

Spiritual Reasons of Crime in the Modern World

¹Sergei Zhinkin, ²Alexei Ovchinnikov, ³Magomed Abidov and ⁴Victor Zakharov

¹Kuban State University, Krasnodar Russian Federation

²South-Russian Institute of Management of the Russian Presidential Academy of National Economy and Public Administration, Rostov-on-Don, Russian Federation

³Dagestan State University of National Economy, Mahachkala, Russian Federation

⁴Institute of Management of Belgorod State National Research University, Belgorod, Russian Federation

Abstract: The study here has considered the consequences of legal culture secularization of the world's view in the modern world. The work has analyzed interrelations that have and continue to exist between legal nihilism, a crisis state of a feeling for law and order which is legal culture and spiritual and moral values that should be possessed by a modern person. The scientific literature devoted to the study of all legal sense believes that the reason of law-abidingness crisis in modern Russia now a days is the lack of punishment inevitability and only few people from the researchers pay attention to the act that crisis of legal sense and the growth of legal nihilism is global and only few people call spiritual crisis of the European person as the major reason. The authors prove the need for legislative definition of a "public moral" conception by which it is necessary to understand and abide by a set of traditional values, spiritual and moral ideas of the people of Russia about the welfare of society and every person in it, mercy, compassion, respect for neighbors, tolerance, truth and justice among others. The present research uses the methods of a philosophical and legal analysis of legal reality, ideas of religion philosophy, modern criminology. Certainly, economic, social and cultural factors of offenses commission are important and are considerable in thoughts, however, the main reason for the increase in the crime rate in the modern world is the loss of many spiritual truth and values of Christianity in the course of the Western world sexualization, the way of life, world view glorifying self-love, arrogance, hedonism, so-called human weaknesses. The bases of the orthodox culture should and must be studied at the schools and must definitely be the base of the basic values that the state will operate by.

Key words: Legal nihilism, legal culture, traditions, consciousness, law anthropology

INTRODUCTION

Scientific literature devoted to the study of legal sense, law legitimacy traces a steady belief that the reason of law-abidingness crisis in modern Russia and also other countries of the world including economically safe of the increasing crime and legal nihilism is a certain variety of reasons: weakness of the state, the lack of punishment inevitability, corruptibility of the elite, the features of national mentality.

Literature review: Scientists, who do not only agree with a negative assessment of the modern post-industrial society condition but also testify to catastrophic changes in connection with the loss of cultural wealth and norms, our due. First of all, it is necessary to call and allocate here especially fundamental G.J. Berman's work devoted to history and crisis of the law western tradition Berman. The

work of the American sociologist of the Russian origin Sorokin revealing the consequences of distribution of ideals and values of the consumer society was earlier written. In his works "Slouching Towards Gomorrah, Modern Liberalism and American Decline" he describes the negative consequences of "cultural revolution" of the 1960th years, extreme liberalism emergence and society degradation following it. In his opinion, there was the whole generation spoiling those people who are now feeding the countries Robert (1996). Approximately, the same ideas an American Martine Gross (1997) expresses also in his work "The End of Sanity, Social and Cultural Madness in America", Patrick Buchanan in his work "the Death of the West". Buchanan shows that from 1960th in the USA under the pretext of respect of worship freedom tens decisions of the Supreme Court putting Christian traditions, organizations, symbols beyond the law were accepted. Thus, liberalism has reached an extreme point:

the insult of feelings of Christians is admissible and desirable but manifestations of skepticism concerning left liberal postulates are rigidly stopped and pursued (e.g., the nature of homosexuality, equality (physical) of races and cultures, estimates of the historical past, the evolutionary origin of species, etc.). He writes: “dechristianization of America is a risky game as a rate in which is our civilization. America has thrown “an ethical compass” on which the republic headed within two hundred years overboard and now floats at random”.

MATERIALS AND METHODS

The present research uses the methods of a philosophical and legal analysis of legal reality, ideas of religion philosophy, modern criminology. Besides, the paper’s authors rely on the achievements of modern psychology, legal axiology and anthropology. In the present paper an analysis of the reasons of legal nihilism relies on the following methodological circumstances and principles. First, it is the principle of historicism. Legal development of society extremely painfully perceives change of the main values in the state policy. Therefore, in legal reforms the principle of continuity and historical study of legislative short stories is important. Second, the principle of sociocultural traditionalism according to which the emotional and strong-willed, sensual sphere, consciousness, thinking, human nature his concepts and representations are considered as a sociocultural variable.

