

# **Influence of Cultural and Historical Context on the Moral Competence in Modern Society (in Terms of Georgia and Russia)**

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## **1. Introduction**

The break-up of the Soviet Union in 1991 sharply cast the relationships between the Republics of post-Soviet space and Russia back, mutual trust was lost, economic and cultural interaction was practically stopped. The global changes of the 1990s in the field of political order, social and economic lifestyle in the countries of the former socialist camp brought up to severe demographic situation (depopulation), impoverishment of its significant part, criminalization of society and, what is quite important, to negative changes in consciousness and behavior of its population, including deformation of ethical code of personality, for long time fixing the acute social-cultural situation. A. Yurevich and D. Ushakov (2010) call that the moral collapse. One hundred years ago, E. Durkheim called such a situation in society “the social anomia” (destruction of the system of moral norms). In the post-Soviet space the given phenomenon changed *hypernomia* (over-normativity) of socialist regimes (Merton 1996). Freedom in Russia of the beginning of the 90s was understood as absence of bans and rules, relying on the concept of “the vulgar liberalism”. Yurevich calls the preconditions of the moral collapse the general weakening of the control over the behavior of citizens, which is peculiar for changing societies, ethical features of the reformers – “democrats” from Komsomol workers, formation by them the ideology of needlessness of moral for market economy and criminalization of society (Yurevich 2009).

A. Yurevich elaborated the Index of Moral State of Society (IMSS), based on the integration of such indicators as the quantity of (per 100 thousand of population): 1) murders and 2) homeless children, 3) indicator of corruption, 4) Gini index, representing irregularity of distribution of incomes, etc. (Yurevich 2009).

According to the data of the Council of Europe of 2013-2014, Russia took the first place in Europe by the number of prisoners per capita, having 467 prisoners against 100 000 people. In 2014, Russia took the second place in Europe, following Albania, by the percentage of prisoners, sentenced for murdering (27.1% prisoners); in Albania it was 39.4%. In 2013, Russia also was a country with the highest number of crimes connected with drugs, calculated for 100 000 people. Georgia took the second place. In Russia,

according to the declaration of President Putin at the Session of the MVD Board by the results of 2015, criminality increased by 9%.

It is worth mentioning that the economic crisis of the 90s in Georgia was considerably more serious than in Russia. Between 1990 and 1994 the production of GDP per capita in Russia decreased from \$7762 (here and further the GDP data are presented in international dollars of 1990 in purchasing-power parities) to \$5024, while in Georgia it was from \$7569 to \$2100 (Arakelov 2012). By the data of the Ministry of Health, in Georgia officially there are registered dozens of thousands of drug addicts (approximately 50 000), by unofficial data up to 300 000 people) (Kalatozashvili 2009). By the second term of Saakashvili's presidency the rate of depopulation of the country increased – there were 3.7 million people remaining in the country compared with 4.4 million in 2002 and 4.9 in 1989 (all the data are presented without consideration of Abkhazia and South Ossetia). During the last decade the morbidity of population by mental and behavioral disorders in Georgia rose up by 27.3%, and this is only official data (Kalatozashvili 2009).

The stop of 13 year uncontrolled decline of the country took place with the coming of M. Saakashvili to the power and American capital to the country. Electricity and water started to be provided to the population stably, heating returned, it became possible to go out to the city at night, and pass all bureaucratic procedures without any bribes during five minutes.

At the same time, M. Saakashvili (2004-2007, 2008-2013) made an attempt to teach Georgia norms of “new” morale; he declared that during 20 years he would be able to change the mentality of Georgians – rejection of the Russian culture and language up to prohibition and adherence to anti-Russian policy at a level of the State.

For example: in one of his interviews, comparing himself with David the Builder (the legendary king of Georgia of the 10<sup>th</sup> century who united Georgia and extended its borders broadly), Saakashvili stated: “similarly (like) to David the Builder in due time, brought to Georgia 40 000 Kipchaks and the modernization of Georgia became an irreversible fact, arrival of 10 000 teachers (of the English language – authors note) in our country is an event of the same scope. In those times competitive strength of the country was measured, basically, by the military criteria, but today (...) the main thing is education. In four years we will achieve the state when all Georgian children will be English-speaking” (Ministry of Education and Science of Georgia 2010).

Wonderful project, at the first glance. Even if we do not take into account that the invited “teachers” did not have any pedagogical education their values by no means coincided with the values and were not relevant with the values of the country. In their majority they were Baptists, Adventists, representatives of different sects and small religions. There were registered scandals concerning the not traditional sexual orientation of the “teachers”.

Traditional regions were ready to receive computers but they were not ready to reconcile with such discrepancy. Kipchaks of David the Builder were arranged in an trained detachments, were given plots of land, armaments from the King arsenal and horses from the king's herds. As they were pagans, with the course of the time joined Christianity, accommodated to the Georgian way of life (lifestyle) and assimilated with the local population. There was not any idea or word about assimilation of Saakashvili "Kipchaks." The values of the missionaries significantly differed with the moral ideals of deeply religious country, which as I've mentioned in some regions led to the cases of confrontation of the local population and "teachers".

At the same time with "Kipchaks" arrival, toughly were blocked any contacts and relations between the Russian and Georgian nations at an official level and even at the level of national diplomacy. For the new generation of Georgians there was not left the common Russian language for the communication, common literature and common cultural environment. Professor Ms. Nona Bobokhidze, head of the Department of Slavonic Studies of the Kutaisi University informs: "During the last years we found ourselves cut off actually from any information which in some way was connected with Russia and Russian culture (...) In 2015 there was left only one secondary public school teaching in the Russian language while in 2001 the number of such schools was 167. There is not a single Russian kindergarten with the Russian language" (Efimova 2016).

