

## THE RELIGIOUS CONSCIOUSNESS OF YOUTH AS A TOOL OF MODERN MARKETING

**Lukashina E. V. teacher,**  
Lomonosov Moscow State University,  
the faculty of global studies

### ABSTRACT

The article reveals the question of the religious consciousness of modern youth and the question of the perception of religion as promotional material.

**Key words:** *religion, value, marketing, church, youth*

In global world today, it is assumed that the twenty-first began with the instability in the economy and social development of our country. It should be noted that in connection with the dynamism of social processes exacerbated the many contradictions appear social conflicts, affecting the consciousness and behavior of people. Scientists suggest that to change this situation is possible exclusively by means of the transformation and integration of modern spirituality and social consciousness and self-identification process. As you know, the institution of the Church contributes to the formation of spiritual consciousness, but at the same time, there is a promotion of the Church through symbols, attributes, rituals. Knowledge and comprehension of religious norms, is through the prism of social adaptation and identity [1].

Today, the state offers new forms of spiritual enrichment of the citizens of the collapsed ideology. Along come the contradictions of secularizing processes in the value orientations of Russian youth and the need of the society in the solution of problems of the further social and spiritual development. The main most important factor, secularization becomes the development of capitalist relations that disrupt the Patriarchal way of life of the population. Despite the age of artistry, which was formed nearly 70 years, the consciousness of society, however, religious experience did exist and was based on the philosophical and spiritual traditions.

After the collapse of the Soviet Union and the rapid elimination of cultural boundaries, is an appeal to Western values. Of course, in the minds of society collapse all traditional boundaries and foreground the economic component of all of the processes. Young people take on new "challenges". They attain the new world standards of beauty, accept democratic values. The reassessment of spiritual values and openness of public consciousness allows them to form their own religious ideals based on traditional values and the "trendy" spiritual practices.

Along with this, in the minds of young people is the so-called replacement value, which allows them to become more flexible and to use the experience of the older generation in their own interests. Universal values are replaced by Western ones, adapted to modern conditions. At this very moment, start to openly declare themselves a new religious movement. Sects become carriers of religious values and public safety. Religion is seen all through the sect, occult rituals and the spiritual quest. The sect takes a variety of forms. They may be small groups with a spiritual mentor and to bring enlightenment into the society and be based on some everyday products. Such distribution of goods and attract an increasing number of people form the so-called sect or "pyramid network" and in this case, it also becomes a kind of religious movement, only the worship of material here, and in the religious cults of the more abstract, the spiritual. Promotion of products in the market is public consciousness and the possibility of quick and easy enrichment. Marketing is a key factor capable of transforming the consciousness of people so that they are not able to realize their voluntary participation in the "sect".

Copying the West also promotes the commercialization of the spiritual order and the religious consciousness of the young man. Priorities become profit, career, freedom and power. The youth focused on the social attributes of everyday life, coupled with spiritual comfort and a moral choice. In use begin to use foreign words (creativity, drive, perfectionism, etc.), to consume Western products, to copy the mannerisms of the so-called authorities (Hollywood stars, famous politicians, athletes).

The government has put strict limits before the younger man and gives him a choice. She either accepts democratic values or agrees with the experience of the older generation and adapts it to contemporary reality. Thus, it can be argued that there is a resurgence of spirituality. Youth gets in the way of choice, search for new ways peace of mind. In turn, the Church and religion with greater force start to attract attention through involvement in public life. Various speeches and statements in the media contribute

to the fact that young people begin to perceive religion as a tool of everyday life. Just turn on the TV or surf the Internet and you can quickly and without extra effort to learn the religious laws, to join the religious traditions, to new, relevant information.

