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**THE STATE OF SECULAR SPIRITUALITY  
IN TERMS OF A TECHNOGENIC  
CIVILISATION**

**Monograph  
Scientific Edition**

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**The state of secular spirituality in terms of a technogenic civilisation**

Monograph. Scientific Edition

This monograph will reveal the birth of secular spirituality at the level of man, society, mankind (where secular spirituality is considered as the quintessence of mythological and religious spirituality) and its modern alternative, the noospheric-integrative paradigm which orients a person to the observation of the principles of harmony, rational regulation of all global processes and a measure of responsibility for life on the Earth in his life activity. The praxeological dimension of secular spirituality is closely associated with the “ecology of thought” and prevention of the victimised behaviour of man under the conditions of a technogenic civilisation.

The originality of this monograph is unquestionable: for the first time the author has considered the basic scheme of spiritual and practical mastering of the world using such attributes and modi as good (morality), beauty (art), truth (science), solidarity (politics), justice (law) and transcendence (religion) which work only in unison.

There is a real possibility of using the scientific results of the monograph, which won't just interest philosophers, psychologists and pedagogues when studying both the urgent world view issues of modern times and the wide range of problems of liberal knowledge. They can also be used when preparing textbooks, training aids, lectures in philosophy, anthropology, culturology, art history and cultural philosophy.

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## INTRODUCTION

The economic redivision of the world in the late nineteenth century left its trace on all spheres of life, including the person's being in society. Economics and politics 'edited' the life of society, put under question the role of the spiritual factor in forming the person's inner world, which led to the domination of irrationalism and moral relativism.

Spirituality must be comprehended in line with V.I. Vernadskiy's ideas. These ideas changed the concept of understanding spirituality, bringing it out of the usual bounds of research practice, oriented at learning only religious spirituality, and gave a cosmic meaning to the process of spiritual development.

The meaning of secular spirituality becomes vital many times over in the conditions prevalent in a technogenic civilisation when a person can lose not only his spirituality, but himself as mankind on Earth. The technogenic civilisation of the twentieth and twenty-first centuries created an unconventional situation, adding an anthropological crisis to existing problems.

Having exhausted its potential, the era of modernity made way for postmodernity, which made itself apparent as a transitional period from an industrial to an information society. With the help of criticism of 'postmodernism', society abandoned yesterday's scale of value systems losing, because of mass culture and mass media, the positives accumulated during the era of the industrial society.

Production and labour gave way to the consumption of promoted 'symbolic values'. The place of 'Homo sapiens' was taken by 'Homo consumens', who feels confident not in the real world but in the world of 'simulacra'. The place of spirituality was taken by pseudo-spirituality and spiritual impoverishment. The life of a separate individual turned out to be dependent on the destiny of all humankind, and the destiny of humankind at times depended on the efforts of one person.

Appeal to secular spirituality is one of the discourses surrounding the global search. It is not a free mind game, it is imagination and fantasy, as it is based on the historic experience of the establishment and development of spirituality, including religious spirituality. Spirituality must save both the person and mankind, both body and soul, life itself on Earth, both past and future. It defines increased interest in human past and a burning wave of interest in the future.

The ability to appreciate the objective truth about the world, and even sacrifice oneself for the sake of truth in the unconventional terms of a technogenic civilisation, is correlated with the necessity to survive, to adapt to existing natural and social conditions. An individual cannot work effectively without knowing the final result of his work and be satisfied with it. Only positive feelings cause inspired work. Without this inspiration the product of material values will be only an imitation of work; the cognition of nature – imitation of the search for truth; literary and other activities – will deliver an imitation of art. Any imitation is bad in that it contains a constant ability to create things that nobody needs; to gain not the truth but another delusion; to create works of art devoid of beauty. Spirituality provides a constructive solution to the problems in unconventional terms of a technogenic civilisation overcoming the imitation in the form of pseudo-spirituality.

Secular spirituality yields results if it is required at the level of a person, society, mankind. Such a mechanism is laid into the noospheric-integrative paradigm, which can provide the realisation of an optimum model of the ‘social human person’ and ‘human society’. It leads to the necessity of considering the state of secular spirituality in terms of a technogenic civilisation.

Reflections on the problem of spirituality have accompanied humankind for many centuries of the development of civilisation, from antiquity to today. The knowledge sources of this phenomenon originate in the philosophical ideas of the ancient thinkers: Homer, Socrates, Plato, Aristotle, Epicurus, Seneca and Cicero. Spirituality is considered in connection with establishing the status of soul and mind, soul and body. The soul plays the role of the organising principle defining the content of human life. The state of the soul defines the way of a person’s life reflected in the form of vegetative, animal or human existence and realisation. In entirety a person is defined as a ‘social animal’ within the paradigm of cosmocentrism.

In the Middle Ages, within the paradigm of theocentrism, spirituality was already considered in its religious role as the state of the inner world of a person which forms his status into ‘a spiritual being’ (Augustin, Aurelius, Thomas Aquinas, Gregorius Palamas). The spiritual essence of the person defined the attributiveness of the ‘human’ in the person, provided him with personality and responsibility to God.

Characterising the state of the soul after death, Alighieri Dante performed

a hymn to the earthly predestination of the person. This idea was continued by F.Petrarca, M.Montaigne and other thinkers of Renaissance in terms of transition from traditional to industrial society, making the first claim for secular spirituality.

In modern times the study of spirituality is connected exclusively with the problem of the intellectual development of the personality, within the paradigm of rationalism. Consciousness is bound to serve the industrial society. The person is considered not to have value in itself but as medium (F. Bacon, T. Hobbes, J. Locke, R. Descartes, B. Pascal, B. Spinoza, J.de La Mettrie, F. Marie Arouet).

German thinkers (I. Kant, I. Fichte, F.Schelling, G. Hegel, A. Schopenhauer) renewed interest in the person and his spirituality, claiming that in the terms of an industrial society and a world market the state of spirituality of many people does not allow them to realise their freedom and a measure of their responsibility.

The following pluralism of opinions of philosophic schools and trends weakened concentrated attention to spirituality. The prevailing trend put under question spirituality which made bids for the status of the inner nerve and live soul of a culture. The rule has a nice exception. It was reflected in the spiritual tradition (N.A. Berdyaev, M.P.Dragomanov, I.A.Ilyin, N.O.Lossky, G.S.Skovoroda, V.S.Solovyov, P.A.Florensky, S.L.Frank, P.D.Jurkiewicz). These thinkers considered spirituality as the fundamental basis of human freedom, without which freedom transforms into arbitrary rule.

The problem of spirituality is studied in the works of foreign thinkers (J. Baudrillard, R.Guardini, A.Maslow, X.Ortega-y-Gasset, L.Stevenson, V.Frankl, E.Fromm, F.Fukuyama, J.Habermas, T. de Chardin, M.Scheler), where special attention is paid to the state of the person's inner world at the level of the relation between personality and society.