Such policy resulted in the following: those Georgians who are now of 25 do not know the Russian language. For them Russia is an occupant country, the country with which Georgia had a war.

Let's consider one more factor, which constitutes the Index of Moral State of Society according to Yurevich in modern Georgia. The number of the houses for homeless children dropped from 46 to 16 during the last 10 years, at the same time there were opened 37 family children houses (Genesis 2016). However, according to unofficial data the quality of the children did not decrease, simply the given setting up has been de-capsulated.

According to the statistical data given by the newspaper "Rezonansi" 5 300 people committed suicide from 1990 to 2008; the peak of the suicides fell on 2004, by 2007 the quantitative indices went a little down, however after 2007 it began to increase again: in 2008 there were 67 cases, 2009 - 183 cases, 2010 - 292 cases. Mainly it is the group of grown up people starting from 40 years of age. After 2010 there has been again observed the increase of suicide cases.

Under Saakashvili criminality really declined, however in parallel there increased the number of imprisoned people: in 2011 there was registered record quantity of imprisoned, i.e., 24 000 (Peresishvili 2015). Nevertheless, formal deliverance from corruption at the lower levels, possibility to be admitted in higher educational institutes and universities in a

“blindfold” manner according to scores, decrease in criminal cases, almost non-stop electricity, water and natural gas, relatively stabilized the situation during the 9 years of presidency of Saakashvili.

Distinguishing features of the Georgian society today is high political activity and high level of religious awareness.

For comparison according to the data of the Ministry of Justice of Russia there are registered 77 political parties for 146, 5 million people, while in Georgia with the population of 3,7 million people: 190 parties according to official data are registered.

According to different sources, in Georgia there are over 170 monasteries, two ecclesiastical academies – in Tbilisi and Gelati, two theological institutes – Tbilisi and Kutaisi, 4 theological seminaries and 7 theological colleges. On the territory of Georgia there are about 600 parish churches (see: Kərimova 2016).

And this is against the fact that according to the report of Patriarch Aleksyi (ITAR-TASS, 2007) in Moscow with the population of 15 million people the total number of temples and churches constitutes 851, out of them – 338 represent parish churches (Babkin 2016).

According to the NDI survey in 2015 the support of the policy of Patriarch-Catholicos of Georgia by the population constitutes over 80%, while only 53% of the interrogated people trust the President and expressed the support of his policy.

There is not observed similar trust in Russia to the head of the Church, however we can speak about the “fashion” to be religious which started in 90s, when bureaucrats think it’s their duty to pose in front of the camera at religious holidays, state that they are religious in life, however not following the announced standards. At the same time one can observe the reverse trend of the increase of the level of the influence of Patriarch Kirill on public opinion. Namely, becoming of the Patriarch a medium figure is indubitable (unquestionable). The church apparently has a claim on the right of establishing moral limits of the civil society

I will bring an example of the opinion of Patriarch Kirill stated after the mass in the temple of Christ the Savior in March 2016: “In our days the Man and his rights became an universal criterion of truth. And there started revolutionary expulsion of the God from the human life, from the life of the society”, cites the Patriarch Interfax Agency (2016). According to him this movement first spread in Western Europe, America, and then Russia as well.

Kirill expressed an opinion that today we can speak about “global heresy of a human cult, new idolatry, forcing out the God from the Man’s life” (Filepenok 2016).

Summarizing the above said, the author put forward the hypothesis that the generation formed during the USSR and the generation, which is over 25 years may have different levels of moral competence. Also, the obvious

religiousness of the Georgian samples and political involvement might be reflected on the C-score result. The author decided to compare the results of C-score of two generations of Georgians and Russians.

In addition, we intend to find the difference of how moral competence is understood by the generation which was formed in 1990s and the generation formed under the Soviet Union. Declared adherence to the religious norms of the representatives of Georgian samples and high indicator of the presence of conscience, for example, results from the test of V. Manerov (Study of the characteristics and states of conscience). It should be noted that the results are characteristic for both groups of samples (old and young generations). However, the indicators of moral competence according to Lind's test do not correlate with the received results.

We think it is necessary to give a short excursion in cultural and historical past of both countries in order to make clear the presence of supposed social phenomena. We will apply to the formation in both countries the view (understanding) about morality and morale, the process of the formation of ethical traditions and assimilation of Christianity, as well as the inter-relation of these two states in the course of the history.

Sophisticated relations between Georgia and Russia started to being formed in the 16<sup>th</sup> century, when for the first time pressed by the enemies from Persia and Ottoman Empire, Georgia asked for help. The author does not take into account a very short marriage of the Georgian Queen Tamara and Yuri Suzdalskyi, the son of Vladimiro-Suzdal prince Andrey Bogolyubsky in the 12<sup>th</sup> century. Yuri was the first out of the Russian princes who had the title of the King of Georgia. However, an official alliance with Russia against Turkey and Iran took place only in 1783 when Kakheti the biggest out of Georgian states signed Georgievski Treat according to which it acquired the status of the protectorate of the Russian Empire. But in 1801 Georgia was turned into a province of the Russian Empire. Further, until the end of the existence of the Empire in 1917 and breakup of the state in 1918 Georgia stayed in the boundaries of Russia. Later (from 1921) Georgia continued its existence as one of the Republics of the USSR.

However, despite the common cultural and historical past, common denomination, religious and cultural formation of these two states went identically which to a large extent defines the quality of the relationships of the states presently.

