

# The Problem of "Alienation" in the Spirituality of the Youth of the World

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**Annotation.** Socio-political changes in the country, opening up the possibility of direct appeal to forbidden topics or to supposedly non-existent phenomena of socialist reality, expand the research field of psychology and make it possible to abandon the Aesopian language in science. The rehabilitation of names entailed the rehabilitation of scientific concepts and terms that qualified as bourgeois. One such concept is alienation. It became obvious that the phenomenon of alienation is by no means the prerogative of the "Western way of life" on the grounds that K. Marx, especially in his later works, used this concept to characterize alienated labor in antagonistic class societies.

**Keywords:** youth, spirituality, value orientations, the crisis of spiritual life, the spiritual life of society.

## Introduction

The line of studying alienation in the spiritual life of society is continued in existentialism and is associated with the names of K. Jaspers, M. Heidegger, A. Camus and others. Existentialism is inherent in the original opposition of the self-existence of the human person and modern society alien to it. According to K. Jaspers, for example, when analyzing his actions, a person should proceed from one criterion: whether he retains his originality, originality in them, whether he remains himself in them, whether he brings his individuality to the altar of social norms<sup>1</sup>.

The historically established internal dichotomy of the very term "alienation", arising from the German *Entfremdung* - "distance", "separation" and *Anomie* - "deviation from the law", suggests in the first case the existence of intersubjective relations, when a person feels his disunity with another person, group or society as a whole. As a result, the alienated subject takes on varying degrees of alienation in relation to others, up to hostility. In the second meaning, alienation acts as a rejection, a denial of the law (in the broad sense), i.e. as a denial of moral norms, way of life, socially approved goals, social system, etc. These two meanings of the concept turned out to be basic and relatively independent in the direction of sociological, psychological and socio-psychological studies of the problem of alienation in the West.

## Materials And Methods

Sociologists and social psychologists primarily study various aspects of the alienation of the individual in the conditions of modern society. This is a detachment, isolation of a person, "his reflective departure from the world", "internal emigration", which gives rise to loneliness. This is also the conformity of modern youth as an expression of two tendencies of one process of an identified person and an alienated world. This is also the alienation of the goal, generated by the situation of the goal conflict, when the individual finds himself in the "captivity" of two or more goals that are equally significant for him. This Buridan donkey situation causes neurotic symptoms in the subject. K. Keniston's long monograph "The Minor: Alienated Youth in American Society" is devoted to the problem of alienation and is based on an intensive empirical study of students at Harvard University. Using a wide arsenal of socio-psychological methods: interviews, questionnaires, experiments, etc., the author explored various aspects of the specific phenomenon

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<sup>1</sup> Brief psychological dictionary / Comp. L.A. Karpenko; Ed. A.V. Petrovsky, M.G. Yaroshevsky. M., 2015.

of alienation, understood by him as a rejection, rejection by the individual of social norms and institutions<sup>2</sup>.

## Results And Discussion

Here, identification as an act of putting oneself in the place of another appears in such culturally fixed forms, such as, for example, the church rite of communion, common among Christians, as communion with the divine, which initially had the meaning of literally "taking in" oneself from God. This ritual of "communion with the body of God" and eating ritual animals to acquire their qualities is very common among many peoples. And the well-known customs of fraternization of warriors with the exchange of clothes, weapons, amulets can serve as an example when the mechanism of identification as mutual assimilation appears in culture in such a direct form. At the same time, alienation finds its expression in such rituals as "casting out evil spirits", "shaking off the dust from one's feet", etc. In culture, forms of literal "alienation" of something before entering a new period of life are recorded: hair by women before entering monasticism, burning old clothes and things on the threshold of the house before the new year, etc.

At the same time, sociogenesis reveals the functioning of the mechanism of identification - alienation, not only as divided into elements, but also as a merged bipolar model. Dedicated B.F. Porshnev, the socio-historical division into "they and us" in the psychology of primitive people led to the emergence of psychological categories of pleasure and displeasure, sympathy and antipathy, love and hatred, compassion and indifference, while positive manifestations were initially assigned to "ours", and negative - for "alien". The unity of opposing tendencies is probably the general pattern of the ontogenetic moral development of the personality, and the opposition between them is the source of its development: maintaining a balance between identification and alienation in the specific historical conditions of the formation of the individual ensures the most humane attitude of the individual to another individual in the system for specific historical conditions. "I'm different"<sup>3</sup>.

## Conclusion

From our point of view, a single mechanism of identification - alienation highlights one of the aspects of the internalization of cultural values in the course of personality development. This dual mechanism is based on the process of assimilation to the attitudes and personal meanings of another person, social groups, etc., primarily attitudes, meanings and norms associated with the formation of the self-concept and the moral sphere of the individual. We have to admit that the specific ways and means of this assimilation are practically not studied.

When analyzing the mechanism of identification - alienation, it is necessary to distinguish between three complementary plans for the manifestation of this mechanism in the development of the personality.

1. The ontogenetic plan of alienation acts as a necessary moment in the formation of the child's personality. The child must look at himself through the eyes of others and come to himself through others. In other words, through alienation, the child can see himself through the eyes of another.

2. Functional plan. Alienation appears in the form of alienation of this or that product of an individual's activity through an assessment of the value of the result of this product "for others", and then "for oneself". The actions of "putting oneself in the place of another" and "opposing oneself to another" from involuntary become arbitrary and intentional.

3. Structural plan: alienation of social norms, value ideas, attitudes and experiences of another person, etc. Alienation begins with the primary awareness of these norms, values, attitudes, and then the behavior of the individual from the immediate becomes mediated. In a number of cases, this behavior can manifest itself in the rejection of the norms and values

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<sup>2</sup> Mukhina V.S. The problem of personality sociogenesis // 2016

<sup>3</sup> Abramenkova V.V. Identification - rejection as a mechanism for the development of individuality in ontogenesis // Psychological problems of individuality. Issue. II. M., 2014.

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themselves, in the rejection of the attitudes of other people, in the removal from their experiences and needs, while the structure of the moral behavior of the individual generally changes.

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