Works by famous thinkers (V.G. Borzenko, V.D. Gubin, P.S. Gurevich, Y.N. Davydov, E.V. Zolotukhin-Abolina, V.P. Ivanov, I.I. Kalnoy, M.S. Kagan, V.V. Kizima, S.B. Krimsky, F.V. Lazarev, B.V. Markov, N.N. Moiseev, A.P. Nazaretyan, V.S. Styopin, T.D. Sukhodub, V.G. Tabachkovsky, G.L. Tulchinsky, M.S. Uvarov, S.S. Khoruzhiy, V.I. Shynkaruk) are dedicated to the comprehension of the place and role of spirituality in the socio-cultural processes of modern civilisation.

In research practice, when studying spirituality, the concept of 'spirituality' dominates, not its notion; it often causes opposite meanings and excludes the

possibility of constructive dialogue. That is why it is important to always specify positions, taking into consideration the form and measure of the demands of spirituality in this or that historical era, and its conditionality. It is especially important to specify the notion of 'spirituality' and its operational character in every research practice case. History has more than once demonstrated how costly it can be if the objective is not worked out thoroughly enough at the theoretical level.

In research practice principles of objectiveness and accuracy of truth, interconnection and correlation of the spiritual and economic life of society are demanded.

Historical, philosophical, systems and interval approaches to the stated subject matter have been applied. The historical and philosophical approach provided the capability of discovering the establishment and development of spirituality from ancient to modern times. The systems approach allowed a comprehensive study of the stated subject matter and establishment of its connection with the object of study. The interval approach revealed the multidimensionality of the phenomenon of spirituality according to the objective conditions of a specific historical era (a specific paradigm in the format of a specific philosophical picture of the world).

The comparative historical method, the unity of the historical and logical method and the structural-functional analysis method have been used. The comparative-historical method allowed the determination of the features of cultural-historical types of spirituality, and conducting of analysis of life strategies. The unity of historical and logical method assisted in considering the preconditions for noospheric spirituality, to estimate the praxeological dimension of spirituality and to identify the specifics of the secular type of spirituality. The structural-functional method allowed consideration of the key values of spirituality; study of the phenomenon of the person's escape from himself, examination of the features of the technogenic civilisation as preconditions for anthropological crisis and to state the phenomenon of victimised behaviour in the personality, in terms of a society in a transitional period.

For the first time:

- the scheme of spiritual and practical development of the world through the attributes and modi: good (morality), benefit (ethics), beauty (art), truth (science), solidarity (politics), justice (law), metaphysics (philosophy),

transcendent (religion), freedom, harmony (practice), that only work in unison, have been considered;

- the praxeological dimension of secular spirituality based on the 'ecology of thought', focused on forgetting the activity of all the troubles, setbacks, resentment, hatred by the subject, cultivating the need to think only with the 'images' of success, love and joy, has been proposed;
- the phenomenon of a person's victimised behaviour, which at the level of an individual is understood as a deviation from the norms of safe behaviour, has been investigated.

The book consists of an introduction, three chapters with eleven sub-sections, a conclusion and a list of sources.

In the first chapter spirituality is regarded as a substance of a social person's being. Special attention is paid to human life strategy.

Spirituality is considered in the form of an evolution from a concept to a notion in order for spirituality to obtain an operational character.

The cultural historical types of spirituality - mythical, religious and secular - have been examined. Attention is paid to the key values of spirituality, as they form the basis of the future noospheric-integrative paradigm.

The second chapter examines the phenomenon of the person fleeing from himself in terms of alienation, which leads to pseudo-spirituality or spiritual impoverishment. The specific manifestations of spirituality in a society in transition, when the information society replaces the industrial society, are considered. The praxeological dimension of spirituality is studied.

Each declared task is solved using a particular methodology, where demanded principles are the starting point of reference for research practices. These are principles of objectivity and accuracy of truth, interrelationship and interdependence, as well as the method of the uniting of the historical and logical, which allowed us to carry out a study of the emerging problem and solve the set tasks.

The third chapter contains research on the noospheric-integrative paradigm, the basis of which is secular spirituality that provides a sensible perspective for a person and mankind, as it proves that the noosphere is 'a part of biosphere organised by civilisation'.

In this chapter the state of a technogenic civilisation is investigated.

It provides prerequisites for anthropological crisis creating a problematic situation for the modern person's evolution which is forced to pay attention to the individual victimised behaviour in a society in transition.

The practice of the life of society and of the person's life in society demonstrated a limited possibility for both the mythical and religious types of spirituality to get out of the social deadlock. To stop the process of the moral degradation of society it is necessary to develop and implement a noospheric-integrative paradigm of a spiritual revival.

The work was performed taking into consideration the main regulations of 'Osvita', a national educational programme of Ukraine, and in accordance with 'Civil concord in Crimea and its grounds' (state registration: № 1007U004133), an integrated work of the department of Sociology and Social Philosophy of the V.I.Vernadskiy Taurida National University.

The practical significance of this monograph is that the main results of the study of praxeological dimension of secular spirituality are closely connected with the 'ecology of thought' and the prevention of victimised behaviour of the person, in terms of a technogenic civilisation.

The results of this study can be used in the development of courses and special courses in social philosophy, philosophical anthropology and philosophy of culture, axiology and cultural studies.

# **CHAPTER 1.**

## **SPIRITUALITY AS THE SUBSTANCE OF A SOCIAL PERSON'S BEING**

### **1.1. Two types of life strategy**

As a socio-cultural entity, a person realises himself in two dimensions of his being: situational and spiritual. The need for a human to adapt to the environment is incorporated in his biological nature. Firstly these are the so-called physiological mechanisms. They provide the will of the human body to live through metabolism with the environment. In parallel, there is a need for social as well as psychological adjustment. By being included in a community of people the person asserts himself through the will to control circumstances or other people. The mechanisms of the socialisation of the individual are not fully studied, but it is possible to ascertain their diversity [4; 67].

The purpose of adaptation is to achieve the maximum survivability of the individual and his genus in a particular social environment. These mechanisms are in some way regulated by the norms of society. Aiming for multi-dimensional adaptation to the social environment for successful survival can be, and often becomes, a vital strategy for an individual. All social structures and cultural phenomena are taken into consideration as means of adaptation in this case. These may be economic mechanisms, social institutions and legal establishments, forms of social activity and a variety of spheres of cultural production. Social adaptation can be explicit, open, but more often it is camouflaged, disguised with serving a cause, the people and the highest values

It should be noted that in modern literature, researchers define three types of adaptation mechanism interpretation: 'In the first, we are talking about some alleged capacity of the human mind, which is manifested in compliance and acquiescence to group pressure. In the second, social adaptation is assessed as a specific value orientation in relation to the prevailing standards. Finally, there is another interpretation: the adaptation is identified with a particular void of personal content structure of the individual's consciousness' [93, p. 23]. The third interpretation of the considered phenomenon is taken as the basis of the study decided on.