Ilia Chavchavadze, an outstanding public figure, classic of Georgian literature, who was educated at St. Petersburg University announced three basic principles of the Georgian nation at the turn of the 20<sup>th</sup> century – Language, Motherland and Denomination. These are what create specific culture, moral and ethical tradition of the Georgian nation.

These three basics of the Georgian culture the author will review as historical scene in order to shape a clear picture of the discussed subject.

## 2. Motherland

Historically Georgia had to survive under Byzantines and Persians, under Arabs and Tatars. The culture of these nations seriously influenced the formation of the unique Georgian mentality. Christianity was introduced into Georgia from Byzantine, Arabs brought into the medieval Georgia antique philosophy, knowledge in the fields of mathematics, medicine, astronomy and history. New Iranian Muslim culture in the 10<sup>th</sup> century gave the possibility of the formation of high-society belletristic literature (Kekelidze 1944).

Changes of historical and cultural context, strengthening and weakening of the positions of Christianity, feudal system of European type – all this was reflected on the moral principles and moral basis of Georgian life.

Description of Georgia of the 12<sup>th</sup> century is given by Shota Rustaveli in his work “The Knight in the Panther’s Skin”. The author describes the political battle where there is no place for morale and not simple characters of personages in who we recognize the Queen Tamara, David Soslan and Prince Yuri and Rustaveli himself. Easiness of temper was characteristic for the Georgian society of that period. Georgia had become free from the 5<sup>th</sup> century Arab influence, morale concepts were not yet formed, belittled state of Woman was changed by external freedom (Bakhtadze, Vachnadze, & Guruli 2016). However, the main reason which made the monks – annalists of the 12<sup>th</sup> century to get rid off the Rustaveli epic is the description of the character of the Queen Tamara and the hint on her involvement in the murder of the rival to the throne. Christianity of that period, character of the Queen and public standards become clear from national legends of that epoch. In brief the legend is: “Opposite of the city of Gori, on a solitary peak of a mountain there is a small Goris-Javari church. National legend says that once when hunting, favorite falcon of the Queen Tamara flew to that peak and nobody could call him back. The hunters were detached from the peak by the Kura River. At this very point impetuous (rapid) Liakhvi River joins the Kura River. Tamara addressed the attendants with a question who would dare to cross the river and fetch the falcon. As a reward the brave man could ask anything he wished.

Among those present there was a young man whose glance was betraying his feelings. He was deeply in love with his sovereign. The young man bravely jumped into the river to fetch the falcon for the Queen, but she understood what reward would be asked by him. The young man crossed the river very fast, caught the falcon and swam back with it. Tamara saw that he would very soon stand in front of her as a winner and started to pray and ask the God to get her rid of the disgrace. The young man was approaching the bank of the river but the God heard her prayers and the poor guy started to become weaker and weaker. He had no enough strength to swim further and started drowning with the Queen standing by and continuing praying. The falcon flew from his hands and came to the owner while the young man went to the bottom. In remembrance of that loving young man was built Goris-

Javari church at the order of the Queen Tamara" (Bakhtadze, Vachnadze & Guruli 2016).

Interesting is the character of Avtandil from morale point of view. The hero enters relations against his will, kills a man who could hurt him, abandons the army and deceives the King for three years. Despite this fact Avtandil is perceived by the reader as a positive character, while the negative facts show what he can do for his close friend. It turns out that there is nothing blameworthy in one's deeds for the great aims. It should be noted that after three centuries the given idea will be emerged by Machiavelli. Thus, feudal state of European type was formed in Georgia in the 12<sup>th</sup> century. The attempt to hide the information concerning the actual policy of that period with all its deviations from the principles of morale and Christian values led to the double standards of behavior: on one hand there were postulated Christian values; on the other hand for the achievement of the Great aim they could neglect the acknowledged values.

### **3. Language**

Appearance of the literary Georgian language is connected with the work of Shota Rustaveli "The Knight in the Panther's Skin" similar to the connection of the appearance of Italian literary language with Dante, and the name Ferdowsi – with literature of Iran. Public (Folk) Georgian language was lifted by Rustaveli to the *belles-lettres* level. This great work was written 200 years before the Divine Comedy having anticipated Renaissance with its values. Tariel from India, Arab Avtandil, mulgazari Phridon (fabulous nation) connected with each other with the ties of close friendship fight for the liberation of Nestan-Darejan and win. Strong centralized state, self-sacrifice for the Motherland, the idea of struggle against oppression of a person, equality of Man and Woman, ideals of love and friendship (with its specific form of sworn brothers), readiness to sacrifice with private for greater aim – all these values will come to Europe only two centuries later.

Allegorical description of political battle having place in Georgia, psychological insight of the main characters of the epic, quotations that have been actual for the last 700 years, all this puts the work beyond the temporal context and rightly makes a masterpiece of the world literature (Dandurov 1937).

### **4. Denomination**

Spread of the Christianity in Georgia started in the 1<sup>st</sup> century. Christianity here was preached by the pupils of Christ: St. Andrew, the "First-called" Apostle and St. Simon. Autocephaly of the Georgian church is associated with the names of just these apostles despite the fact that Christianity at that time was not widely spread.

The history of Georgian Christianity at the state level is starting in 320 when St. Nino came to Iberia, converting to Christian faith Mirian the King and his spouse Nana. The first known martyrs for the faith of the Georgian church appeared in the 2<sup>nd</sup> century – 17 Mesukhevi Princes called after the strategist Sukhia who later became their spiritual leader. These princes – Georgians by origin, secretly took Christianity and went to the mountains. They were found there by Alan Prince Barnanas demanding renunciation from Christianity and return to the capital. Rejection led to their burning on the fire (Bakhtadze, Vachnadze & Guruli 2016).

