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Inner Health of Dagestan Youth: State and Trends

Abstract

We established that the production of social and cultural norms, needs called the inner values of the value-orientational space is the inner activity of the Dagestan youth based on the formation of their inner health according to the results of the study. Empirical evidence showed that the satisfaction of material needs is the motivation for the youth surveyed to intensify activities that threaten their inner health. Dagestan youth is more likely to reject the traditional experience than to absorb it today. Actions of Dagestan students to improve their material needs, which are condemned and punished in a civilized society states a deep inner and moral crisis, the primacy of the material over the spiritual. It has become a departure from the traditional values of Dagestan society and the implementation of Western life values and norms in a risk society, a component of the modern inner life of Dagestan youth.

Keywords: inner health, Dagestan youth, inner values, material values, risk, studying youth.

Issue and the empirical part of the study

There are social risks of varying degrees in any society. They are an attribute for all social

development. All sorts of risks began to threaten the normal existence of society at this stage of the functioning of society (the so-called society of uncertainty and risk). They were having brought

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to an extreme degree of severity. Moreover, these are risks and threats not only of natural-ecological, industrial-technogenic nature, but, first of all, social and inner. The crisis in the socialization and institutional sphere of Russian society is as the source for generates risks and threats to the inner existence (including inner health) of young people. Therefore, we had to study the risks of reducing the inner health of Dagestan students for study of the crisis of the institutions of inner life that today by a low level of effectiveness.

Many the sociologist people say that the deformation of the inner dimensions of society, the loss of the ability to search and reflect on the deeper meanings of social being is the cause of the crisis for institutions of inner life, the risks and threats of inner socialization of youth [1, 179].

Based on the basic conclusion about the inner ill-being of Russian society because of the transformation of Russian society and the main factor in the crisis of its health culture, we should note that several positions related to the inner component of youth's health in scientific studies. Therefore, some positions focus the attention of researchers on the influence of socio-economic factors. Others focus the attention of researchers on psychosocial and explanatory risks in the field of physical, psychosocial, inner, and moral health. Thirdly focus the attention of researchers on the importance of sociocultural factors and institutions of inner life in the formation and dynamics of social and inner health of various population groups (sociocultural approach) [2].

For analyzing the inner life of a person, S.V. Sokolov calls such negative trends in the inner life of society as the ever-growing trend of socio-economic inequality, the destruction of the rigid boundaries between the norm and the abnormal, the rapid pursuit of the young generation for the European way of life, intensifying the spiritual crisis. When social ideals are have destroyed in society, then social and inner norms are destroyed as a means of social regulation of the behavior of an individual and a group, which becomes a source of various social dysfunctions and social risks in the era of the dominance of pluralism. The factor of pluralization in the sphere of social norms and values that has become the factor of a large-scale crisis, first, embracing the spiritual sphere [3].

The deep sociocultural crisis because of the post-Soviet period of the development of Russia and the deformation of the institutions of inner life was expressed in the formation of a vast zone of inner risks in the field of values, needs and norms, which together became the risks of lowering the youth's inner health "the prevalence of material values over spiritual values in modern Russian society led to the loss by most young people of the meaning of life and lowering

psychosomatic and spiritual health" [4, p. 5]. By opinion's O.A. Mitroshenkova one of the threats for the formation of inner health is the ineffectiveness of the institution of the state, its policy and its low correlation of state policy with the declared goals of modernizing Russia. There are the dominance of tastelessness, vulgarity and consumerism in the media, the inaccessibility of many sociocultural and spiritual blessings for the majority of the population in it as well as "the adoption as cultural norms of vulgar patterns that form the undeveloped needs and tastes of the population, especially youth" [5, p. 39].

The empirical base of the study is the author's sociological survey on "Inner health of Dagestan student youth" conducted in the Botlikh, Buinaksky, Derbent, Karabudakhkent, Kazbekovsky, Kizlyar region, Makhachkala, Khasavyurt, Kaspiysk cities in Republic of Dagestan in 2017. N - 936. There are 9th grade – 43,0%, 10th grade – 24,9%, 11th grade – 32,1% by educational attribute. There are up to 15 years old – 35,1 %, 16 years old – 19,5%, 17 years old – 14,1% by age. There are boys aged 15-17 years old – 47,2%, girls aged 15-17 years old – 52,8% by gender. The believers are 96,9% and unbelievers are 3,1% in relation to religion.

