ФИЛОСОФИЯ

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SPIRITUAL SECURITY
AS AN INTEGRAL ELEMENT FORMING THE PERSONALITY
OF THE FUTURE SPECIALIST IN NUCLEAR ENGINEERING

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Духовная безопасность как интегральный элемент формирования
личности будущего специалиста атомной отрасли]

Issues related to the spiritual security problem are relevant and vital, since the basis of the modern society as a system can be spiritual and moral values that participate in the personal and professional development of a future specialist in the nuclear industry. It is spiritual and moral attitudes that guide the practical activities of each person in the mainstream of professional identity. Based on the analysis of the sociological survey results among students of Volgodonsk Engineering Technical Institute, the branch of the National Research Nuclear University MEPhI, the article identifies the features and trends forming spiritual security, which are subsequently taken into account in the implementation of the model for optimizing the students' personal development process and the principles of a comprehensive personal development are actualized. The main conclusion that the authors come to is that it is necessary to design an educational process taking into consideration the characteristics of the students' individual space in which they declare and realize their social and spiritual needs.

Key words: spiritual security, national security, spiritual and moral formation, professional identity, personal development, sociocultural peculiarity, social and spiritual needs, social well-being, educational space.

Modern Russia, which survived the transformation crisis of the 1990s in the XX century, more confidently declares its position in the international arena, implementing ambitious economic projects, modernizing the police, army, health care system, science and education. However, the process of globalization, which carries a systemic economic and spiritual crisis, brings to the forefront the issues of risks and threats to national unity and cohesion of the Russian society. In the Na-

tional Security Strategy of the Russian Federation until 2020, one of the priority areas is to protect cultural moral heritage, historical traditions and public life norms, to preserve the cultural heritage of all Russian peoples, to shape public policy in the field of spiritual and moral education of the younger generation [6].

An integral component of the national security, along with economic, informational, military, environmental, is spiritual security [10], where the formation of a protection system against the destructive and psychological influence on the public consciousness of Russian citizens is considered to be of paramount importance.

The concept of spiritual security has an ambiguous interpretation as scientists have different understanding of the essence of concepts that are initial for the terms "spirituality" and "security". The National Security Strategy of the Russian Federation until 2020 contains a clear formulation of the national security definition, which should be relied upon in the analysis of any type of security, including spiritual one. "National security is a state of security of the individual, society and the state from internal and external threats, which allows ensuring constitutional rights, freedoms, a decent quality and standard of living, sovereignty, territorial integrity and sustainable development of the Russian Federation, defense and the state security" [8]. The encyclopedic dictionary-yearbook "Security of Eurasia" offers a broad interpretation of spiritual security – "this is the state and conditions of the society life, which ensure the preservation and strengthening of the society moral values, the traditions of patriotism and humanism, the cultural and scientific potential of the country, and at the same time the state's ability to solve urgent tasks of economic, social and political development" [1, p.128].

At present, the society identifies real threats to spiritual security, which are expressed in facts of spiritual disunity, sociocultural schism, a crisis of social values and spiritual culture [2, p. 215-224; 3, p. 3-8; 7]. Thus, it should be noted that the issue of ensuring spiritual security is a priority, vital issue, since only spiritual moral values can be the basis of any society as a system. It is the spiritual moral values that can act as an indicator of the society vitality, its spiritual and social potential in general. The raised problem is especially relevant in the sphere of the youth's spiritual and moral state. It is the spiritual and moral formation of the young generation, their preparation for independent life that is the most important component in the development of society and the state. The most important requirement for the educational organizations that train specialists for industrial sec-

tors is the orientation of educational activity not only towards the formation of universal, general professional and professional competencies among students, but also a qualitative change in the value attitude to future professional activities [9].

The organization of the training and educational process in the framework of the higher education institution must take into account the characteristics of the spiritual and moral formation of students in the individual and social space. At Volgodonsk Engineering Technical Institute, the branch of the National Research Nuclear University MEPhI (hereinafter VETI NRNU MEPhI), a sociological survey was conducted by questionnaire that allowed us to identify the characteristics and tendencies in the formation of spiritual security in the structure of our students' needs, which are further taken into account the implementation of the model for optimizing the students' personal development process and professional identity. Indeed, in the nuclear industry, specialists are required to possess both a high level of professional knowledge, and, above all, to work in strict accordance with the requirements of standards, rules, instructions, and also with a sense of personal responsibility for the consequences of possible errors [5, p. 751-754].

The results obtained in the course of the study made it possible to identify and determine stable trends in the formation of the student composition at the institute. First of all, there was a change in the gender ratio in the student community: the share of girls increased from 35.3% in 2017 to 44.9% in 2019. Among the representatives of our students, young people whose parents have higher education predominate. The percentage of students from the town is higher than the percentage of students from rural areas: 67.3% are urban residents, and only 34.7% are rural residents.

There is a steady growth in the main motive for professional orientation of students - the demand for a profession - from 52.0% in 2017 to 56% in 2019. The second place in the motivational hierarchy is occupied by self-interest, development of abilities and self-improvement (34.2%). In the third position is the prestige of the profession (from 37% in 2017 to 31.9% in 2019). According to the survey results, the indicator of high-income cognitive jobs has decreased from 23.8% in 2017 to 18.2% in 2019. Parents' opinions are decisive only for 18.8% of respondents, most often these are students who study on a contractual basis, live in the village or students with poor academic performance. That is, the stronger is the parents' influence on the professional choice of their children, the lower is the educational activity effectiveness of the latter.