It should be noted that large-scale ethical and theological analysis of the phenomenon of conscience we are obliged to St. Hieronymus (370). The mistake of a copyist who changed in the text of St. Hieronymus directly relevant word of the Latin notion “conscientia” – Greek word “syneidesis” by another Greek word “sinderesis” meaning “pillar” or “support”, made possible to discuss the parts or manifestations of conscience. This delimitation made possible also to overcome paradox of “annihilating”–“non-annihilating” of conscience. The conscience – *synderesis* became understood as non-annihilating “spark of conscience,” the conscience – *conscientia* – obtaining or losing acknowledgement by the man of good and evil. Finally, introduction of two hypostasis of conscience led the medieval philosophy to the problem of universal and particular content of this phenomenon.

In the second half of the 5<sup>th</sup> century Iran having repulsed the invasion of nomads from Turan, concentrated all his forces in the battle against Christians in the Caucasus. Georgia became the arena (place) of this battle. The flames of war literary encompassed the whole country. Vakhtang Gorgasal, founder of Tbilisi, had to participate in military campaign on the side of Iran. During his rule in many monasteries and temples there were opened schools, where priests taught the people and scriptoriums where calligraphers, in their majority monks, were copying the Bible and liturgical books (Bakhtadze, Vachnadze & Guruli 2016).

The history of Georgian Christianity until the 11<sup>th</sup> century – is a permanent opposition to Persian and Arab influence; nevertheless, the history formed in the nation tolerance and respect of different religions, taught to combine incompatible and go forward.

There is a patch in the Old Tbilisi, which has already for several dozens of years located a mosque, synagogue, Armenian, and Georgian churches. Tbilisians are not surprised by that but the guests of the city notice sharply such neighborhood.

One more interesting feature of Georgian culture is the correlation of male and female origins. Significance of female origin even under formal patriarchal order is expressed at the level of mythological symbols and perceptions. The mother-land, which for the Russians is vast, spatial, raw, and fertile, rises in mountains for Georgians, symbolically taking away the space

from the sky (the male origin). Therefore, it is quite symbolical that the Golden Age of Georgia is related to a female figure, Queen Tamar, while Christianity in Georgia was introduced also by a female person – Saint Nino.

Let us address the formation of Russian ethical tradition and assimilation of Christianity. The formation of Russian ethical thought went on without noticeable participation either of the Antique, or original Christian models. Characterizing this dramatic moment in the history of Russian culture, G. G. Shpet notes that Russia became Christian without “Antique tradition and historical cultural continuity” (Guseinov, Gadzhikurbanov *et al.* 2013). The absence of direct Antique and Christian cultural continuity has played the double role in the formation and development of the Russian ethical tradition. On the one hand, it caused its unoriginality, simplification, naivety, etc., while, on the other hand, it stimulated development of original elements, springing from the primordial origins of Russian ethnos, from peculiarities of the national character. According to a quite convincing viewpoint of N. O. Lossky, “the search for absolute good” became the ethical dominant of the character of Russian nation, determining not only the peculiarity of moral-ethnic creativeness, but also the general outlook at social and historical sense of life (Guseinov, Gadzhikurbanov *et al.* 2013). According to S. Frank, the “ontologicity” of Russian ethics is also expressed in the fact that Russian consciousness does not accept the individualistic interpretation of the moral. The central place occupied in Russian ethics is not the value, which makes a person “good,” saves “him” personally, but rather the principle, order, and, in the final analysis, religious-metaphysical basis, on which the life of the whole mankind and even the order of the whole cosmos relies, and, owing to which, the mankind and world will be saved and reborn. As a result of this, Russian ethics becomes not only ontology, but also historiosophy. It always discusses the destiny and future of mankind, or the meaning of history (Guseinov, Gadzhikurbanov *et al.* 2013).

The notion of “ethical nominalism” formed, expressed in avoidance of general abstract notions, aspiration towards their ethical concretization. It is peculiar that during translation from the Greek the Old Russian scribes specified too abstract notions and symbols, delivering them more clearly and simply. For example, too general mentioning of the evil in the translation of “The Bees” is constantly specified by negative characters, customary to a Slavic person, for example, the mysterious Black Ethiopian: “Multi-color robes hide the Ethiopian” – in the Greek original the “evil” stands in the place of the latter word. V. Zenkovsky notes that the lively and even constrained work of mind is caused here “not by general principle of Christianity, but the questions of particular Christianity, in its personal and historical expression”. The embryo of the idea of Concrete Ethics, finding its embodiment in the period of flourishing of Russian ethical thought in the frames of the ethics of the Russian abroad of the 1930s-40s (Guseinov, Gadzhikurbanov *et al.* 2013).

Along with extreme specificity of ethical prescriptions, the “ethical nominalism” of moral teaching is distinctive by one more peculiar feature: “moral counterpoint” of Old Russian consciousness. This is expressed in the fact that the maxims, proverbs, and lessons are built on the grounds of sharp juxtaposition of the opposite moral notions: good–evil, love–hatred, truth–lie, happiness–unhappiness, richness–poverty, etc. “It seems that the Middle Ages do not know semi-tones and transitions between the extremes, or consciously neglects them. It brings us back to those times, when good and evil, truth and lie were concrete givens of existence, and appeared in the full volume of their features as the indivisible whole, as concreteness of life, not having the degrees and power of expression. The Truth either is there, or is not. The Good either is there, or is not. And then, the truth is the Truth, and the good is the Good” (Guseinov, Gadzhikurbanov *et al.* 2013, p. 569).