Research results

Native sociologists focus on the moral foundations of risk as a necessary element of any choice. In other words, a distinctive characteristic of the sociocultural approach to identifying risks and threats to the inner health of students is the recognition of the fact that risk is socially constructed and its assessment depends on value orientations, which actualizes risk issues in the sphere of inner life [6]. The inner life of the young generation is a complex, integral active-creative process of young people. It is aimed at mastering and transforming the world, creating, preserving, enriching and mastering culture. Human social norms, values and needs are satisfied, produced, develop among students during this process. The inner life of youth is defined as a way of youth reproducing cultural values, which is based on material practices and defines them.

The man is the main connecting principle for the material and inner life of society. He is the subject of both material and inner life.

The dependence of inner life on material life cannot be called absolute in any way. The independence of rational forms of social consciousness speak eloquently about it. So, many different phenomena in the social, cultural, scientific, inner, moral and other areas of life cannot be interpreted only from material life by the M.A. Magomadov's opinion. For example,

nuclear weapons programs or the cloning of living organisms by scientists, which require huge financial costs, are in no way conditioned by the actual material needs of society. All this testifies to a global problem associated with the transition to a post-industrial (informational) society. Modern humanitarian scholars (culturologists, social philosophers, sociologists, etc.) see the transformation of the inner life of society, on the one hand and on the other, the moral, psychological, cultural and spiritual transformation of man in this problem. It leads to risks in the inner health. The moral-psychological and inner transformation inevitably leads to massive mental disorders of various segments of the population, and above all, youth, as a particularly vulnerable group. The result of the transformation of the young person's personality is a tendency to deviation and addictive behavior, social aggression, hopelessness and social apathy, a cult of the psychology of consumption, inadequate perception of the surrounding reality, the predominance of material primacy over the spiritual [7].

The development or underdevelopment of the principles of spiritual health in Dagestan students demonstrates the permissibility of certain actions in order to obtain material benefits and improve their material condition. To establish a correlation of inner and material values as well as inner trends and frameworks existing among the youth of the modern Dagestan society, beyond which the respondents will not go beyond any conditions are important for us. The results of the answers to the question "If you have the opportunity to receive material benefits, what would be more acceptable for you from the following options?" show the following not very attractive view by our study. In particular, there are more than half of the respondents for "resale of goods" (61,1%). There is the share for "marriage of convenience" (32,3%). There are no big differences by gender (31,7% of boys and 32,8% of girls). Every eighth respondent (11,8%) is ready for "physical proximity for money" among respondents. Their share is almost two times higher (14,4%), compared with girls (8,6%) among young men. We can conclude that Dagestan female respondents, in comparison with boys, show a negative attitude towards the possibility of "entering physical proximity for money" despite the difficult financial situation and dissatisfaction with them. 12,0% among boys and 5,6% of the girls surveyed accept a bribe. A statistically small proportion of respondents noted "theft" and "fraud" (5,5% each). In this aspect, it should be noted that such unlawful acts as bribery, theft, fraud are criminally punishable acts for which you will have to bear responsibility. In addition,

there is the share for receiving a bribe in order to improve their material well-being almost 2 times higher among young men, compared with girls. As you know, not a single religious teaching (and Islam, in particular) does not allow and does not encourage the above actions for material gain. Moreover, some of them are considered a mortal sin. So, there are eight main sinful passions: gluttony, fornication, love of money, anger, sadness, despondency, vanity, and pride in the Orthodox asceticism. In this regard, it is interesting for us to analyze the results of a survey on this issue in relation to religion. So, 32,0% of believers and 26,7% of non-believers among young people consider that it is possible to get married by calculation. While 60,0% of believers and 80,0% of non-believers can engage in resale of goods. 12,0% of believers are ready to go for physical proximity for a money. There are almost two times less (6,7%) among unbelievers. 8,5% of believers and one and a half times more non-believers (13,3%) can receive a bribe. 5,4% of believers and 6,7% of non-believers can allow theft. However, at the same time, one out of every three self-identified as unbelievers accepts fraud against a statistically small percentage of believers (4,4%).