Social orientation of the individual begins, in large measure, depend on the value that underlie, and thereby contributes to the realization of the life experience and relationship to reality. Increased social activity in society has contradictory effects on the consciousness and behavior of young generation. [2]

Socio-economic and political changes in Russia at the end of the twentieth century revived in the beginning of the new Millennium, the importance and significance of religion in cosmopolitan culture, and public life. The country began the arduous process of churching, aggravated by familiar and traditional in the old days, a way of life: customs, traditions, beliefs, memories, social relations, etc. However, effective nature of modern religious practices in addressing issues of tolerance, pluralism, integration and consolidation of society, attentive, constructive approach to the problems of human existence, upbringing and education of the younger generation accepted today as an essential feature of the updated social environment. [3, 55–63]

For framework studies the factors of external determination, which are as objective regulators of the General trends of the process of churching, are formed directly in a religious environment. It should be noted that today religious sentiments in Russian society are caused by acceptance or rejection of attributes of different world religions.

On Christianity it is:

- cultural symbols – the crucifix, headscarf, images of churches and of saints, rings and amulets, lamps, robes, icons, faith
- literary characters – the Bible, the gospel, the old and New Testaments, lives of saints, prayer books, hymnals
- material symbols – temples, churches, chapels
- traditional or ritual symbols (those traditional rituals that exist in religion), baptism, prayer, confession, fasting

Islam – cultural symbols include a skull cap, half moon, hijab. To literature – the Quran, the Sunnah, the material of the mosque, the ritual Hajj, confession, alms, fasting.

In Judaism – cultural symbols – star of David, menorah (menorah), the lion with the Royal scepter, the mezuzah, Tefillin, literature – Tanah, Torah, material – synagogues, prayer houses, ritual, prayer, circumcision, Hanukkah, kapparot etc.

In Buddhism the cultural symbols include a stupa, swastika, triratna, chakra, lungta, Gau, literary and Dram, pustaka, Sangha, mantra, material houses of worship, ritual and Lotus, meditation, Cahalan, zul-Hural, olo, prayer, etc.

All this gives the opportunity to join a selected denomination by means of the execution of the provisions of the Charter, rituals, customs and traditions.

Erich Fromm in 1950 in his work "Psychoanalysis and religion" defines religion as "any system of thought and action shared by a group" which provides the individual system of orientation and an object of devotion.[3, 55–63]

Today, young people aspire to self-awareness, self-assertion, self-realization and self-expression. Her "fresh" look at all allows sharper to see those elements of culture that underpin the older generation, so they do not share, and sometimes deny the established hierarchy of values and norms in society. Society is in a state of anomie, when the old rules have lost their relevance and a new one can take root, socialization of youth, assimilation and the formation of his system of rules becomes doubly problematic.

In our country currently, there is a moral and spiritual crisis. The problem of the revival of spiritual values and assimilation of the younger generation is being discussed at governmental levels, as well as in the media and the educational community. The process of formation of spirituality of youth is inextricably linked to religious values and attitudes. The increased influence of religion on society, may, for example, indicate the number of studies conducted over the past 10 - 15 years. The interest of the state and society questions of spiritual rebirth comes to the fore. So the 2008 survey, held in Ulan-Ude, revealed that the young people go to Church primarily to pray, to talk about their problems, for the purpose of receiving spiritual support (46.8 per cent), to help in life situations (29.6 per cent). The survey shows that less young people are interested in meeting with a spiritual mentor or priest (4,7 %), and for the sake of privacy (2,3%). Youth express their religiosity through the study of literature and familiarity with the prayers. To the question: "do You Know the prayers of the religious traditions to which you absented yourself...", the vast majority answered that knows and even reads them from time to time (73.5 percent). To the question "do You Pray to God", and also young people responded positively (by 63.8%). If the answer to the question "do you observe fasting", the responses were largely negative. ("No" or "once tried," replied 61,6 %). Analyzing this study, it can be concluded that the introduction to the religion and spiritual search of young people is relevant to everyday life, although many religious traditions are modified in nature. [4]

The urgency of the problem comes from understanding the need for a definition of religiosity and religious attitudes of today's youth. As is known in the world there is a huge variety of religions and religious beliefs, the distinguished deep specific understanding of the nature of God, his essential traits and characteristics, relationship with the natural world and man, the set of norms the relationship of people to God, cultic (ritual) practice. The nature of interaction between religions, religious relations, as well as the numerical strength of religious beliefs told Mchedlov in his book "Religion in the consciousness of the people." He cites a sufficient number of studies in relation to religious values, of the relation of religion and state, the religious consciousness of society. Thus, it raises the question about the necessity of determining the true believers, their stereotypes and attitude towards the social and the spiritual.