Primordial power of Russian ethos, related to the search of absolute truth, results in medieval Russia predominantly in religious-ethical asceticism, expressed in the forms of seclusion, stylitism, fasting, wearing of fetters, and holy foolishness – the most typical from all types of Russian asceticism. The ethical meaning of all these feats lies in personalized aspect of Christian commandments of love for God and neighbor, love for enemies, and non-resistance to evil.

Holy foolishness is one of the feats of Christian godliness, a specific, paradoxical type of spiritual asceticism, lying in renunciation of mind and virtue (with total internal self-consciousness and spiritual purity and chastity) and voluntary acceptance of the image of a crazy and morally fallen (immoral) person. The ethical meaning of holy foolishness is defined by three characteristic features, peculiar to this feat: 1) ascetic trample of vanity, gaining the form of pretended craziness or immorality with the aim of being defamed by people; 2) revealing contradiction between the truth of Christ and moral law with the aim of being ridiculed by the world; 3) serving the world by original preaching, performed neither by word, nor by action, but by power of spirit, spiritual power of the holy fool’s personality, endowed by the gift of prophecy. By keen observation of G. Fedotov, there is life contradiction between the first and third aspect of holy foolishness: ascetic trample of one’s vanity is achieved at the expense of tempting the neighbor and sin of judgment, and even cruelty. “That is why the life of a holy fool is constant swinging between the acts of moral salvation and the acts of immoral mockery” (Guseinov, Gadzhikurbanov *et al.* 2013, p. 569).

Holy foolishness is absolutely unimaginable in western Christian tradition. The features, similar to holy foolishness, are found in the West in the image of St. Francis of Assisi, who called himself “a God’s buffoon.” However, this type of behavior was initiated by the tradition of “carnival culture” of the medieval West with its “fools festivals” and cult of jesters, whose behavior was dominated by the symbolism of “laugh culture”, substituting the symbolism of

“the immoral” (M. Bakhtin). In correspondence with this, a “holy fool” of western European kind puts “ascetic joy of life” in place of “ascetic trample of vanity,” and “amusing the world” in place of “being defamed by people.” Holy foolishness flourished in Russia in the 14<sup>th</sup>-17<sup>th</sup> centuries, when, by statement of V. Klyuchevsky, the holy fool becomes “the walking worldly conscience, alive image of denunciation of human vices” (Guseinov, Gadzhikurbanov *et al.* 2013, p. 569).

Contrary to western mentality, where “I” serves as the spiritual center of an individual, Russian mentality contains expressed orientation on “the other, society on the whole”, therefore Russian philosophy is “We-philosophy” (Gruzeva & Galienko 2012). Conscience, guilt, and shame are considered not only as spiritual features of a person, but as expression of mentality of people and spirit of personality. Conciliarism of Russians (in the form of collectivism in Soviet times) was mentioned by U. Bronfenbrenner while observing the interaction of the schoolchildren in the Octobrians star. Thus, L. Kohlberg considered that Durkheim’s theory of ethical upbringing, refracted through Marx’s theory, found its application in the USSR. Altruistic orientation, readiness to sacrifice oneself for the group interests, and the feeling of duty characterize this position. Affiliation with the group and desire of sacrificing oneself for this affiliation is the central part of this system of ethical education. “Introduction of the notions of collective responsibility, collective punishment, and collective reward is even more terrible complement to the system of “concealed ethical education,” writes Kohlberg (see: Fuchs 1987).

In the work of R. Benedict *Chrysanthemum and Sword* such manifestations are called “culture of shame.” The main psychological mechanism of social control is shame, in a child of such society from childhood is formed the habit of comparing his/her behavior with the assessments of the people around him. Benedict writes that for the West it is more characteristic “the culture of guilt” since the guilt is a result of the work of individual’s consciousness and is emotionally experienced by an individual as a conflict with conscience, as a result of not fulfilling internal directives (Manerov & Kaznina 2016).

Peculiar continuation of the “culture of guilt” theme is the work of P. Shuvaev and A. Temirov *Unknown Chinese Reality* in which the authors prove (argue) that the formation of conscience in social and cultural realities of China is impossible. For them the scheme of formation of conscience includes two main constituents: absolute ethical norms and categories, and independence in the moral judgments. Both constituents, according to the authors, cannot be formed in the given culture. A child from childhood relies on the rules of behavior based on a socio-political inequality, he does not have absolute truths which makes the formation of an independent morale person impossible (Manerov 2011).

We should note that in the article of M. Volovikova, dedicated to the psychological problems of morality is marked: "(...) Opposite to the Western countries where moral and legal socialization is taking place mainly through imitation of accepted in the society norms and rules, in our country in this process there is observed either «jamming» at the initial level of moral and legal development when obedience is ensured with the help of the fear to be punished, or there is observed addressing the supreme (according to Kohlberg) level of moral and legal development relying on the highest ethical values" (Volovikova 2011)

As V. Kolesov marked "for Russians close is the idea of "conscience" which was finally formed by the end of the 17<sup>th</sup> century, the attempts to substitute it with "consciousness" are ending very badly as in people's consciousness there is emotional apprehension (*logos*) and not Rational (*ratio*)" (Kolesov 1994, p. 703).

