«Digital reality» and youth values

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Abstract. The main problem that runs through the article is the problem of assessing the ongoing changes, identifying their positive and negative sides, for which a dialectical approach is used. The authors analyze the pros and cons of immersing a modern person in the information environment, emphasizing both its convenience for life and the reduction of communication. The market-economic nature of the information environment is considered, but against the background of the assertion of its progressiveness, the manipulative and controlling functions of the "information Big Brother" are demonstrated, the question of the relationship between external control and morality is raised, while emphasizing the importance of moral values. The authors further criticize the "new ethics" actively pursued in networks, which presupposes the domination of the minority over the majority, point to the value of democracy and the importance of preserving historically established identities, including the identity of male and female, and advocate taking into account the biological component of man, which is also part of his nature. Emphasizing the deep connection between globalization and glocalization, the authors affirm the value of patriotism, which does not interfere with communication between different cultures. A solid place in the article is given to post-secularism in the era of digitalization. The article rejects the ideas of cyborgization, and calls for a careful and balanced approach to change, realizing that in a situation of the present and today's values organically grow from the past.

1 Introduction

The problem posed by the conference and the section that we have chosen for the report is quite new and does not have a long tradition behind it. This is the question of how teachers and mentors should orient their students against the background of rapid changes in everyday life, lifestyle, communication methods, globalization processes, increased manipulation and control, as well as the phenomena of the "new morality". Of course, the topics of digitalization and globalization, the fifth and sixth technological orders, robotization, new gender issues and issues of the role of minorities were considered by many authors, including in Russia, such as M.S. Agafonova. [1], M.G. Delyagin [2], V.L.

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Inozemtsev [3], H. Kriesi [4] and others. In Western literature, the theme of rapid technical and technological changes and their consequences as early as the twentieth century was represented by the names of D. Bell, M. Castells, E. Toffler, J. Naisbit, F. Fukuyama. Of course, as scientists and educators of Russia, we look at the problem from our own sociocultural positions, while striving to take into account the points of view of our partners in international dialogue. What is the main pain point in comprehending the rapid dynamics of the 21st century? In our opinion, this is the identification of the pros and cons of the new processes, as well as the understanding of those relatively "neutral" transformations that have not yet received a clear assessment. Depending on the assessment – the interpretation of the pros and cons, we can offer our audience ways to relate to them and those behaviors that each young growing person needs or desires to implement in his life. That is, our psychological and teaching task is to help young people in correcting the meanings by which they are guided in building their life path in the "era of changes". The method for analyzing the situation is philosophical reflection, capable of seeing contradiction as a source of social dynamics.

In our opinion, starting such work, it should be emphasized that the generic characteristics of a person during the deployment of the fourth production order do not change: we are still sociobiological beings, our essence is practical activity, labor, the creation of the world of culture, we are men and women, who are capable of loving each other and producing offspring, and we all want happiness for ourselves, which includes mutually pleasant communication and creative states. The Russian poet Andrei Voznesensky once wrote "All progress is reactionary if a person collapses." And we agree with that. From here follow those guidelines that we can give students, assessing the ongoing changes. Let's consider the problems point by point.

2 Hypotheses. Materials and methods

The digital environment represented by multidimensional sites and social networks is in many ways the realization of a long-standing human dream of overcoming space and reducing time in order to come into contact with both new and close people, as well as work and create without leaving home ("Electronic house" as a place of work was predicted in the twentieth century). The experience of the coronavirus pandemic, when many citizens of different countries were trapped in their homes, on the one hand, gave both young and old a new experience of contact through forms such as Teams and Zoom, not to mention good old Skype. Facebook and Whatsapp gained growing popularity during the period of forced "imprisonment" of people. The exchange of short messages and pictures, small videos made communication wide, frequent, arbitrary, such that it is carried out as if by the way. It is largely conditional and symbolic in nature, representing something like a hello "I am here!", "I remember you!". People send many such greetings and, it would seem, loneliness, which is so typical of modern civilization, is overcome by this. Moreover, the systems of "farsightedness and distant hearing" have been and continue to be taught recently, professors are giving lectures, students are asking questions.