Social adaptation (conformism) takes on paradoxical forms in the case when, to achieve his goals, an individual selects one of the areas of cultural production. This may be science, art, religion, morality, philosophy, politics or law. Confined to a part beyond the context of the whole, a conformist is convinced that all talk about spirituality as a value in itself is a waste of time. A conformist sees the manifestation of his worldly wisdom in strictly following, in everything in life, the logic of adaptation, and everything else is considered as the adopted 'rules of the game' that must be followed, but not shared [85, p. 354-355].

There are two types of adaptive strategies of human life: individualist and collectivist. In the first case, all norms are only means to achieve personal goals. In the second case, the individual gets used to the collective value system and adheres in his behaviour to the strategies of solidarity and justice [4, p. 131].

Logic of situational and adaptation human being is subject to constantly working factors, the daily necessities and the needs of a person. The real situations of work, everyday life and entertainment dictate the style of a man's life. The example of consumerism shows how a person unwittingly becomes a slave of things, how his attitudes gradually deform, influenced by chasing them, and the type of personality that Herbert Marcuse called the 'one-dimensional man' is formed [107, p. 212].

There is another level, another dimension of human existence: the gateway to the world of spiritual interests; higher values in life. In certain situations the identity of a particular society will inevitably have to be in adaptation mode and follow certain rules, transforming external necessity into internal demand. This does not exclude, but even suggests, its ability to master the sphere of spirituality, forming its worldview as the individual's system of beliefs about the world, about his place in the world and the formation of his attitude to the world through the prism of definite value references. In other words, the existence of the person in the sphere of spirituality is subject to a different logic, goals and values. As S.L. Frank emphasised, '... here 'to exist' cannot therefore be right here in front of me, in the perceptual vicinity of me, to be visible, audible, tangible as the things of spiritual order, such as the bliss or the eternity, or the mind, cannot 'exist' at all. 'To exist' here means simply to be self-evident, personally face the spiritual eye, before the speculation' [161; 132].

The entry of an individual into the world of spiritual existence suggests

transformation of his psychology and his value references. The content of spirituality is special, because it is experienced by an individual and exists only for him, forming his inner spiritual world. Goodness, truth, beauty, freedom, creativity, labour and justice are fundamental categories of spirituality.

Spirituality as a cultural phenomenon has a long and controversial history of its formation, clothed in certain cultural and historical forms and added up into a specific system, along with its carriers, norms and institutions [3, p. 172]. The spiritual realm of an individual historically sets the space that creates the preconditions for a person's self-realisation as a multi-dimensional being. [83].

The evolution of human relationships in history, at least in European history, went the way of constantly increasing the complexity of the relationships of an individual with the world. This process accelerates since the Age of Great Discoveries and the establishment of capitalism. The feudal isolation, cronyism and professional limitation of self-realisation of an individual give way to increasingly diverse connections with people of other professions, other nationalities and faiths. Man extends the scope of his existence both in the external and internal intervals. Becoming more educated, he tries to understand the meaning of life and edit his lifestyle, verifying his professional interests and contacts [162, p. 94].

Breaking with traditional ties is sometimes painless, because urbanisation brings new benefits and the old principles, taboos and rules are replaced by the norms of religion, morality and law. For nearly five centuries, progress in human personality development has been observed [46, p. 137].

The average person in Europe at the beginning of the twentieth century is an educated, versatile, active, dynamic and largely optimistic-minded individual. Faith in progress, endless possibilities, a special mission on Earth, the achievements of technology and positive piety support this optimistic personality and the hope that tomorrow will be better than yesterday.

Two world wars, a powerful burst of scientific and technological progress, a growing tendency to desanctify religious life and, finally, globalisation did the trick. The twentieth century, primarily because of the new technology of warfare, stripped the veil of mystery and sacredness not only from human life, but also of death. The implications of these trends are multifaceted. They include a fall in the level of piety in modern Europe and an increased confidence of people in power

in the ability to manipulate the consciousness of the masses and invade the most intimate corners of the life of a single person [39, p. 115].

Business contacts instead of friendship, comfortable tours instead of risky exploration of new lands, mass culture rather than serious art and sex instead of love changed human life so that ahead there is either degradation, or what is commonly called the 'anthropological crisis'. The society of 'mass consumption' needs man the consumer, not man the creator, explorer, pioneer. Even working qualities in most cases are not of fundamental importance, because work that makes a person a personality is often standardised, impersonal and aloof from individuality. Aloof labour does not provide a sphere of self-realisation and self-expression for a person [70, p. 84].

Morality is replaced by the unified rules of conduct, legal compliance and business honesty. With globalisation even the unique identity of exotic cultures is levelled and replaced with models of mass culture (or retained in reserves for tourists' needs as a nonviable simulation). Of nearly 7 billion people, more than 6 billion live an 'ant-like' way of life. They sleep, wake up, eat and watch TV. 'Homo Sapiens - this is only the boastful naming oneself' - not without reason, says I. Bestuzhev-Lada, exploring the phenomenon of the average modern man and his existence [17, p. 35].

You can object, but this is typical not only of the present day. In the Middle Ages and in Renaissance times most of the so-called 'common people' earned their living, supported the family, sorted things out, they just did not watch TV. Why is it now that we dramatise the situation speaking on the trends of degradation of humanity as a whole, and the 'mass-like man' in particular? There are good reasons for that.

In earlier centuries Europeans, mostly villagers, were immersed in the traditional way of life. Closeness to nature and spirituality, fixed with customs and rituals in which a person was not a spectator but an active participant with great opportunities for self-realisation, reproduced human nature [150, p. 137]. They ensured its safety. With regard to the present, it demonstrates that in none of these periods did they manipulate human needs, desires and values as much as in our time. A hostage to advertising, an object of manipulation, a means of dubious purpose questions the roots of a natural life: closeness to nature, the earth and

space, creativity as an essential element of survival, the desire to work hard to fulfil your potential [92; 61].

The twenty-first century makes the situation worse. The transitional period from an industrial to an information society 'presented' man with uncertainty and unpredictability for the near future, drove him to the situation where the principle 'here and only now' triumphs. But a person has not yet forgotten that he is something special, not just a consumer of material goods made for him by civilisation. Alone with himself he can still be the subject, not just the object, of external influences.

Modern civilisation has taken care that in the near future the borders of virtual and real worlds will be blurred. This tendency does not solve, but only exacerbates the main contradiction of modern man. The nature of work, intrusive advertising, mass culture, living conditions in cities and many other realities of social life lead to standardisation and loss of individuality. This explains depression, the increase in suicide cases, nervous breakdowns of outwardly prosperous, well-fed and comfortably living people. As long as man does not forget about his existential 'I', the uniqueness of his personality, the secrets and mysteries of the existence of human life and all life on the Earth, he will feel uncomfortable in this 'globally faceless, standardised society.' Having finished turning into a robot, a 'machine of consumption', he will get rid of soul-searching. But if that does happen, then mankind will have no tomorrow. A human person as a unique creation of the universe and the nature of the Earth will cease to exist [40; 69].