The rule of Alexander the 2<sup>nd</sup> becomes a starting point for the formation of Russian ethic as an independent philosophical science. Radical generation not accepting the values of their fathers, having expressed distrust to Romanticism and abstract thinking, turns to realism, trying to find a pillar in science. Morale is interpreted by them in utilitarian terminology, in 60s of the 19<sup>th</sup> century a direct addressing to the sources of protestant ethic and catholic moral adjusted to the needs of school education, theology is an example of theological morality (Guseinov, Gadzhikurbanov *et al.* 2013).

Growth of utopic and nihilistic moods in moral consciousness and radicalization of moral requirements from life both by an individual and the whole society leads to the "metaphysical turn", the peak of which becomes the system of moral philosophy of V. Solovyov synthesizing in itself radical idea of "universal organization of morality" and metaphysics of autonomous good. Solovyov is against abstract subjectivism, identifying the fulfillment of good with the private self-perfection (for example, moral teaching of L. Tolstoy).

The key moment in the teaching of Solovyov is the idea of universal organization of morality, having hidden influence on the moral ideology in the Soviet Russia and USSR. Solovyov supposes that perfect moral ideal without objective incarnation is not capable to cause any changes not only in life but also in the moral consciousness of people. The task of objective fulfillment of good means the necessity of "mankind becoming organized by morality," "in order the societal environment itself in its essence becomes organized good." "Each person, as his will is moral – underlines Solovyov – internally participates in this universal organization of morality" (see Guseinov, Gadzhikurbanov *et al.* 2013).

The condition of objectivity of the fulfillment of good is correspondence of the degree of subordination of a person to the society and subordination of the society itself to the ideal of good. In compliance with this, he defines "moral norm of good: conform all social initiatives to unconditional

moral-social norm, in particular, in the battle to “collective evil” (see: Guseinov, Gadzhikurbanov *et al.* 2013). The given statement can be characterized as judgment of the 4<sup>th</sup> stage by Kohlberg.

Free solidarity (unity) of all in the universal good is met as an obstacle not only with the personal evil will but also with the collective evil will which appears as a threefold immoral relations: 1) between different nations (nationalism and cosmopolitanism), 2) between society and a criminal (correlation of morality and rights) and 3) between different societal classes (layers) (economic issues from moral point of view”).

The battle with the “collective evil” by all means leads to the shift from natural organization of divided into hostile parts of the mankind to its spiritual and moral organization. The subject of this type of organization (arrangement) is, according to Solovyov, “each person separately and together with the collective Man.” As an example of three degrees of embodiment of collective Man Solovyov points at the family, fatherhood and mankind. At the same time, the form of moral arrangement (organization) shall become Universal Church and Christian state as “collectively organized compassion (pity)” (Guseinov, Gadzhikurbanov *et al.* 2013).

Here I finish the brief overview (review) of ethic development before revolution and go to the practical part of the work.

By today there have been processed 117 forms according to the results of 2 tests : the MCT of G. Lind and the Study of the characteristics and states of conscience (SCSC-test) of V. Manerov. 65 Georgians, including 35 students studying in humanitarian and psychological fields, 30 respondents over 25 years of age. With higher education – not full in the case of first samples and completed in the case of the second samples.

We have 53 respondents from Russia, 36 respondents over 25 with higher education with the exception of 2 people, 13 students. Thus, according to the education the samples are relatively homogeneous.

Because of small number of respondents, the author can express only hypothesis relying on the results of the test Study of the characteristics and states of conscience (SCSC-test) (there are compared a sample of 40 Georgian students and 50 Russian ones). The given test is aimed to study (understand the notion conscience and morality. This notion is characterized not only by the presence of the picture of the world and objective reality (existence) in it including spiritual and moral mechanisms, values, senses (meanings) playing significant role in their lives. The students are characterized with the understanding of great role of morale and conscience, actual influence of conscience on the regulation of the behavior, presence of negative feelings (emotional experience) when moral rules and laws are infringed, understanding of the harm for a “lawbreaker” person of these infringements. Moreover, they, being aware of vital functions of conscience are going to bring up their own children as conscientious people. Thus, we have obtained the

evidences of the presence of, for the Georgian culture this time, positive trans-cultural invariant of conscience.

Let us address some revealed differences in the understanding of conscience and morale. As it was supposed, we have obtained evidences showing big validity (weight) religious ideas among young students from Georgia as compared with the Russian ones. This in the first place proceeds from their position consent with regard to statements directed at the religious understanding of conscience (for example: “when I feel myself lost I address God,” “sometimes in the heart of a Man there is a sound of God’s voice,” “the most secret and the best part of my soul – is the inner voice” and others). Thus, conscience in the consciousness (mind) of young Georgians represents itself as more religious notion, and that is the reason of its mysteriousness, specificity.

If we address the study concerning religiousness of several ethnical groups of youngsters carried out by V. Shapiro and M. Gerasimova, high religiousness of Georgian samples is revealed in their study as well. According to the level of religiousness ethnical groups greatly differ from each other – this index is very low in Korean youngsters (below one-third of them). Religiousness is relatively low among the Jews and Russians in all three types of schools. But Georgian schoolchildren can be considered in this regard the leaders: about 9/10 considered themselves as religious. Armenians, Tatars, Azeri have almost equal, rather high indices (Shapiro & Gerasimov 2016).

However, under these circumstances it seems paradoxical for Georgians that the point 98 “I would put conscience the last in the list of characteristics necessary for a contemporary person”, is less expressed and do not reach the level of distinctness, while the Russians express quite distinct disagreement with this statement (Manerov & Kaznina 2016).