At the same time, communication at a distance, which violates the principle of "face-to-face" (A. Schutz), turns out to be partially flawed. The contact is realized incompletely (it is impossible to feel another person, to feel it as a whole in all the richness of its direct manifestations), and this is manifested both in the personal exchange of "greetings" and in the training sessions. In personal correspondence, as a rule, phrases are short, information is presented succinctly or visually. Here, almost everyone has no punctuation marks, speech becomes impoverished, the laws of the written word are violated. Emoticons take on an increased role, since it is otherwise impossible to express emotions, and in writing they are often incomprehensible and misinterpreted. Learning classes, it would seem, have solid

advantages: there is no need to get far in the cold or in the rain, and there are more students in the virtual classroom than in ordinary classes, where not everyone gets there. However, the specific effects of a webcam partially showing a person often lead to a reluctance to turn on the camera at all, and classes take place in voice mode. This means that the teacher and the student do not see each other at all, which, of course, makes it difficult to check the quality of preparation and even more difficult to take exams when they are not limited to tests. In addition, I do not want to use technologies based on increased control, when any movement and gaze of the student is recorded. The real exam, especially in humanitarian subjects, is a free, friendly conversation, which is difficult to take place on-line.

It is widely known that "digital communication" on dating sites or just on Facebook is often fraught with deceptions, it turns out to be too easy, unnecessary, playful. While one party (for example, a girl who is looking for a worthy gentleman or a woman who wants to get married) takes this communication seriously, her invisible "digital" partner may expose other people's photos, introduce himself as someone who is not who he really is, and doing this online is much easier than in person. There is also such a minus of network communication as a slight slip into a familiar tone, strong expressions, and even insults. True, what is called a "ban" is a plus, when a person can be easily removed from the sphere of his communication and never again intersect with him. However, one way or another, the successful overcoming of distance and the speed of communication significantly impoverish our communication, and in some cases, especially in adolescents and young people, cause a significant violation of the ability to communicate. It seems to an avid gamer that a person, just like the hero of the game, has many lives, and therefore he is able to kill another without hesitation. His sense of reality atrophies. But the one who communicates in the network without getting out, sending those or these "to the ban" and inventing masks for himself, also to a large extent breaks away from reality and loses the skill of ordinary communication. Hence the need to orient young people towards the preservation and cultivation of live communication, in order to avoid sociopathy and artificially created autism, going into a "fantasy reality" that happens to some enthusiastic gamers who confuse life and "virtual". It seems that the historically established forms of pastime, walks, holidays, when living people really get together, discuss something, can, with appropriate permission, touch another person – this is an important modern value.

3 Results

Digitalization gives gigantic scope to the market, and this stimulates and diversifies the world economic life, creates new opportunities. The possibilities of a digitalized market can be attributed to the phenomena of social progress. However, the "digital environment" is associated with persistent supervision of each individual person. Everyone is already well aware that a like made on a specific issue causes an avalanche of information on this very issue. You do not need it for a long time, but the watchful eyes of the "neural network" continue to supply you with the requested information. Orwell's Big Brother is watching us. Moreover, this is the "market Brother" who certainly wants you to buy, buy and buy, without a minute's rest. Hence the expansion of advertising, various types of manipulation in order to win over to purchases. However, digital surveillance is not limited to the economy. Political agitation in various forms, the creation of informational events and "informational reasons" for some scandal, outright fakes, but made with high quality and professionalism – this is also part of the "network life".

Fig. 1. Total population in the world and% of people using mobile devices, internet and social media.

The scale of this impact on consciousness has become truly global. The system of sites and social networks simultaneously covers a wide range of people in different countries, imputing both product offers and ethical and ideological attitudes. There is a certain stamping of the worldview and existential preferences. Hence the need for any person to preserve their own original view "from their place", to be able to show reasonable distrust, skepticism. The value of criticism and healthy analysis is in demand, especially for the younger generation: trust, but verify. The process of this rational assessment of what is happening in the "information space" also includes an ongoing dialogue with friends, colleagues and acquaintances from other countries and from other continents. Such a dialogue allows us to understand the real state of affairs and find like-minded people.