It would be misleading to say that economic problems are not significant, but spiritual and existential issues are no less important for mankind to develop, progress and not lose its unique specificity. Spiritual problems cannot be ignored, turning a blind eye to their state in terms of the transformation of the social environment of a 'mass consumption' society into a multi-dimensional sphere of human habitation corresponding to its essence [58, p. 114].

The man of the past is spiritual insofar as his creator allows it, as the apotheosis of spirituality is not creativity and freedom but unconditional faith in God and worshipping him. Connections between events fixed by time connected their prototypes in real life [150, p. 129]. It was important to find and decipher the symbolism of an event, as all earthly existence was conceived as an allegory of God's plan, and then to fix this symbolism in the appropriate traditions [1; 18; 47].

The Middle Ages provided the vital functions of a traditional society in the framework of the paradigm of theocentricism in the new philosophical picture of the world. The person's existence oriented to the principle of 'here and only now' is opposed by the possibility of past, present and future. It is not society, but man who declares his historicity. Having gained some humanity, an individual stands one-on-one before God with his past, with his present and hope for the future. This is how the foundation of human spirituality fixed in traditions started [5, p. 314].

Having exhausted their potential, the Middle Ages give way to the Modern time. A traditional society is transformed into an industrial society. In the era of the transitional period (Renaissance) a new paradigm of philosophical rationalism in the picture of the world is formed, a new scale of values is produced breaking traditions, including spiritual ones. Man has lost tradition, the language that ensured his dialogue with God [90, p. 184]. The formalisation of social life transformed an individual life. It is held under the motto: 'it is correct by the form, as the form is the law, but it may be anomie by the content.' The concept of anomie was introduced into scientific terminology by Emile Durkheim to explain deviant behaviour (suicidal thoughts, apathy, frustration, illegal behaviour). According to Durkheim, anomie is a state of society in which decomposition, disintegration and collapse of the system of values and norms that guarantee public order occur. The necessary condition for the occurrence of anomie in society is the difference between the needs and interests of its members on the one hand and opportunities to meet them on the other. The concept of anomie expresses the historically conditioned process of destructing the spirituality of a person and the basic elements of culture, especially in the aspect of ethic norms. At a rather sharp change of social ideals and morals certain social groups stop feeling that they belong to the community, they feel alienation instead. New social norms and values (including the socially declared behaviour patterns) are rejected by the members of these groups, and instead of the conventional means of achieving personal or social goals they put forward their own (illegal ones in particular). The phenomenon of anomie, affecting all groups of the population at social upheavals, has an especially strong effect on the youth.

Industrial society and the formed world market include the mechanism of human alienation of everything from everyone, and for man that entails the personalisation of public relations and the depersonalisation of a member of an

industrial society [70; 71].

Analysing the Modern time, considering the nature of the industrial society, Max Weber had every reason to conclude that an era of Modernity came, which is characterised by the priority of form over content, which, in the end, allows an individual to do one thing, say another, and think a third [29; 33].

Dominance of form over content completed the process of transformation of a person into a one-dimensional creature who lost his spirituality and lost his hope [107, p. 261]. Alienated labour of industrial production under the domination of private property crossed out the claim of labour to act as a factor of human socialisation, as was the case at this stage of man's evolution.

Having exhausted its potential and demonstrated its weaknesses, industrial society gives way to information society. The technological revolution and criticism of postmodern philosophy contributed to this. J. Lyotard, Jean Baudrillard, Michel Foucault and others provided a brilliant critique of industrial society. There was a historical phenomenon in the challenge that awaited an appropriate response to the situation where people know where they are from, but do not know where they should go. The old scale of values collapsed (the lower classes do not want to live the old way, and the top class cannot rule in the old manner). Uncertainty about the future forced people to live by the principle of 'live here and only now.' A new phenomenon of 'underlife' appeared, when people do not live, but survive solving the dilemma - bread or spirituality – not in favour of spirituality. The situation is aggravated by the gap of generations, when the conservative older generation is opposed by the unrestrained energy of the young, lacking the experience and ignoring the expertise of their parents [98; 127; 128].

The heritage of the past is the cumulative product of all past generations; it is the result of a Common Cause, without which hopes of salvation through the revival of spirituality and the succession of generations collapse. Providing education for children, the older generation is not able to form their inner spiritual world. The content of the spiritual world, its formation and development ultimately depends only on human efforts, and man's ability to carry out the will to wield control over himself [74; 98].

The prospect of harmonious development of a person is questioned. Society is experiencing a period of transition. The search for viable ideas is the prerogative of

the intellectual minority, the social basis of which is the intellectuals. But the idea itself, even if it is potentially workable, is not able to provide transition of society to a new quality. Its real capacity can only be realised by the masses adapting this idea [153, p. 514]. The masses, due to their conservatism and orientation at the situation 'here and only now,' are not in a hurry to adapt to a proposed idea. To a life filled with spirituality, where everyone shows their inner world, a measure of responsibility for peace and prosperity in society, they prefer an 'underlife', where people do not live but survive.

People, brought up in the moral code of the builder of communism (think of the Motherland, and then of yourself), from the 1990s entered a spiritual vacuum that was filled with the efforts of the ministers of 'unbridled freedom'. Mass culture turns people into 'biomass'. Mass is not only a quantity but also a specific mental state of society, a propensity to manipulation, because it lacks a meaning to life. In a society of mass culture the working class disperses, men and women who fought for emancipation disappear. The consumer of 'promoted iconic values' turned up on the 'arena' of society [19, p. 127]. He came and replaced man the producer, who's value references were: production, employment and communication. The man of the iconic values society, in which the virtual reality of 'simulacra' dominates, has no future, because he is the embodiment of spiritual impoverishment [10, p. 169-175].

Man's subjective inner world makes a man a person. Thanks to spirituality, man can rise to the 'ivory tower' in his development. But when spirituality is taken away or replaced with pseudo-spirituality, he descends to an animal state, then the 'new boor', who hungers only for bread and circuses, becomes real. So there is a long path of spirituality revival on the basis of historically formed moral values and historical cultural traditions. A public man oriented to collective values can travel this path in terms of technogenic civilisation [4, p. 176-180]. Hence, only the second type of life strategy has any prospects.

It should be noted that this research into human life strategy in different historical periods confirms the reality of the declared types of strategies: individualistic and collectivist. In the first instance, all values are focused on the achievement of personal goals. In the second, the individual fits into the value system of the team, preferring its key values: life and liberty, equality, solidarity

and justice, which are transformed from a formal declaration into reality only in terms of secular spirituality.

