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Person's Spiritual Being in the Context of the Cossack Life-long Learning

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Abstract

This article considers liberalism as an ideology that contradicts traditional morality. The authors have distinguished the problems of personal being in the conditions of liberalism. In this regard, the "Cossack upbringing" is presented as a way to confront the liberal ideology, form and develop the personality of a true patriot and citizen.

Keywords: *Cossack upbringing, personal being, spiritual and moral aspects of a person.*

1. Introduction

The current state of anthropological and philosophical sciences in the perception of the spiritual and moral principles of human existence is inseparable from the problem of good and evil that cannot be solved on the basis of polar personal being. The latter is reflected in the concept of human rights.

Nowadays different worldviews are constantly fighting in every state and international affairs. This struggle reconsiders the entire system of human relations to the spiritual being of an individual and society. Since the last decades of the 20th century and the first years of the 21st century national and cultural characteristics have been actively "promoted" as outdated concepts. In recent years, this trend has become less evident under the influence of crisis phenomena in the world globalization, i.e. it has "slipped" [7]. However, the moral achievements of humankind are also being reconsidered. In a rapidly virtualizing reality, the concepts of good and evil become eroded, i.e. "white" easily becomes "black", and vice versa. This tendency can be clearly seen through their comparison with the high spirituality of traditional doctrines (Judaism, Christianity, Islam), as well as the Eastern philosophy and its cultural teachings (Hinduism, Buddhism, Chan Buddhism, etc.). It works like the Theater of the Absurd when every notion that was traditionally understood as "evil" suddenly becomes "good", and vice versa. Lies are perceived as the truth, a sin is thought to be a virtue. Good and evil switch their places, and the latter invents its own idea of "goodness". Thus, moral relativization and degradation are turning into an increasingly dangerous disease of humankind.

Considering the above-mentioned facts, the authors can conclude that there are certain manipulations with the spiritual and moral sphere of human beings (especially in Western Europe and North America), which result in the replacement of moral regulation with legal norms. At the same time, legal regulation mostly serves the needs of "globalization" in the system of international relations. For instance, one can point out the priority of international laws over national legislation in relations between different states [5].

These peculiarities are connected with the ideology of liberalism having its origins in the European Renaissance. Liberalism is "the absolutization of a human being" and "putting a person into the God's shoes" [9]. It focuses on personal values, human right to self-realization, acceptance of one's individuality, including spiritual individuality [10]. Currently, liberalism has turned into libertarianism that is intolerant of other worldviews and traditions [8].

The contradiction between the imposing cult of "global tolerance" and the intolerance of the modern "Western consciousness" to traditional values is gradually increasing [4].

2. Conservative Approach in Education as a Basis for Preserving Traditions in Society

Representatives of traditional sexual, religious and other "major" groups should not only be tolerant of the values of these "minorities" but also consider these values as "generally accepted norms", promote them, etc. Otherwise, it can result in "public contempt" and even civil or criminal prosecution.

Modern Western liberalism is being actively introduced into the Russian national mindset. In response, there are tension, instability, ethnic and social polarization in the Russian society. This period is marked by the change of one's spiritual and moral compass, values and traditions that can be defined as "a break in continuity". Most young people cannot find the common ground in determining the correct and constructive social behaviour and make the choice of life guides [1, 5].

Therefore, a person's spiritual and moral development is of particular importance today. This type of development is based on national interests, historically established cultural values, selfless service to one's homeland, respect for national traditions, concern for senior people and children.

The "infiltration" of Western liberalism into the public consciousness of certain nations, including the Russian one, goes through the following stages:

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- tolerance (a tolerant attitude to non-traditional forms of being of individuals and community representatives);
- the acceptance of "non-traditional" values and behavioral patterns of certain social groups as a norm, and the securing of civic and other rights of "non-traditional" minorities;
- the promotion of "non-traditional" values and behavioral patterns of certain social groups in the public consciousness (the propaganda of the values and lifestyle typical of "non-traditional" minorities)
- punishment: civil and criminal prosecution of those who do not accept or resist "non-traditional" values and behavioral patterns of certain social groups.