In the context of the above, we note that there is not clear criterion for the category of the population engaged in trade in the Islamic religion by which the markup on the goods. The position is formed that the trade transaction should be made by mutual agreement. At first sight such a liberal attitude in the trade sector does not indicate the admissibility in Islam of establishing prices that do not correspond to the real value of the products sold. The speculation is blamed for Islam when an artificial shortage of goods is created for the purpose of reselling, as well as monopolizing the market.

Young people with different levels of religiosity may be vulnerable in the field of inner health in conditions of growing socio-economic uncertainty. Religion as a special area of consciousness, worldview and attitude, inevitably has a certain impact on the lifestyle of young people, on all areas of spiritual production, cultural traditions, on the whole diverse social environment, on the behavior of modern youth [8, p. 107].

Thus, the satisfaction of material needs is the motivation for the youth surveyed to intensify activities that threaten their inner health. The young people surveyed are, to a certain extent, positively disposed towards the resale of goods, which can go into speculation, marriage of convenience, prostitution, bribes, theft and fraud. That evidence is a fact for impoverishment of the inner sphere of life of modern Dagestan youth, its loss of moral principles. It draws attention to oneself that the inner and moral status of girls is

significantly higher compared to the male part of the surveyed array of students. In other words, there are tendencies in the mass consciousness of Dagestan youth that allow a certain antisocial behavior, indicates that very complex and contradictory processes are taking place in the inner sphere of modern Dagestan society. It confirms the dysfunctional riskogenic climate in this area.

If we turn to our study, then we can receive the following results on the question "What is most important for you in your life?" Several parameters are important for the respondents. Family is dominated (94,1%), "health" (77,7%), "religion" (72,5%), "friends" (63,6%), "study" (59,3%) among them. 25,2% of respondents indicated the importance of "communication", "satisfaction of inner needs" (19,8% each), as well as "satisfaction of material needs" (19,5%). "Cultural leisure" (7,1%) and "public recognition" (6,4%) are important for a statistically small percentage of respondents. This can be considered an indicative result as the student youth of the Republic of Dagestan sees the relationship between family, health, religion, friends and study. Moreover, public recognition takes the last place. So we can conclude that young people have an aim to satisfy material needs one way or another. They have not understanding that material well-being cannot be divorced from public recognition. Moreover, interethnic harmony, positive interethnic communication and stability in society are the noblest tradition, especially revered in Dagestan. And then the youth thinks communication is important along with the satisfaction of material needs. It indicates the inconsistency, ambivalence and a certain degree of infantilism of the normative spiritual consciousness of youth.

There were no significant differences between the positions of rural and urban youth in determining the most important values in their life in the place of residence. For example, 93,5% of the villagers and 95,1% of the townspeople see importance in the family. The health factor was noted by 74,9% of urban youth. The proportion of such is noticeably higher among rural youth (81,6%). The "religion" marker is significant for 82,7% of respondents in rural areas. The proportion of those who noted it is significantly lower (65,1%) in the city. The importance of having friends is emphasized by 67,6% of rural and 60,8% of urban youth. 70,3% of the surveyed rural subarray is focused on "learning" compared with urban youth (51,4%). Further, one fourth of the townspeople and one fifth of the villagers indicated the importance of communication. The position of the respondents regarding "satisfying material needs" also draw our attention (23,9% in urban and a noticeably

smaller part of rural youth - 13,5%). 22,0% in the city and 16,8% indicated the need for "satisfying inner needs" in the village.

Thus, the results of our study show that students of the Dagestan youth have not noticeable differences for determining a system of values. But at the same time, such differences express themselves for analyzing the empirical material obtained in relation to religion and place of residence. The value of the "family" indicator for Dagestan youth does not lose its significance and continues to be one of the most significant traditional values. There is complete unanimity in their mass consciousness regardless of place of residence, gender, attitude to religion and age for the "family" indicator. In addition, the indicator "religion" is one of the significant parameters of the life guidelines of Dagestan youth. It is understood against the backdrop of the increasing role of Islamic faith in modern Dagestan society. The material component is important despite the importance of intangible values. The researchers note a significant shift in the value orientations of modern youth towards pragmatism. Therefore, material well-being, orientation towards a prosperous life cannot be blamed. Although their hypertrophy also led to inner impoverishment. While young people note that money, wealth and luxury are important for them. The activity aimed at achieving material well-being has lost moral condemnation. Money has become a powerful regulator not only economic behavior, but also spiritual and moral relations [9, 15, 16].