We account for (explain) the obtained paradox on the example of uncertainty (ambiguity; indeterminateness, indefiniteness) of agreement/disagreement of the 2<sup>nd</sup> group for the points 75 and 93. For the question 75 “contemporary man can achieve more because he got freed from the moral chimera” 2<sup>nd</sup> group of Georgians gives vague answer while the 1<sup>st</sup> group definitely does not agree with this statement. With a confirmation 93 “Man has to think more about material side of life not covering himself with high notions” the same trend is noticeable – the Russians do not agree definitely, while Georgians give vague answer. Supposedly, in these points is revealed (represented) economic problems in Georgia stimulating a big focus on material values. However, this factor can lead to contradictory understanding about the value of conscience considered both in economic and spiritual contexts (Manerov & Kaznina 2016).

It should be also noted that in the groups of Georgians of both samples close relationships between people have greater (significant) role. (For example, answers to the point 21 – “I am not able cause harm and pain to my

close people). The given factor will be examined by the author according to the results of the Kohlberg's forms.

To the questions "responsibility for others – quality of a mature person", "my life is not managed by me but is controlled by external factors," "my life is not subject to me and is managed by external events" and others Georgians do not give definite answers while representatives of Russian samples demonstrate certainty and higher level of manifestation of locus of internal control.

It should be noted that Russian students are in higher consent with their conscience. The same is manifested and there is rather significant and reliable evidence of evaluation (assessment) difference which was observed for statement "ability to be in harmony with oneself brings peace of mind" and others. Above we have already mentioned that Russian students are more reserved in the assessment of material values and support «high notions» (point 93). They definitely do not put conscience last in the list of "necessary for a Man features", point 98.

It can be supposed that the given gap between the understandings about how it should be and what is the real situation is caused by a mechanism which was described by F. Pearls, founder of Gestalt–approach.

Pearls describes the mechanism of conscience in the following way: "(...) the own anger (wrath) of a person directed at the frustrating object – is an anger which he, however, cannot not only express but to realize as it is because of his identification with the social norm – there is what is projected into 'conscience'. And after that the Man himself suffers from its beats" (Pearls 2000, p. 157).

Overestimated "conscience" leads to moral disruptions. Submission of "conscience" – this is identification with rough principles which do not work and which always lack charity. Organismic functioning and self-consciousness means the assessment and understanding of a specific situation. "Conscience" lays certain responsibilities and does a little work. The given understanding of "conscience". It can be assumed that for Russian samples is characteristic more variability because of less religiousness, and hence because of presence of less rough limits and instructions to the specific "necessary " (must) actions which have not turned into the category of conscious beliefs.

Above mentioned factors can explain catastrophically low level of moral competence. Which was revealed when processing the test MCT of G. Lind. In particular, Georgia samples show even lower level C-score than Russian ones.

	<b>Georgia</b>	<b>Russia</b>	<b>Total</b>
1	13,85912828	17,3960347	15,9223589

2	11,41574721	24,99988943	16,82019089
<b>Total</b>	<b>11,78595646</b>	<b>22,91255779</b>	<b>16,63601345</b>

*Table 1. C-score levels sorted by countries.*

In both countries C-score for the generation under 25 is higher: 26,9 in Russia and 15,4 in Georgia respectively. The lowest index shows the older generation of Georgia (C-score equals 7,6) Generation older 25 years of Russia sample has the index 21,4. The results is necessary to verify for bigger sample as 117 interrogations cannot be considered as the number which is enough.

The author cannot objectively compare the level of education of the generation older than 25 with the level of education of the generation of this period. However, it should be noted that at the junction of these generations there had place a qualitative changes, transfer to the western system of education. Generation whose period of learning fell on 90s until 2005 did not had possibility of qualitative education due to hardest economic conditions established in the country against the background of the breakup of the USSR.

Once more a significant difference between the two countries is worth mentioning. During the Soviet period in Georgia churches continued functioning, majority of the population was baptized in their childhood which was not observed in Russia where formal "fashion" of religiousness appeared as we've mentioned in the beginning of the 21<sup>st</sup> century.

Moral, without any doubt, is dependent on religious to the effect that it interacts with religion the same way as with other forms of culture – art, science, even maybe closer than with them. Moral and religion have common points of intersection. For example, for them (and only for them) is specific the problem of the purpose of life.

Thus, according to E. Wallwork, Kohlberg states that religion is neither necessary nor sufficient for the justification of morality. Still according to Kohlberg religion provides "content" for the formal structures of his moral stages. Wallwork says that religion offers practical reasons that contribute to the justification of both the form and the content of moral judgments.

Religion can provide believers with 1) additional arguments on behalf of ethical principles that are also rationally justifiable, 2) alternative perspectives on, and weightings of, morally relevant facts, and 3) distinctive religio-moral obligations that are required only of believers (Munsey 1980).

E. Wallwork designates that religions also influence morally relevant facts by their interpretations of the wider context within which moral action takes place.

Religion influences moral judgment by adding distinctive obligations and virtues to those required of the faithful. Obligations are religious in the

character if they follow from a historically particularistic way of life (beliefs, attitudes, and practices) based on a concept of sacred authority with sufficiently broad interpretive powers both to explain anomalies in the existing understanding of reality and to cope with anxieties caused by suffering and death (Munsey 1980).

Obligations are moral if they are “universalizable”, and if they consider the fundamental interests of the person.

J. M. Lee finds a compromise between religion and morality saying that Kohlberg’s findings suggest how God works in this world. According to Kohlberg if God does exist, then he works in and through the process of human development, rather than by some extrinsicist “zap” of grace. Thus God is not outside human development, but works in all its operations. God erupts in human living rather than irrupting into it. God in se is utterly transcendent, yet God in the world is radically immanent (Munsey 1980).