However, there is another side of this digital system of social control, which is becoming more widespread in the world. This is already direct control, when a person is tracked both by his location and by the nature of his activity. Since almost all management and banking moments now pass through the digital form, it is not difficult to control both the income and expenses of people, and in general all the ins and outs of the individual. The intimate-private sphere with its particularity disappears. And if in the area of the market there is a situation "everything is for sale", then in the area of personal existence there is a situation "everything is for show", "everything is visible through and through". Secrets and mysteries become thing of the past. This has both pros and cons. On the one hand, this makes it easier to find criminals and violators of the order, on the other hand, it turns out to be an invasion of privacy, deprives one of the freedom to "be opaque".

How does this situation affect the phenomenon of morality? Does it not turn out that morality should be abolished altogether, since the new humanity is completely controlled from the outside, like a puppet pulled by strings. Figuratively speaking, in every corner there is an electronic teacher with a rod and a policeman with a baton who monitors behavior. In this respect, the Chinese system of social points is interesting, where rewards and punishments from the state follow precisely the point assessment, which is obtained, of course, with the participation of mass informatization. However, it seems to us that the so-called "electronic concentration camp" does not abolish morality. Firstly, in order to get those points, one must behave in a socially acceptable, adaptive manner, and this requires personal self-control, which is only recorded by information systems. In essence, you can violate accepted norms, but responsibility in this case will look like a deprivation of any benefits, which in fact has always been without electronic networks. Secondly, information

networks, at least neuro-, at least some other, can break down. So, the electricity was turned off due to the disaster, and there is no "Big Brother", but you still need to communicate and not kill each other. Then morality fully enters into force, in which no one watches the little man, no one threatens or punishes, and the person controls himself. That is why it is necessary to educate in our students morality, humanity, kindness, generosity, courage and other completely traditional values that have developed in the course of human history.

Of course, it is very difficult to bring up something in adults who, in essence, have already developed in the earlier stages of their lives. Morality as an inner need, moral feelings, sympathy and empathy as their basis are laid much earlier, when, according to popular wisdom, "the child is still lying across the bench". However, studying at the university, reading courses in philosophy and ethics, cultural history and literature, personal conversations with students, general scientific research and public affairs – this is the field in which humanistic moral attitudes are strengthened and receive a conscious basis. Of course, these moments cannot be expressed in points, since not everything qualitative can be expressed quantitatively, but if points suddenly become inevitable for electronic-social assessment, then internal morality will certainly be highly appreciated, thanks to reasonable and good deeds.

Modern electronic media, as representatives of the "world information empire", quite widely implant today the ideas of a "new ethics" rejecting what were the regulators of assessments and behavior in past eras. The novelty concerns politics, gender relations, and assessments of the past [5]. This, it seems to us, is a kind of attempt at a fairly violent revolution in terms of existential issues that are urgent for every person. The "new ethics" we conditionally call it not so much democratic values (democracy is the rule of the people), but the values of narrow social groups that are persistently promoted in the information field. This is the desire to "turn the social pyramid" and try to dictate to the majority the aspirations of the minority. This is, in a sense, "social idealism" in the spirit of J. Locke, who believed that a person is born as a blank slate, and society can write any of its letters on it.

Of course, society is very influential, but one should not forget that gender births arose not from someone's fantasy, but from objective, including biological, or rather biosocial, circumstances. Man is a biosocial being, and there are many things that he does not choose, for example, to breathe oxygen or carbon dioxide. Nature and God arranged us in a certain way, and no matter how we develop, we cannot become "completely different", because then we will not be human.