Kant said that there are two priceless beginnings in a person's life: consciousness of the sky above and the moral (ethical) law within us (I must and cannot do otherwise). What is perceived as a duty is recognised by an individual at the level of the mind and soul through the Church, in which he perceives religious spirituality as the basic foundation of secular spirituality. Through the Renaissance man assimilates culture. Through education he learns the legislative foundation of society. Through the philosophy of Existentialism a person experiences and realises his status as the subject of collective practices.

Only the second type of life strategy provides a person with the hope of a way out for society, into a new quality within a new paradigm, in the format of a new philosophical picture of the world.

## **1.2. Spirituality: from conception to notion**

The personality of a particular individual asserts itself as an initial and ultimate reality of society. It solves the problem of understanding the orientation of the world, acting as a measure for comparing and evaluating everything that is outside of it: other people, the state, culture, ideological forms, religion and so on.

In a market economy, a person gets used to evaluating everything against his taste: goods and art, moral values and ideological principles. Everything becomes a commodity that the consumer will claim according to the law of supply and demand.

The mechanism of the transformation of the objective world of culture into a commodity was observed by Karl Marx [104, p. 318-392]. The tragic dialectics of the social world order is that, without noticing it, man himself becomes a commodity. The lack of adequate immunity contributes to this process of transformation of a human into a commodity. Spirituality performs the role of the immune system. The problem is that every person has his own concept of spirituality. It is well known that the concept is the way to the statement of truth that the individual is prepared to support in an environment where he fulfils himself. But he easily gives up the truth in an environment where he is a hostage to the will of others. This process is especially evident in the society of alienated labour, which includes a mechanism

of the personification of public relations and the depersonification of personality. The consumer society of alienation has given rise to two fundamental principles: the principle of individual freedom and the principle of democracy.

The principle of freedom encourages the development of potential human capabilities and provides scope for the development of the productive forces of society. There appear free competition and competitiveness, both of individuals and of social structures. Freedom serves as a primary value for each individual, but only as an initial condition. Freedom in society implies an opportunity to be rich or poor, exploiter or exploited, to have a job or to be unemployed. The implementation of this opportunity depends on the principle of democracy of the consumer society.

The principle of democracy asserts itself as a system of mutual connections of the relationships of people and their interaction. The bourgeois right as the right to formal equality evolved in this context [23, 99].

The antithesis of liberalism and consumer individualism is totalitarianism. If 'Freedom' is written on the banner of liberalism, 'Common Good' is written on the banner of totalitarianism. This declarative claim in practice shows a form devoid of content, because it is not a subjective 'I' which is taken as a frame of reference, but some kind of anonymous service to the Motherland. If the individualist is in constant judgment of the world, comparing his measure with reality and fixing those deviations which reality allows in relation to the needs and tastes of the consumer, the totalitarian structure compares the value of the transpersonal (the common good), with the efforts of a particular individual, and defines how much he has deviated from the accepted norm. This explains inhumanity and cruelty to free expression of personality, intolerance to dissent and creativity, especially when the idols and not the ideals become a beacon for the privileged operation of the military-bureaucratic machine. Pseudo-spirituality of a totalitarian society gives the person what the market society of free enterprise cannot give. These are formally uniting people's social values toward the meaning of life [15; 101].

Both the liberal society claiming spiritual impoverishment, and the totalitarian society imposing pseudo-spirituality call into question the optimal path of human development. The future of humanity is in direct relation to a model of society which will provide conditions for a secular type of spirituality. This model of society does not need concepts of spirituality, but it needs the notion of 'spirituality'

which initially contains a heuristic meaning, a possibility through philosophy and spirituality to provide the theory and practice of a humanistic arrangement of society.

Spirituality in the status of a notion can be defined as the core of man's inner world, the result of a manifestation of his will to control himself, which makes it possible to look at the world differently, to feel it in a different way, to take an active part in its constructive transformation with orientation to the provision of well-being, keeping conscience and honour, a sense of solidarity and justice.

A deep need not only for the approval of the 'I' but also for a collective implementation, lives in a person, a need which would realise the most important human needs - the need for reproduction, multiplication of traditions and the implementation of solidarity and justice.

If the spiritual impoverishment provides a triumph of form over content, power over truth, then pseudo-spirituality puts ideology above the person. It's not the idea for the man, but the man for the idea. It's not the idea that is commensurate with a developing person, and the person has to (according to the ideology of totalitarianism) make himself commensurate with a system that's still ideological. Pseudo-spirituality sooner or later breaks with humanism, becomes inhuman like spiritual impoverishment. But the revolt against 'barrack-like socialism' can be both from human, humane positions, and from the point of unrestrained violence, militant individualism, obsession with things, anarchism, political extremism and nationalism. At this stage, the suppression of individual freedom 'from above' is replaced by the suppression of individual freedom 'from below'. Demanding freedom of thought and expression and the freedom of a person to achieve economic self-realisation, 'upper classes' and criminal groups arrogate to themselves the 'right' to rob, kill, rape. Demanding the creation of a constitutional state by their actions they form a society where the phenomenon of the 'unfair' triumphs [35, p. 372-380].

Thus, neither liberalism nor totalitarianism is the optimal solution to the problem of social being. The prospect of the historical progress of mankind lies with that spirituality where the personal freedom of the individual assumes social responsibility for his choice, the measure of a man is organically combined with the norm of society. The name of this spirituality is secular spirituality that can provide

the core of the inner world of a modern man.

In his individual being a person is not a completed entity bearing in mind human nature. He is always in formation, process and trend. The individual realises his personality as a result of educational impact of society on one hand, and as a result of his own efforts thanks to self-construction on the other. A person, as an entity, is always a result of some effort. He strives for being independent, rejecting somebody else's clichés, dogmas and myths. Not wanting to be a prisoner of fixed stereotypes or lose the reality of being, he is critical of society, because he takes absolute responsibility for his life and fortune [145, 100].

Each cultural epoch had its own idea of 'humaneness' in a person - the Middle Ages, the Renaissance, the Enlightenment, Modern and Contemporary times. Not only at the level of the reflection of philosophers, but in the general cultural consciousness, a definite idea dominates that a person exists in a particular time. This was clearly written by Michel Foucault [167, p. 218-232] and before him this question was raised by Schopenhauer [179, p. 195-214].

Some thinkers come to the conclusion that the essence of a man is in the fact that he has no essence, because he is something constantly changing, flowing and diversifying. In fact, a human does have his own essence; it manifests itself in 'humaneness' through spirituality. Humaneness is a kind of core of a person which connects biological, social and spiritual beginnings providing interconnection of the will to live, the will to have power over circumstances and power over oneself. Without 'humaneness' man is replaced by an animal, a beast [174, 116].

There are two trends viewed in a person of the information society - adaptation and protest. It would seem that in terms of survival of the individual, adaptation to the existing conditions of the biological and social life of the person looks preferable to rebellion. But the example of survival of an individual in concentration camps indicates that the maximum adaptability to extremely harsh conditions leads to a loss of willed beginning and resistance in personality. This leads to mental and physical wilt. On the contrary, those who fought and had ideological principles were more viable [167, p. 412].