RESULTS AND DISCUSSION

If to look narrowly at the processes proceeding in the modern Western countries, we will see that the situation there is not all good, moreover is very catastrophical in view of certain tendencies in the society and state development (Lyubashits *et al.*, 2015a, b). First, a connection between the legal and ethical standards as the last ones in the constitutional state and society of autonomous morals are not assumed as obligatory is lost-everyone decides what is moral and what is not. Second, representatives of the modern western intellectual elite note the increasing crisis of the European tradition of law, change of paradigms, epochs of legal development of the western countries. The law becomes more and more political, pragmatism, technocratic: most people perceive law as a mass of the legislative, administrative and judicial rules, procedures and techniques operating in this country without connection with the nation’s history and culture. All this is the result of elimination from legal thinking of law ideas as an

organism developing from the deep past and indissoluble with other forms of cultural creativity of the people, religion, morals, policy.

Third, the law in the 20 century has sharply extended its influence on those spheres of public life which traditionally were under the influence of the religious ethical standards that has undermined the authority of the institute of law in the modern European countries. First of all, it is family law, juvenile law, biomedical technologies, etc. In many countries for the last twenty years by means of law prostitution, euthanasia, homosexuality, soft drugs, etc. were introduced in life of society. The great damage is caused by matrimonial relations: same-sex marriages with a possibility of adoption of the children, surrogate motherhood, abortions are legalized. The institute of the parental rights deprivation is flourishing, the process of the children rights protection with the damage of the rights of parents, etc. is obviously unilateral. Accentuation on youth’s rights has caused their impunity, irresponsibility, full dissoluteness. The legislation liberalization providing criminal liability of youth, decriminalization of the acts made by teenagers along with the loss of religiousness and drug addiction led to the sharp growth of youth crime.

Fourth, radical liberalism consistently destroys, corrodes not only legal culture but the whole society. The main points of its program are briefly here: promotion of sexual permissiveness, abortions and sex gleam for pupils at schools, promotion of sexual freedom, promotion of moral relativism and the fight against Christians, promotion of feminism, the war against parents, privileges to special minorities, propulsion of representatives of special minorities, feminists into armed forces, bodies of the authority and management. In his ingenious work “American sexual revolution” which was published in 1956 when in America the flashes of sexual revolution have been just beginning, an outstanding Russian sociologist of law P. Sorokin has showed that of the people consciousness sexualization causes not only destruction of the family institution: the growth of divorces, the increasing inability to joint life, the decline of parental love, the refusal of child-bearing and the increasing number of abandoned children Sorokin Rahmah (2009). In this work, a scientist has showed the negative influence of sexual revolution on economics, culture and policy on a condition of the state and law.

As chaotic sexual life affects the physical and mental health, morals and creative opportunities of its adherents, then it makes the same negative impact on society a considerable part of which is the dissolute people. And the greater their number and the stronger dissolute

behavior, the heavier its consequences for the whole society because, if sexual anarchists make a considerable part of its members, than eventually they destroy society. When debauchery and chaotic sexual life extends on the most part of society members, it inevitably causes society inability to control biological and emotional motives, to resist to temptations of a flesh, material wealth and comfort, to bridle the lust for power, to do painful duties and to make sacrifices, to define the historical way and to follow it. "From the self-defined and self-checked community the society degenerates into something passively floating downstream to the edge of historical Niagara" (Zakuan *et al.*, 2013).

Will paralysis, inability of society to resist to temptations leads to the non-compliance of laws, to the weakening of their severity. Pitirim Sorokin writes that "when a ruling group and society in general weaken severity of laws, than usually during three generations occurs a decline of the culture as it was at the last stages of Babylon, Persian, Macedonian, Mongolian, Greek and Roman civilizations and also at the end of Ancient and Average kingdoms, the New empire and the epoch of Ptolemy in Egypt" Sorokin. But, the culture does not exist separately from society therefore its decline and degradation of society are in the most direct dependence (Lyubashits *et al.*, 2015). It must be kept in mind that no law-abiding and morally strong society is possible when many of its members are selfish nihilists absorbed by pleasures. Gradual slacking of the existing legislative and moral order and a continuous war between the members of associates in chase of the maximal share of material benefits and pleasures is its result.