In this case, it is not important for us what forces and financial resources are behind the desire to eliminate the natural, both biological and social, division of people into two different sexes, which ensures the reproduction of mankind. Just as we are not interested in the reason why in the last period of time some peoples are imputed guilt before others by propaganda, and at the level of distant ancestors. And at the same time it is proposed to eliminate all differences between people, so that all become the same, literally "to the same person". Let us refer this to the "antics of history" to the utopias or dystopias that have burst into the information space. But it is important for us to teach our students to be sensible and conscious about such tendencies. To destroy is not to build. To cross out the established and already quite strongly reformed gender relations in the twentieth century, to make the primary secondary is a matter of destruction, not creation. Similarly, the exacerbation of age-old conflicts between peoples and races, an attempt to induce some to repent, others to take revenge, and at the same time roughly mix different cultures is a highly controversial political achievement. It seems that it is necessary to orient young people, firstly, to support democracy as a large-scale collective expression of will, and, secondly, to respect for the "values of humanity" (a normal family, love, children) with an emphasis on preserving their own ethno-national and social traditions, way and order of life.

Another's otherness (gender, ethnic and any other) should be treated calmly and favorably on the principle "love your own and respect someone else's". Tolerance is a wonderful thing, and it would be inhumane and immoral to persecute individuals and groups that are otherwise. They should be variant, because we are all different. But none of us is also obliged to become so "different" and lose our own identity. And in this respect, it is worth every time to clearly outline the boundaries of tolerance: you must not succumb to someone else's pressure, which seeks to destroy or devour us ourselves. In sociobiological issues, it is impossible to let the momentary "trend of the times" topple the foundations of social life, the origins of human reproduction. Our own identity is also a value. It is difficult to agree with the thesis that the Other should always dominate (another person, another society, another worldview). Why, actually? "Tolerance without shores" with surrender to Others is suicide.

4 Discussion

It is quite obvious that digitalization is one of the sides of globalization, which also has centrifugal tendencies within itself, called glocalization [6]. This is a definite opposition to the depersonalizing dictates of international corporations, including media giants. Glocalization is the assertion of the development of each country as having its own statehood, this is the maintenance of the uniqueness and originality of autochthonous peoples, and such uniqueness is experienced as an enduring value. Therefore, while encouraging an active interest in other cultures and the desire to communicate with them, we believe it is necessary to educate patriotism, which is not at all outdated and in principle cannot become outdated. And if in our last thesis we affirmed the need for a careful attitude to the common human experience, which teaches us to maintain many valuable and humane traditions, then in this case we are simply talking about love for the motherland. This love in itself is a great value and great joy, which gives a person a powerful sense of support in life. Therefore, the homeland, when it is in danger, is voluntarily defended with arms in hand. Our students are adults, responsible people, and should, among other things, feel responsible for the country in which they live.

One of the important attitudes that can and should be given in pedagogical and psychological work with young people is the attitude to strive for social justice. It is not only convinced Marxists and socialists who call for it, we can read the call for justice in the last speeches of Pope Francis: "The goal of economic development should not be to concentrate wealth in the hands of a few," writes the Pope. "It should ensure" human rights - personal and social, economic and political, including the rights of nations and peoples". The right of some to free enterprise or market freedoms cannot be higher than the human rights and dignity of the poor, or, which is also important, respect for the environment, since "the one who owns a part of it is placed only to manage it for the benefit of all" [7]. We are talking about the understanding by modern young people of the huge stratification of humanity, which with technical progress only aggravates, threatening to turn into a confrontation between a very narrow group of elites who own endless energy, information and financial resources, and "everyone else" whose life will turn into a squalid existence controlled skillful manipulators. This tendency is still seen as objective, but since nothing objective happens in history without human will (Karl Marx), new generations must clearly understand what is happening and take feasible steps to establish a more just social order. Of course, we are not talking about revolutions, but there is a saying "a drop wears away a stone," and adherence to justice at all levels can and should become the business of many who are just entering life today.

The information age is extremely rapid, the processes of robotization, the displacement of many people from the usual forms of production force those who work with students to

focus on the ability to accept changes and, in the best sense of the word, adapt to them. The task of a teacher and a psychologist is to give young people an orientation towards a practical combination of fundamental moments and moments of subsequent novelty in their studies. Those who have a solid foundation of knowledge and a lively mind are quite capable of restructuring in the course of their activities in order to have employment, earnings and vital interest. The swiftness of change is not a value, but one must accept it and learn to get along with it.