A primitive and undeveloped man cannot forcibly be made cultural, artificially giving him the social functions of a higher rank. In his 'The Heart of a Dog', M. Bulgakov showed the danger hidden in intervention in the socio-cultural evolution

of man.

Formation and development of the individual is a complex process of unity of opportunities and external interferences, where this process manifests itself through the dialectics of objective conditions and subjective factors. You cannot forcibly interfere with the evolution of personality socialisation. It should be guided by the generalised principle: do no harm! If as a result of a violent social programme the moral level of society decreased dramatically, it would be a sign that damage from such a programme is greater than the benefit.

Hence we conclude that the best prospect for the development of civilisation in a globalising world can only be a society built on the basis of secular spirituality [117, p. 92]. There is a problem and it needs to be solved without forgetting about difficulties that have less to do with the person than to the state of civilisation. The current state of civilisation is characterised by the revival of savagery and barbarism. Scientific and technological progress has provided a celebration of necrophilia. In the coordinates of a system of social development the power vertical fails and the communication horizontal degrades. Labour is transformed into work with the attendant circumstances of an alienated character. Commodity - money - capital provides a total alienation of the individual from society. The media deprives people of the second factor of socialisation - communication. The earth's resources are mercilessly exploited. The ecological crisis is a reality. Health care does not solve the problem of health. The stripped-down liberal arts education is not fulfilling its mission to inculcate humaneness in a person and develop and improve the state of secular spirituality, taking into account the problems of a society in transition in terms of world globalisation.

Spirituality shows the connection between the subject-practical activities of the people and the development of the essential powers of a man, but this connection has a mediate character. A person can work hard, earn the truth, contribute to scientific and technological progress, develop his body and will, realise his own interests and at the same time be spiritually deprived. He can achieve success in sports, be a good engineer, a connoisseur of poetry, painting and music. They say about such a man: 'He is a fundamentally educated person'. He may be 'a fundamentally educated person', but this does not imply that he is a spiritual person, because only secular spirituality can be considered as a criterion of personal development in the

humanistic sense [108, 117].

An instructive example is the life of Albert Schweitzer. Love of music to oblivion, great and selfless service to it, the desire to give people beauty because beauty makes people cleaner, nicer, kinder and more humane, are the distinctive features of Albert Schweitzer. At one point he suddenly realised that music could not exhaust his ability to bring people benefit and could not satisfy his need to do good things. He abruptly changed his whole life. After becoming a doctor, he went to Africa [175, p. 84-92].

Labour creates the foundation of spirituality. It requires a reference to the truth, otherwise you cannot expect the high quality work results. Labour demands to follow beauty, otherwise it will create ugliness and disharmony. Labour demands to serve the good, because only under this condition will the results of work bring real, specific benefits to the people. The very essence of work lies in activities for the benefit of others. Unlike a game, labour is a useful activity. Therefore, the idea of good, the principle of serving the people, is in the very character of the nature of work. Getting accustomed to work, a person learns to serve the people. What a person does as a professional, he does for the community and for himself [141, 142].

The problem is how to incorporate the mechanism of the relationship of ‘spirituality and labour’, how to make work a means of creating true spirituality, not only potentially, because it would be wrong to think that any work is itself associated with spirituality. Labour can form the versatility of the individual, when it affects truth and beauty, goodness and justice, but work can be unspiritual, ‘partial’, when deprived of a compelling sense of the person, when it is only a means to earn money. Such labour disfigures the person, providing ‘one-dimensionality’. This raises the question of motives of employment. There is a material interest in work, there are moral incentives. But spirituality begins with the orientation of the individual to the work itself, to the final result, to bring real benefits to the people. Whatever material or cultural values - clothing, food, movies, books, paintings – are created by a person, if he is spiritual, he cannot be satisfied with work that does not bring real benefit to others.

Typically labour is considered as an expression of the essential powers of man. Labour created a human – his arm, speech, mutual understanding, communication

and collectivism. At the same time the nature of work is such that it can free man or enslave him; develop a human or make him dull. Spirituality is unequivocal - it is always positive, because it is the core of the inner world of man, gives him the opportunity not only to watch, but to see, to find optimal solutions to existing problems. Spirituality is valuable in itself. It is the substance of the existence of a social man.

Thus consideration of the claimed issue of 'spirituality: from presentation to concept' led to the conclusion that the idea of spirituality is as a method for problem development at a sensory level. This idea can be seen as a starting point of reference for research practice without any claim to ultimate truth. It demonstrates the subjectivity and possibility of researching diversity of perspectives.

I believe that, considering the stated subject, it is necessary to apply as a methodology the principle of objectivity and be guided by the rational level of problem development, relying on the heritage of German classical philosophy, in particular the works of Hegel, his 'Phenomenology of Spirit' and 'Science of Logic' [34, 36].

This approach made it possible to obtain the notion of 'spirituality' and claim its heuristic potential (instrumental and operational capabilities), considering spirituality as the core of the inner world of the person, the result of the manifestation of his will to exert control over himself. This provides an opportunity to look at the world differently, to feel it in a different way, to take an active part in its constructive transformation, aiming at the provision of good, maintaining honour and conscience and a sense of solidarity and justice.

### **1.3. Interconnection of Historic Types of Worldview and Spirituality**

Having defined spirituality as the core of man's inner world, it is necessary to trace its relationship to the human world, for only through the worldview of the person does spirituality demonstrate its operational opportunities.

The classics of ancient philosophy believed that philosophy would find its purpose if it refused speculation about the affairs of the divine, about the nature of things, about the beginning of the world, if it refused to try to know what is beyond the capacity of our mind. Philosophy should be limited only to the knowledge of a

‘person’s affairs’ through knowledge of himself. But the moral field also appeared to have as many controversial issues as the field of speculation about the nature of things. Questions about the meaning and purpose of life and the problems of good and evil, rights and duties, imply different interpretations. This probably explains the fact that there are still disagreements on these issues. It looks like those disagreements will not stop until they are viewed through the prism of the relationships between worldview and spirituality. Outlook potential is determined by its structure. Only a philosophical outlook allows a person to survive, to provide continuity of generations, offering in each case a timely and adequate response. But the outlook of a learning individual can give such an answer if the individual is a bearer of the inner world, which has spirituality.

Worldview initially presents itself as a system of views on the world and man’s place in it, on the attitude of a person to the world and to himself. This system allows you to find your place, to find meaning and purpose in life, but the outlook cannot be self-sufficient if it is based on the sensation, perception and conception of a world that provides an emotional, value and rational attitude of a person to the world.

The main issue of the outlook is man’s attitude to the world, which can be expressed in the scheme of the relationship between subject and object. The ‘I’ is the subject in the range from a particular individual to a particular social institution, and the object is what causes increased interest and confronts the subject as ‘non-I’.