Thus, "sexual anarchy and political and social anarchy are twin demons. Though one can appear the other ahead but they are interconnected and interdependent", - P. Sorokin claims and gives a set of examples. He shows that sexual release preceded the burst of sociopolitical shocks, sometimes these processes happened at the same time. But almost always these two forms of anarchy went nearby" Sorokin. Sorokin considered that this temporary phenomenon and the future is connected only with ideation aspirations of a person but not with "consumer society": "we live, we think, we act at the end of the shining sensual day. A night of this transitional era influences us with its nightmares frightening shadows, heart-breaking horrors. Beyond its limits, however, we will distinguish the dawn of new great ideation culture welcoming new generation the people of the future". A scientist believed the achievement of this future possible through clarification and revival of the culture, sermon of moral revival of the society founded on the principles of altruistic love and

solidarity ethics. However, unfortunately, dreams of a thinker did not come true as the second half of the 20th and the beginning of the 21 century show. Pragmatism and utilitarianism which came to society as a result of materialism of a capitalist era have caused the further development of mass culture, egocentrism, hedonism in society that has adversely affected legal sense. Dechristianization of the modern world causes the growth of self-love and egoism.

If to look narrowly at the inner world of a modern person, we will see egocentrism signs there arrogance, sensitivity, complexes, envy, obstinacy, petty tyranny, voluptuousness, etc. For legal sense of a modern person such tendencies of an arrogant man's character as inclination for the neglect rules of behavior, the absence of respect for the authorities, the administration, social hierarchy, rules of the hostel play a negative role. The growth of egocentrism causes the growth of racism, nationalism, extremism and aggression, political liberalism Mamychev. Violence and aggression have filled not only a media space of the American cinema and television. It has reached the schools and kindergartens, hospitals and offices. The matter is that one of the most misanthropic qualities of an arrogant man is his rage sometimes reaching hatred in relation to the victim. As an arrogant man cannot admit guilt, confess, ask forgiveness, somehow correct the made thing, he starts hating the victim, to criticize, humiliate, offend and invent any theories that not he is responsible for an incident and its victim is guilty.

In general the egocentrism attitude towards the other people as we know, directly causes mental disorders, especially to paranoia. A paranoid man lives in the far-fetched, unreal world. The laws of this world are composed by him. Therefore, those, who break the laws invented by a paranoid, are subject to, from his point of view, elimination. From here there is the steady growth of violence and aggression at schools. In Russia practically all key problems of the modern society occur because of inspirituality (Baranov *et al.*, 2015). Spiritual degradation generates self-interest which is the cornerstone of corruption, it also creates the prerequisites for alcoholism and drug addiction, crisis and devaluation of the family values, aggression and crime, demographic crash. As a result of spiritual crisis Russia takes the first place by a number of divorces, abortions, crime, violence, alcoholism among the industrialized countries. No problem can be solved without spiritual revival of the country (Mordovcev *et al.*, 2015; Kobersy *et al.*, 2015).

To change the situation there is the need for the urgent reanimation of cultural wealth. However, the Church and such institute is the family serving as a

translator of cultural values from generation to generation and also being a spiritual phenomenon. After all in a family such cultural wealth and properties of a person's character as love for one's neighbor, compassion, mercy, sacrifice are cultivated and developed. The situation is so catastrophic that it demands public and even state control over the moral development of youth. It is necessary to support the proposals of the Russian President on public control over the activity of mass media for the purpose of public moral protection with participation in the expert activity of special commissions of the Civic chamber of the Russian Federation and civic chambers of the territorial subjects of the Russian Federation consisting of representatives of the Russian Orthodox Church and other traditional faiths, scientists and public figures.

For this purpose it is necessary to initiate the adoption of the Federal law "On public moral" where the definition of a "public moral" conception by which it is necessary to understand a set of traditional values, spiritual and moral ideas of the people of Russia on the benefit of society and a person, mercy, compassion, respect for neighbors, tolerance, the truth and justice is given. It is also necessary to enshrine in the law the principle of inadmissibility of public moral violation from certain citizens, government bodies, officials and public associations to describe the mechanisms of moral protection public control forms.

CONCLUSION

Spiritual reasons of crime have to become, on one hand, the subject of an analysis of criminologists, theorists of law on the other hand, a strong argument of the introduction of elements of Christian asceticism, orthodox education, classical Russian culture, the Soviet pedagogical school to the schools. It is possible to see everywhere the influence of spiritual damages of legal sense of a modern person: the non-execution of obligations or their undue, low-quality execution under the contract is frequent a consequence of self-love, self-interest; minor offenses is a consequence of disrespect for the administration, its orders, commands, orders, a consequence of self-conceit and charm

concerning own advantages; thefts are rooted in covetousness, gluttony; copyright infringement in vanity, self-interest, etc. Therefore, it is necessary to protect and greatly increase spiritual richness of our country religion, the doctrine about a person, centuries-old experience of national and cultural traditions. The bases of the orthodox culture, other traditional religions for the subjects of the Russian Federation must be not only studied at schools but also must be the base of the basic values of the state.

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