A special topic for the value orientation of new generations is the question of the transcendent. In Ch. Taylor's large monograph, we see a different approach: secularization means, on the one hand, the departure of religion from "public spaces", that is, the separation of the church from the state, family, upbringing, and on the other, the disappearance of real faith in the transcendent, the reduction of the world only to its empirical side. Taylor himself writes about this as follows: "... I intend to describe and trace the process of change leading us from a society where it is almost impossible not to believe in God, to a society where faith, even for the most solid of believers, is only one of the open for human choice of possibilities" [8]. That is, an informational secular society is a society where people live "like unbelievers," which means they shy away from looking for that "place of fullness and strength," namely, the transcendental, which serves as a source of energy and inspiration for those who believe in a higher principle. In this case, "there is no God" means not only that "everything is permissible", but, above all, that "a person is abandoned, he has nothing to rely on either in himself or outside" [9]. Talking about "secular society" assumes that people rely only on themselves, on their political, moral and other ideals, and we will talk about secularity in this sense.

It should be noted right away that in fact, society has never been "completely secular". Even in the second half of the twentieth century, in which "post-Christian Europe" was taking shape, there was a powerful layer of traditional Christian religiosity, but also a huge ocean of Muslim, Hindu, Buddhist, Judaist and other religious cultures. The "secular age" was secular only in its "leading trends", secularism in the sense of irreligion and unbelief embraced an industrial and emerging post-industrial society, while in many countries no collapse in matters of faith was observed, although at the ordinary level people at all times often deviated from religious commandments, focusing on momentary worldly interests. But what, then, is the "post-secular world", the "post-secular era"?

In our opinion, the modern world can be called "post-secular" (a term actively used by J. Habermas) because the tendency of disbelief recorded in developed countries in the last century has begun to decline. This is obvious not only due to the fact that new generations often turn to the faith that is traditional for Europe and Russia, but also in the tendency to switch to another, long-established faith (for example, to the same Islam). Post-secularism is also expressed in the fact that against the background of atheism instilled in the masses, sometimes from childhood, a huge variety of new types of faith have arisen, in which people's gravitation towards the transcendent is clothed. In our opinion, the conclusions of sociological researchers [10] about the persistence of the secularist tendency due to small church attendance and refusal to trust in Christian God are incorrect. Let us take a brief look at the forms in which there is now a "striving for the otherworldly", the desire to gain support and somehow relate to the "supra-empirical spheres". Traditional religions are preserved in the world, which have their flock and exist both in a strictly traditional version (Orthodoxy, for example, or Islam) and in a modernist version (Catholicism, Protestantism). This means that people attending temples and services, even if the role of following rituals and the tendency to identify with their culture is high in their behavior, nevertheless turn to the transcendent in its historically formed "informational" version. At the same time, there is an interesting tendency to go beyond the narrow confessional view. Sociologists note: "It is natural that from 50% to 80% of Orthodox respondents agree with

the statement that" it is necessary to promote the unification of all Christian churches and organizations to preserve Christian values in the modern world and Russian society". It is curious that this ecumenical thesis is supported by 32% of Muslims from Mordovia and 26% from Bashkortostan. Consequently, a third of the Muslims in these republics have a religious tolerance towards Orthodox believers and their social institutions" [11]. That is, traditionality is partly blurred within the tradition itself, but there is a tendency in the spirit of Daniil Andreev's "Rose of the World": the transcendent is one and universal, it is one for all.