According to A. Guseinov, an academician, moral shall be independent from religion and other determining it factors since it represents an expression of the autonomy of an individual. One sign of moral is unchangeable in all its interpretations: moral encompasses the field of individual responsibility of judgments and actions – those judgments and actions of an individual, fulfillment or not fulfillment of which are completely in its power and which, in full measure, can be charged or credited to it. This means that moral actions are without any cause. It means only that consciously and purposefully acting individual is the last cause in the sense that they would not have taken place without the individual’s moral sanction (Guseinov 2016).

Primary sources of the most important universal norms in the field of culture of Abraham religions are articulated in Torah, Gospel and Koran. They are formulated on behalf of God. This fact seems to deny the idea of autonomous moral. In reality, it can be an additional argument for its benefit. Raising of moral norms to God, consideration in the context of culture, can be understood as the sign and acknowledgement that nobody out of the people does not have an exclusive right to speak in the name of moral, that in front of it, in front of moral like in front of God, all are equal and that, proceeding from this, there is a burden of responsibility and judgment laid on each individual for following those norms which determine the degree of his humaneness (Guseinov 2016).

Thus, responsibility for own decisions without covering by religious moral is the important basis of the philosophy and psychotherapeutical directions of the mid-20<sup>th</sup> century.

Difficulties of different types and different fields push an individual to the satisfaction of Belongingness need according to Maslow which gives him a support on the unstable ground of changes. However, during the epoch of changes we cannot speak about independent, individual choice which,

according to the author explains the low level of moral competence against the high level of religiousness of the Georgian samples.

To the author it seems significant to mention one more factor, presumably influencing the low level of moral competence. So called “the problem of generations.” In particular, the key problem for the modernizing societies of social competitions and its inevitable, painful transformations in the structure of particularistic relations of families and relatives acquired rationalized representation in the symbolic denotation “Oedipus complex” and in the system of relevant conceptual developments, therapeutic technique and others. Our domestic way is opposite, transfer the problem to the language of civil relations (“fathers and sons”), with this perpetuating and the hardest, unpleasant consequences of undecided ousting to unofficial fields. In Russia the investigators of generations and generation problems one way or another always have to deal with a bundle of problems: 1) leadership (innovations), 2) his success, acknowledgement gratification), and 3) support and transfer of achievements (reproduction). In other words, we are speaking about system deficits of the Soviet society, and maybe even of Russian society of the epoch of speeded up modernization (19<sup>th</sup> – beginning of 20<sup>th</sup> centuries) – about the system of its deficits, deficiency as a system itself (Dubin 2002).

Davidov points at non-recognition and unacceptance of responsibility by younger generation because it was directly preceded by and it should have been stayed for it more or less actual – including the non-acceptance of historical responsibility, responsibility for the history as their epoch (such shortening of the time of their existence till the shortest distances more frequently means, understandable, and generally not understanding the sense of the past as a necessary part of the experience) (Dandurov & Rustaveli 1937).

Politically committed Georgian citizens may also is a manifestation of the 3 stages of the development of moral statements of Kohlberg. Wish to belong to a definite group cannot be considered as democratization of the society. The evidence to this is the percentage of citizens who vote for the change of the power beginning from President Z. Gamsakhurdia. Gamsakhurdia, E. Shevardnadze, M. Saakashvili were elected by 90% of votes and more by the people. This type of “unanimity” points at the actual absence of alternatives in the political life of the country, but not at the democratic freedom, as the western society thinks.

Summarizing the practical part, it should be noted that in parallel to the results, there were obtained additional estimates which, as far as possible, will be used in the further research. We mean the influence of religiousness factor of moral competence, “time of changes” and as a result of different valuable orientations (understandings) of generations, cultural peculiarities (for example trend of family relations) and others.

Thus, the further perspective for the work is to continue studies MCT for more valid samples of the representatives from Georgia, Russia and Germany. Correlation of the MCT, Study of Characteristics and States of Conscience (SCSC), methodology of peer-advisor of E. Veselova, dilemmas of Kohlberg. The hypothesis of the given research is cultural difference in the interpretation of conscience and moral competence as it is manifested in the behavior in Russia, Georgia and Germany.

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***Influence of Cultural and Historical Context on the Moral Competence in  
Modern Society (in Terms of Georgia and Russia)***

**Abstract.** The break-up of the Soviet Union in 1991 sharply cast the relationships between the Republics of post-Soviet space and Russia back, mutual trust was lost, economic and cultural interaction was practically stopped. The global changes of the 1990s in the field of political order, social and economic lifestyle in the countries of the former socialist camp brought up to severe demographic situation (depopulation), impoverishment of its significant part, criminalization of society and, what is quite important, to negative changes in consciousness and behavior of its population, including deformation of ethical code of personality, for long time fixing the acute social-cultural situation. A. Zhuravlev & A. Yurevich call that the moral collapse.

It is worth mentioning that the economic crisis of the 90s in Georgia was considerably more serious than in Russia. Attempt to teach norms of “new” morale were done by M. Saakashvili (2009–2013), who declared that during 20 years he would be able to change the mentality of Georgians – rejection of the Russian culture and language up to prohibition and adherence to anti-Russian policy at a level of the State. The author reports on that project and she intends to find the difference of how moral competence is understood by the generation which was formed in 1990s and the generation formed under the Soviet Union.

**Key words:** moral competence, religiousness, properties and states of conscience, Georgia, Russia

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