Within the boundaries of the formation and development of mankind, worldview was conditioned by mythology, religion and philosophy [96, p. 329-401]. For the time they formed the initial attitude of the subject to the object, man to the world, recreating the culture of fear, reverence or knowledge. Formation and development of each type of outlook is directly related to the formation and development of human spirituality.

In each historical epoch the spirituality of a person declared itself through a relationship with his outlook. The first form of this relationship is myth culture. A myth is not so much a story of life, as life itself. It provides a systematic order in the form of a totem, organises the ecumene (inhabited world), builds a pantheon (temple for the gods) and creates a culture of fear and ritual. Creating preconditions of society, a myth lays the foundation of mythic spirituality.

Mythic spirituality was born in the transition from a biological population of pre-humans to the human community and asserted itself as the product of a specific proto-culture of a specific ecumene as a factor of societal construction, reflected in the formation of totems, taboos, pantheon and the culture of fear.

The individual, demonstrating the will to live, settled structurally in society as a part of its whole. Under the influence of the mythological outlook, stable exaggerated images that perpetuated a system of taboos (prohibitions) were formed. The current culture of myth served its purpose to be a clamp for society, providing its 'incubation period' [149, p. 319-375].

Further development of the productive forces of society, the emergence of written culture, meant the decline of mythology. Having completed its mission, the mythological outlook passed the baton onto religion and philosophy simultaneously. Religion assumed the protective function of society, sanctifying its stability and consolidating its foundation. Philosophy declared its status of demiurge (creator) that transgressed traditions and provided a breakthrough for society into the future, its development, previously having understood and assessed the possibility of society to transit into a new quality.

Religion is a special form of social and individual consciousness; a special public institution, a specific form of social relations and a particular type of activity, based on a belief in God and supreme justice. The difference between the religious and mythological outlooks is that relations with God are not built on the principle of totem affinity, but on the basis of unconditional acceptance of God's authority.

Religion acts as a successor of mythology, but there is a significant difference between them. The culture of myth, 'dissolving' a person in society by following certain rituals, no longer prevails over him. From now on a person acquires the right of identity and self-projection. He may take and adapt the religious outlook, or may not accept it in terms of the culture of faith.

If within the mythological outlook exaggerated images of fear are generated that define the behaviour of people, then within the religious worldview images of a saint oriented to dialogue of a person with God are formed. As a result of this dialogue, there religious ideas and their respective religious feelings and sentiments appear. A special religious culture and a special religious language are shaped [151, p. 164-215], and religious spirituality is formed in the format of religious culture.

Religious spirituality is an implementation of the idea which shows that in addition to the objectively existing world there exists also the ideal world of God and the Absolute Spirit. Humanity perceived signs of a divine presence in the world, forming its own incomparable religious experience, the guiding star of a person in his life. Through religious spirituality the idea of God is defined as the embodiment of goodness, beauty and truth [55, p. 318-375].

The weakness of religious spirituality is that it is an absolute value only for believers, who are not so numerous in this world.

Philosophy, as a special type of worldview, focused not on the images of fear (culture of myth) or on the images of worship (culture of religion), but on the birth of the cognition and self-cognition images in the system of subject-object relationships or subject-subject relationships.

Philosophy appears when society and the individual have problems that do not have any analogue of their solutions, when a person has a certain degree of freedom and when the culture of personality and culture of a particular society is prone to cognition and self-cognition [110, p. 296-335].

Philosophy is needed in the field of creative activity where a person faces unusual problems, but can realise his freedom in solving these problems. Exploring the ultimate foundations of the existence of the world, philosophy makes it possible to understand the universal laws of world development and can therefore arm a man with knowledge about the effect of these laws.

The ability to abstract logical thinking is given to a person as a potential ability, and only the study of philosophy provides the means to turn this possibility into reality. Being the soul of culture, philosophy initiates surprise and doubt, forms an analytical view point of the world and people on the range from cognition to self-cognition.

Society and an individual require philosophy when the questions: how to learn where uncertainty lies, and: what is to be done about it, become topical. Philosophy is not a product of individual creativity, it is the result of the mental efforts of generations.

Secular spirituality announced its existence through the relationship with philosophy. It acts as a successor to all the best that mythical and religious spirituality have accumulated, and what constitutes the basis of universal values.

Secular spirituality provides a reference for the search for the meaning of life, which demonstrates the ability to edit the images of a person's life, his style of behaviour and even attitude to death. It declares itself as a factor of the person's inner world formation.

By linking a person and the world into the subject-object system, the philosophical outlook demonstrates its structure. The first component of this structure is human needs. The needs initiate the relationship of the subject to the object shaping his interest. The second component is knowledge. Knowledge of the object suggests the need and self-cognition of the subject. Self-cognition is targeted. Values ranging from universal to individual, including the moral and aesthetic, legal and political, philosophical and religious, are a kind of 'editor' of a person's knowledge about the world and about himself.

Correlated knowledge (knowledge about the world and about oneself), passed through value references, provides another component of worldview structure. This idea serves as a link connecting the subject and the object. Depending on the state of values and the measure of knowledge completeness, the idea can manifest itself either in the form of an ideal or an idol.

The ideal that initiates the practical force that sets, for the subject, the measure of rationality, forms his guidance to the target project, identifies the objective and provides a range of tools needed to achieve the goal. If the ideal is focused on a socially approved result, an idol is focused on the principle: 'the ends justify the means,' and 'everybody loves a winner'. The one who is focused on an 'idol' can become its hostage.

The worldview structure is completed with the psychological set of the subject to the object of his interest, which suggests three possible options:

- it fully satisfies the interest of the subject, and the latter takes it in its natural state;
- the object does not satisfy the interests of the subject, and the latter makes the decision to change it considering his desires and abilities;
- the object does not satisfy the interests of the subject, but the latter does not have the power to change it. In this case, the subject loses interest in the object.

Classic literature has not disregarded the phenomenon of spirituality and its manifestations in different cultures of the past. Of particular importance is

the heritage of German classical philosophy, especially works by Hegel: 'The Phenomenology of Spirit' and 'Science of Logic', in which the German thinker, justifying the concept of the spirit and its modifications, offered a philosophical analysis of spirituality.

In the course of studying the phenomenon of spirituality there appeared a need for philosophical elaboration of a number of keywords. These also include the term 'cultural-historical type of spirituality.' This keyword was introduced in research practice as an 'ideal type' by Max Weber. The ideal type is not a hypothesis. Its functional purpose is to indicate the direction in which the formation of the solution options for a given problem can go. [29, p. 246].

As with any cultural phenomenon, spirituality cannot exist in the course of history by itself, without being clothed in some form [111, p. 129]. It is appropriate here to draw an analogy with the notion of 'outlook', which, being formed in a specific historical style, is based on such forms of spiritual production as mythology, religion and philosophy.