The vast majority of respondents (83.3%) positively assess their chosen specialty. 4.2% of respondents would not repeat their own professional choice. The results of the study showed the lack of students' tendency to disappointment in the resulting specialty. Dissatisfaction with the institute and the chosen sphere of training is noted among students of economic specialty.

According to the results of the survey, only 47.8% of students rate their social well-being as optimistic, 38.2% as "calm, but without much hope and illusion," while the percentage of students with negative social well-being has increased (12.1% "with anxiety and uncertainty", and 2.6% "with fear and despair"). Undoubtedly, such social well-being of students will be a problem situation for the formation of an adequate spiritual security.

Another problem is the revealed contradictions in the sociocultural characteristics and dynamics of student behavior strategies. The majority of respondents 73.3% believe that a successful professional career does not depend on "best education" in their chosen institute. There is an increase in the number of students who believe that "the institute should provide knowledge by profession, and the rest - a worldview, lifestyle, behavior style - is a private matter for everyone, nobody cares."

When choosing a model of student life, despite the fact that the orientation toward hard study and self-restraint for the sake of a successful professional future increases, the vast majority of respondents prefers a consumer model of behavior, believing that student life is, above all, a special time for youth, and its advantages must be effectively used. As a result, young people are supposed to compensate for some possible lack of demand on the labor market due to the growth of their sociocultural capital and self-improvement within the walls of the institute, but in reality they build a hedonistic model of behavior.

When answering the questionnaire, students noted that to a greater extent "they do not know what spiritual security is" (66%). Therefore, it is important for us to find out how students determine spiritual security for themselves. According to the majority of respondents (32.8%), spiritual security is in religion. It is not surprising that this percentage is the highest of all the proposed options, since one of the main components of spiritual security is religious. It should be noted that the church plays a huge role in the society, its authority helps to quench the ambitions of strengths, makes you remember the weaklings, supports moral and ethical laws,

and helps to unite people in a common cause. It happened historically, the church as a social institution, can reconcile the divided and hostile to each other layers of society, even on the path of the usual struggle for money and power [4].

For 28.3% of the students surveyed, the concept of spiritual security is integral, since they think of it as a combination of patriotism, politics and religion. 18.2% of students correlate spiritual safety only with the political sphere. Most likely, this is largely due to the unstable situation in the world community. People believe that the protection of their spiritual values and the implementation of spiritual security is the duty of the state. Only 6% of respondents associate spiritual safety with patriotism, which is an indicator of the ideological basis of these respondents, this is the result of patriotic education. The issue of patriotism is especially relevant today, because it is believed that without patriotism there can be no spiritual formation of a personality in the conditions of the modern society transformation. A great interest represents the answer of 18.4% respondents who offer their own version of the spiritual security definition; it is namely, family, morality.

Based on the essence of the "spiritual security" concept, issues of protection and security are relevant for the research. 59% of respondents answered the question "Do you consider yourself spiritually protected?" negatively. Then, highlighting "what is more threatening your spiritual safety", "the Internet" was one of the most popular answers. Most of the respondents, namely 54%, believe that their spiritual security is threatened by the Internet. The main reasons for this choice, identified by respondents, are negative, more aggressive behavior of Internet users, as well as unverified information, psychological pressure, identity manipulation, the danger of Internet addiction, negative information and "information garbage". Another part of respondents (20%) consider that society is a threat to spiritual security. These answers correlate with the assessment of students' social well-being.

Among the factors that threaten spiritual security, students chose the following reasons: 15% of respondents are convinced that the threat to spiritual security comes from the state, which indicates a lack of confidence in the authorities. Such an opinion is characteristic for opposition-minded people who may not be happy with the current government. And 9% identified family and loved ones as a threat to their spiritual security. Most likely, this answer indicates the presence of domestic violence, constantly repeated humiliation, insults, bullying or terrorization (threats, confirmation of danger) of family members.

Thus, according to the research results of spiritual safety problems among students, it can be assumed that the organization of the social and educational space of VETI NRNU MEPhI is structured rationally and constructively, however, some problems of designing the educational unit as a part of the process of spiritual and moral forming future specialists in the nuclear industry remain in the zone of increased attention from students. Therefore, it is necessary to expand the role and place of the educational process in the higher education institution, and it is also necessary to use more actively the potential of social and humanitarian disciplines and university corporate culture to strengthen the spiritual and moral education of students. In our opinion, the implementation of the necessary pedagogical, educational and organizational conditions at the institute, as well as the comprehensive interaction of the faculty, the best representatives of the spiritual, cultural and industrial elites and students, based on the values of civil society; the use of personality-oriented educational technologies, substantial details of the socio-pedagogical space at the institute will contribute to the effective spiritual and moral formation of students.

In conclusion, it is necessary to note that spiritual security is a system of conditions that allows society to maintain its vital parameters (primarily cultural, ethical and intellectual in nature), within the limits of a historically established norm. The spirituality of society is its immunity, which helps to resist internal social diseases and external "infections", since most people in the information age do not know and do not think about their spiritual security, therefore, they cannot protect themselves, they are more vulnerable and subject to evil influence, and our spirituality must be protected.

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