Analysing the spiritual and moral orientation of the Russian youth, as well as the legislative base, the authors of the article can conclude that Russian society is currently at the second stage of "accepting" Western liberalism and is ready to move on to the third stage. To preserve the Russian self-identity and state sovereignty, it is necessary to confront the propaganda of the "Western way of life" and its liberal values.

Propaganda means popularization and distribution of political, philosophical, religious, scientific, artistic or other ideas in a particular society through oral speech, media, visual or other means of influencing the public consciousness [16].

This propaganda aims to nurture an immoral person who later forms unscrupulous social groups and society as a whole [6, 12, 15]. It should be noted that immorality is a special phenomenon characterized by self-sufficient psychological content. This representation of propaganda reveals boundless possibilities of psychological manipulation.

The above-mentioned facts emphasize the need to create a system of spiritual and moral education based on the culture, traditions and identity of the Russian nation (not only ethnical Russians but also all peoples and nationalities living in Russia and forming the Russian nation).

3. Features of Cossack Education

The Cossacks are a militarized union of people who adhere to the traditional system of values and are carriers of a certain ethno-social culture. The work of the Cossacks, first of all, is aimed at protecting state interests. Despite all the adversities and shocks of the 20th century, the Cossacks have preserved their identity and united both traditional and modern spiritual values in themselves. The Cossacks represent all the positive things typical of the Russian history and culture [7].

The Cossacks belong to a fairly ancient culture dating back centuries and form a unique educational system that is an inseparable component of the Cossack culture. This system is based on spiritual Christian traditions and is oriented towards community service [2, 3]. The continuation and development of these traditions in the sphere of education and upbringing is the most important objective. The opposition to the Western liberal ideology should be formed and implemented within the framework of this challenge. The authors of the article note that the problem under consideration can be solved through life-long learning. The ongoing training based on the Cossack traditions and worldviews leads to a persona's complete education. In this case, the following results can be achieved:

- Forming readiness and the ability for spiritual development, moral perfection and self-esteem, as well as understanding the meaning of one's life and behave in an individual yet responsible manner in the modern world [11];
- Forming patriotism, love for Russia, their homeland and native language, readiness to serve their motherland through military and civil affairs, personal responsibility for the fate of Russia and faith in the great future of the country;
- Forming the Cossack spirit – a modern personality embracing such qualities as courage, military prowess, the will to win, diligence, sacrifice, the faith in God and Great Russia [7].

The aforesaid is the cornerstone of the Cossack life-long learning developed at the K.G. Razumovsky Moscow State University of Technology and Management (First Cossack University). This concept realizes the dynamics of a person's spiritual, moral and intellectual development in the context of general education and professional training [3]. Thus, the Cossack life-long learning starts in early childhood in pre-school educational organizations, continues in school years in the framework of the Cossack Cadet corps, Cossack courses, etc., becomes multidisciplinary and multidirectional at the stage of secondary and higher vocational education, acquires the highest qualification degree in postgraduate and doctoral studies, occupational retraining and advanced training [15].

The basic principles of the Cossack life-long learning are as follows: Orthodoxy, statehood and patriotism. These principles make up the basis of the Cossack mindset. In addition, the Cossacks have always been regarded as defenders of the Orthodox faith, state and national sovereignty [12].

The above-mentioned principles are based on "Orthodoxy". The Cossacks have been Orthodox Christians for a long time. In fact, only Orthodox Christians could become the Cossacks. They consider Orthodoxy not just as a religious teaching, a set of dogmas and canons presented as commandments, but an integral system of world perception formed throughout the history of the Cossacks. Indeed, it is difficult to imagine the Cossack troops without the spiritual Orthodox worldview [1, 2].

The Cossack mindset is based on "resistance to evil by force". Only a person who has realized the need for sacrificial heroism in the name of defending the faith is capable of identifying "good" and "evil", and assuming the great responsibility of suppressing the latter. It is no coincidence that one of the essential principles is the moral value of the Cossack life – "There is nothing higher than the love forcing to give one's life for friends!" [12].

4. Conclusion

To sum up, it should be noted that in Russia the educational process based on the historical and cultural traditions of the Cossacks is gaining popularity. It is planned to develop projects for the introduction of a network of Cossack educational organizations, starting with kindergartens, then schools, professional institutions and universities. The education system based on Cossack principles will help to form people ready to defend and protect the interests of the country, to manage state institutions and enterprises.

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