It encourages applying to the institution of the Church to determine the possible fundamental changes in the minds of believers, especially young people, under the conditions of the social environment and external social factors. Mchedlov tells about the estates in attitudes and beliefs and their differences in different generational groups. Studies show that despite the increase in religiosity and spirituality among young people still in first place out of the money (75%), power (40,3%), self-determination (25%), status, independence, freedom. Along with these values niveliruya such concepts as honor, dignity, duty, love of neighbor (this does not apply to the direct understanding of love among young people, between a man and a woman).

While social relations in its objective the development of provide the basis for the division of society, culture and fundamental social values become, respectively, the spiritual source and mechanism of social development. Religion is increasingly becoming a certain set of religious practices and is often associated with the attitude to spiritual values. It should be noted that this leads to changes in religious attitudes that were originally in the minds of young people, their parents and the external environment.

Youth finds a new way to fill a spiritual deficiency. Because of the openness of borders and the mixing of cultural traditions, and if possible, the acquisition of spiritual comfort youth seeks to comprehend a new religious tradition. It gets them and all sorts of sorcerers, magicians, fortune-tellers. Occult practices are included in the lifestyle of modern man, indicating that the displacement of valuable order in the mind, unwillingness to comprehend the truth through the spiritual and religious literature, initiation into religious rites, the sacrament prayers, and veneration of religious laws. Thus society imposes new religious movements, speaking about peace, justice, virtue. Despite the increased interest of young people in magicians, sorcerers, fortune-tellers, after all, they pay attention to religion as an element of culture and seek to comprehend its traditions and customs. [5]

The tendency of religion, but at the same time, young people are taking it as a whole, it seems to be transformerait and adapts it to contemporary reality. Sociological research, conducted in 1996-1997, Fund of F. Ebert Foundation in cooperation with M. P. Mchedlov, the main objective was to identify the parameters of religiosity of youth in Russia. Traced the fall of the stereotypes regarding religion, there is the credibility of the Church, therefore, increased the growth of believers among young people (32,1%). Non-traditional forms of religiosity are becoming large outlines, while the main religions are strengthening their positions and have openly declared themselves [6, 96 - 100].

Making conclusions about the religious search of young people, you should note that she goes to Church and attached to religion, and true spiritual and religious values undergo a number of changes under the influence of society and social daily life.

The study of youth as a social group, its values, attitudes, behavior, poses the question of determining the importance and relevance of these problems for the modern Russian science.

### **Literature.**

1. Andanova S. B. a Sociological study (300 people), Ulan-Ude (REP. Buryatia), 2008-2009
2. Anisimova O. G. Peculiarities of Russian spirituality in the 20th century (social-philosophical analysis). Diss. on competition Uch. St. kand.SOC.Sciences., M. 1998.
3. Bezrukova E. V. Religious search of young people in the modern world // Political marketing. 2014. No. 5(194).
4. Bubnov P. A. the Inconsistency of secularizing processes in the value orientations of Russian youth]. candidate of philosophical Sciences: 09.00.06 / MSU named after M. V. Lomonosov M. – 1992
5. Erich Fromm Psychoanalysis and religion. Translated from English by A. A. Yakovlev. Moscow, "Politizdat", 1990
6. Mchedlov M. P. and Fund them. F. Ebert Foundation "Youth in the new Russia: What is it? What lives? To aspire to?"/Russian independent Institute of social and national problems. November-December, 1997.
7. Nemirovsky V. G., Starikov P. A. the Trend of "quasireligious" among Krasnoyarsk students//Sociological researches, № 10, Moscow, 2003