The respondents were asked the question "What negative phenomena (vices) among students in Dagestan society most concern you?" in our study. It allows us to identify the value attitudes existing in the mass consciousness of Dagestan youth. The data show that more than half of the respondents are concerned about the problems of drug addiction (79,9%), alcoholism (63,3%), rudeness, rudeness towards the older generation (61,7%), poor education (61,5%), prostitution (54,4%), theft, theft of personal (state) property (54,9%). However, hostility and hostility towards people of another nationality (44,2%), a drop in morality (38,3%), hostility and hostility towards people of a different faith (36,9%), and disrespect for the individual are no less relevant (33,0%), a passion for money, enrichment (25,5%), lack of personal security (in public places, on the street) and avoidance of military service (10,7% each) are relevant. We can say that the moral crisis has the character of a kind of personal loss, against the background of weakening of such qualities as humanity, mercy, kindness, knowledge of universal moral principles, history and traditions of one's people, etc. In other words, the moral "look" of Dagestan society, as well as the quality

of interpersonal relationships, is a kind of "pain points" of the mass consciousness of Dagestan students.

The majority of Dagestan respondents adhere to a negative attitude towards almost all actions in the question of "What actions and behavior for you personally are unacceptable and cannot be justified?" At the same time, the top five are suicide (60,1%), prostitution (59,8%), sexual relations with a person of their gender (58,4%), drug use (53,1%) and premarital sexual relations (44,5 %), which is negatively perceived by public consciousness. The next five are drunkenness (43,3%), political murder (39,3%), treason to the motherland (37,5%), public display of hostility to representatives of other nationalities (34,1%) smoking (30,7%) that is no less significant for the respondents. The third five includes enrichment at the expense of others (28,6%), violation of laws (26,4%), giving / receiving a bribe (21,1%), buying stolen things (18,6%), evading service in army (10,7%). At the same time business non-obligation (8,9%) and stowaway in transport (8,6%) have a low level of conviction.

Thus, a comparison of the two questions "What negative phenomena (vices) among students in Dagestan society most concern you?" and "What actions and behavior are unacceptable to you and cannot be justified?" shows that the respondents in their behavior do not accept, moreover, they will not justify actions, which there are they in modern Dagestan society. There is the concept of "inner health" in the settings of Dagestan students "Inner healthy person". If the results of answers to the first question show the factors of deterioration of inner health, then the second question indicates the possible behavior of Dagestan students.

Conclusion

The results of the study record changes in value preferences. The importance of individual orientations is growing. It is relaxation and entertainment for some. It's a beautiful and comfortable life for others. It's own well-being and career for the third. The most important are the values of the well-being of your family, health, good (paid) work for the fourth. These findings confirm the growing trend of ideological and worldview pluralism, multivariance, "mosaicism" and fragmentation of the youth worldview. The positions are strengthening for those whom the values of property and property status which are being implemented through the prism of utilitarianism, individual preferences and aspirations. We can conclude that there is a departure from the traditional values of Dagestan society and the implementation of Western life values and norms for the modern inner life of

Dagestan youth. In other words, the process of adopting and implementing Western values and material consumption norms in the youth's practical life has become a serious threat to inner health. Old values and norms in the minds of young people are questioned, lose their stability, the basic meaning of spiritual socialization is shifted from the simple assimilation of socio-cultural values and norms to the search for attitudes and ways of working that meet changing social conditions and norms in a risk society.

Many old values are replaced by "new" ones. Some of the traditional ones are moving to the periphery of value consciousness, although they still play a significant role in the motivational and value structure of a certain part of youth. Its attitudes and behavior are an adequate reaction to the changes taking place in modern Russian, including Dagestan society based on their own ideas about the significance of certain values, their role in self-realization, as well as the weak influence of Russian public on the formation of her healthy needs and the rooting of high spiritual values in consciousness and behavior.

Thus, we can distinguish the following characteristics in the value consciousness of Dagestan youth. There is 1) ambivalence a combination of opposite and contradictory assessments; 2) instability, variability; 3) eclecticism, a combination of elements of various values; 4) lack of expressed interest in politics and power relations, persistent political indifference; 5) the "belittling" of inner ideals, the dominance of pragmatic attitudes; 6) orientation on hedonistic values, receiving hedonistic pleasures; 7) the predominance of instrumental values over terminal.

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