The emergence of new religious movements: Krishnaism, various versions of paganism, various kinds of sects and "white brotherhoods", such powerful organizations as Scientologists, which have a great influence even on politics and social life. The researcher of new religious movements (NRM) writes about the comprehension of this trend of modern faith: "The bulk of the literature on the topic appeared in the West, where religious scholars, sociologists, psychiatrists and politicians a quarter of a century earlier than in Russia faced the problem of NRM. In the context of the contradictions of modern capitalist society and mainly youth protest movements, they are considered in the works of scientists from the USA, Germany, Great Britain (G. Adler, E. Benz, F.-W. Haack, W.Z. Laqueur, P. Tillich). American scholars N. Sokh, F. Daner, R. Enroth, T. Roszak considered NRM as cults that arose as a result of the influence on traditional religions of the Eastern religious and philosophical systems of Krishnaism, Zen Buddhism, etc. The works of F. Sonntag, T. Merton, P. Carrington, J.R. Wallis were devoted to the analysis of specific directions of NRD. Sociological and religious aspects of this phenomenon are studied in the works of A. Barker, R. Bella, D. Bell, P. Berger, D. Bromley, R. Lifton, B. Wilson, R. Ellwood and others" [12]. That is, the issue has been discussed and comprehended in the world for a long time, and no matter how we criticize NRM for their dangerous nature, for their uncontrollability, inclination towards authoritarianism and destructive cults, they themselves are not just a reflection of the socio-cultural crisis, but also an expression of people's craving for the transcendental during the period when the old forms of communion with it began to become obsolete historically.

Finally, the third evidence that the modern world is returning to the idea of the transcendent is the great popularity of mystical-esoteric teachings, which do not imply any cult, no church, no worship and no unification at all, except for unification in the idea of a "higher principle". "Marginal religiosity" [13]. "Parareligiousness" [14], "faith without religion", "spirituality" – these are various names for referring to the transcendental, which does not fit into the traditional idea of religion. Therefore, in a sociological survey, involving a conversation about going to church, confession and knowledge of the "symbol of faith", a supporter of "para-religious views" will be understood as an unbeliever, non-religious person with a purely secular consciousness. And this while he can study the works of Blavatsky, engage in meditation, trying to "merge with the Absolute" and use magical-psychological practices to influence circumstances. But no one asks him about his spiritual quest! It is simply measured by the yardstick of the traditional faith, which is associated with a church or sect. The sheer scale of dissemination of mystical-esoteric ideas, preaching "other" in comparison with the church transcendental, can amaze: bookstores are inundated with occult literature, the Internet is full of sites with the same subject – they are watched and read. To see the "post-secularity" of the modern information world, it is necessary to revise the very concept of religiosity. Its meaning is much wider than what is customary to invest in it. The postsecular world is a world where people relate to the transcendental in a thousand ways, inventing new ways of relating to it and interpreting the old ones [15]. And while educating our students in the spirit of science, we should not prevent them from satisfying their spiritual needs, turning to different forms of the transcendent, because God and morality do not become obsolete, but only acquire new cultural images.

Our previous point in some way repeats what we started with: it is very important to emphasize for young people the value of the human. This means that both the biological foundations of a person, and cultural traditions, and the individual face of each country and people are valuable. Cyborgization projects and the transformation of a person into a technical monster, of course, can stir the imagination, but they cannot be a reasonable task. On this path, there will still be many problems and misfires, and it is very important not to lose what we have today, what God gave us, or evolution, or both together.

5 Conclusions

The question of the worldview, ideological and cognitive orientation of new generations is a question largely open to the teachers themselves, who are also participants in the era and are experiencing all the perturbations of informatization and transitions between technological paradigms. But it seems to us that the main guideline for all participants in the events should be a sound and rational attitude to the combination of the new and the old, the rejection of radical decisions and impulsive impetuous, a balanced and analytical attitude to what is happening. New value orientations can organically grow only on the basis of old ones; they cannot arise out of nothing, out of someone's feverish imagination. If we recall G.V.F. Hegel, then development proceeds in a certain dialectical-logical way, there is an internal orderliness in the world, and any synergetic processes that I. Prigogine tells us about are temporary and transitional chaos, important, but not permanent. And if now we are going through a largely chaotic period, then our common task is not to forget for a minute about the deep, historically matured orderliness. Our business is to help it, and it will still make itself felt.

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