrease of the protective threshold of ethical and legal mechanisms of social control ensuring the stability of the moral cornerstones of the existence and the consciousness of the society, which results in weakening the professional morale in the spiritually practical sectors of the system of social reproduction. Cognition and interpretation of spiritual lumpenization taken in conjunction with the socio-historical process determines the importance of methodological directives, principles, and grounds of analysis. Their identification is based on postulation of the complexity and inconsistency of the phenomenon of spiritual lumpenization.

The author's approach to the study of spiritual lumpenization is based on the following provisions:

1. spiritual lumpenization is an ideological construct that exists due to the value-related content of this concept, as it concentrates in itself the

negative characteristics of existence and the evolution of the spiritual sphere of the society;

2. spiritual lumpenization is a real-life phenomenon in the sociocultural reality of the Russian society, which phenomenon manifests itself in the diversity of particular forms of displays and threatens the spiritual security of Russia.

Accordingly, the following parameters are the basis of the proposed research construct.

First of all, it is the revelation and the characterization of the determining factors (causes and conditions) of spiritual lumpenization of the Russian society.

Secondly, it is the dynamics of values, the loss of life sense references, and the spiritual alienation.

Thirdly, it is the forms of displays of spiritual lumpenization in the social practices of the Russians. At that, the context of combination of the logics of studying the globalizing world and the "challenge of times", on the one hand, and the logic of studying the spiritual lumpenization in the space of routine, its threats and risks, on the other hand.

As a result, the conceptual basis of the research of spiritual lumpenization includes the following parameters of the research of its displays in the Russian social reality: the determining factors of spiritual lumpenization of the society; the forms of displays of spiritual lumpenization in the circumstances of sociocultural changes and in the course of implementation of social practices in the spiritual sphere; and the dynamics of the society values accompanied by the loss of life sense references and spiritual alienation.

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