An individual, a social group, or the human race cannot fully exist and develop without taking into account its spiritual dimension. This thesis is justified as a point of reference for the perception of human history. Historically spirituality took different forms and served as different types, but in each case it demonstrated an organic connection with the worldview of a certain epoch, sharing a common orientation. If the outlook is a system of views on the world and man's place in it, spirituality reveals to man the meaning of life, specifying a way of life, editing his behaviour to take into account his own inner world.

It would be a mistake to think that in history there is always a robust series of successive types of spirituality. On the contrary, in the midst of mature civilisations we often find the coexistence of different cultural-historical types of spirituality. So in the modern world spirituality realises itself in virtually all historically known forms of spiritual production, but secular spirituality acts as the dominant type. It is important to bear in mind that each type of spiritual production is multifunctional and can be claimed in the format of a specific unity of the objective conditions of the subjective factor of social development. Each type of spirituality has its own specific social and cultural tasks in society. It follows from this that it's necessary to differentiate and evaluate a particular type of spiritual production. For example,

any form of world development, from politics to religion, including law, morality, art, philosophy and science, can perform a spiritual function, and under certain historical conditions, can demonstrate spiritual impoverishment or be neutral to this aspect of the general culture.

In the study of spirituality it is important to determine which type of spirituality is dominant in a specific historical period. Mythic spirituality laid the foundation of religious and secular spirituality. It is almost impossible to calculate the time when the unity of spirituality and outlook ensured the transition of people from a biological population to a social community, but we can state the potential of this unity and the measure of its implementation.

Antiquity can be seen as a transitional period from mythic to religious and secular spirituality. Religious spirituality, which laid the foundation of traditional society, established itself in the Middle Ages as the dominant type. In the era of secularisation and relativisation of religious beliefs the situation significantly changed. In terms of transition from a traditional to an industrial society, religious spirituality began to relinquish its position to secular spirituality. Under these conditions, responding to the call of time, many philosophers try to find other spiritual references for people's life. Thus Kant set himself a task to find universal grounds for the spiritual life of people, which could be used as a universal prerequisite for further development of society. The philosopher came to the conclusion that for such universal grounds we should consider the requirements of the 'categorical imperative', which is based on three axioms:

- act so that your rules of your behaviour can become everyone's rules;
- in your actions, proceed under the assumption that every other person is of the highest value and cannot be viewed as a means;
- all human actions should be focused on achieving good [72, c. 129].

The project of the German thinker proposed that morality was the dominant type of spirituality, surpassing the mythical and religious cultural-historical types. However, Kant's project was not accepted by European cultural self-consciousness. In the end, victory belongs to the sets of scientism, positivism and pragmatism, which determined the subsequent development of European reality and its current critical state.

In the late 19th and early 20th centuries the function of the spiritual renewal of

society is considered by Russian religious philosophy (N. Berdyaev, S. Bulgakov, F. Dostoyevsky, V. Solovyov, L. Tolstoy, P. Florensky and others). These thinkers foresaw the consequences of Europe's claims to assert the economy as a priority and act as a 'trendsetter' for all mankind. In their writings they put spiritual-moral and existential problems first. A new project for their ideas about spirituality was associated with a philosophic interpretation of the role of Orthodoxy, using as a basis the concepts of sophism, conciliarism and universal unity. This project combined the potential of religious and secular spirituality and demonstrated the optimal way out of the social impasse. In terms of the growth of atheism and radical leftist sentiments, the official orthodoxy was losing influence on the intelligentsia.

Intellectuals were brought up on hostility to the Church. They did not know the church, so they substituted 'anthropology' for religion. Consequently they became strangers to people and people's lives. Meanwhile intellectuals certainly wanted to teach the people. This science of intelligentsia immediately turned into social and revolutionary propaganda, corrupting and separating people from the church. Intellectuals unproductively spent their spiritual powers, while being blindly confident that they were doing 'a great thing' and selflessly serving the people by depriving them of religious spirituality.

The project of unity of religious and secular spirituality, taking into account the priority of the latter, involves reconsideration of issues such as faith and knowledge, rational and super-rational, morality and religion [47, 59].

The theoretical knowledge accumulated may be required. It contains the ideological potential for understanding the transitional paths from the technocentrism of modern civilisation to the noosphere paradigm of post-industrial society, in terms of the unity of mythical, religious and secular spirituality.

An attempt was made by Nicholas Roerich in the 1920s to make morality the dominant type of spirituality. You can argue whether this project was correct in its ideological and conceptual grounds, whether it was implanted in the national culture, and whether it matched the universal trends of the first half of the twentieth century. However, the Roerich family not only developed this project, but also breathed new life into it. Roerich Societies were active even in the USSR, which was an exception to the Soviet practice of implementing the Moral Code of the builder of communism. They continue to function in the post-Soviet space too.

Need for a spiritual component of social life realised by modern social philosophy and philosophical anthropology makes us appeal to its roots. Such is the myth as a disciplinary matrix and the generator of a universal spiritual fund [50, p. 127].

The history of European culture is closely related to ancient Greek mythology. It set certain value references and interpretations of meanings. In the first place they think of ancient Greece as a European country which gave the world a galaxy of philosophers whose works formed the foundation for the development of philosophical and then scientific thought. It's paradoxical that the twenty-first century is characterised by a growing interest in myth in general, and ancient Greek in particular. It turns out that if the spiritual sphere of an adult is not perfectly formed, if he was not read fairy tales in childhood, and if he was not fond of them himself, then such an individual experiences emotional discomfort his entire adult life [156, 174].

Likewise people who did not have the last stage of mythical development of the surrounding populated universe, remain intolerant in their mentality, seeking to impose on others their way of life and values. A. F. Losev emphasised that mythology is a very special reality, presented to man in all its sensory versatility [95, p. 167].

In myth there is nothing accidental, unnecessary, random, imaginary or fantastic. It's hard to accept the fact that there is nothing invented in myth because it is most often created by human imagination in search of meanings and establishing cause-effect relationships of the world. Myth does not seek to escape reality. It co-exists with it, and it is an undeniable fact [36, 75].

In the past myth was the only way possible to explain reality with the available human means, having mastered it through the invasion of the unknown by normal images, stories and models. Many thinkers considered myth a primitive protoscience [149, p. 318-371]. Myth can be considered the beginning of science, as I. Prigozhin states in his book, 'Order out of Chaos' [130, p. 137-218].

Attitude to myth as the cradle of the human race is replaced by a fundamentally different view. According to Jung, myths were not a particular picture in the minds of ancient people or groups, but rather the psychic life of primitive people. When mythological motifs crop up in analysis it is important to understand that they

reflect direct human experiences in a variety of a person's life's meaning. Although these experiences correspond to certain collective mental elements, it should be remembered that they are reactivated in the soul of today's man. Jung came to the conclusion that prerequisites for myth formation must be presented in the structure of the psyche itself, which acts as a repository of archetypal structures and experience and is, in fact, what he called the collective unconscious. The science of myths should begin with the study of archaeology, history and comparative religion. Myths are the original revelations of a self-unconscious soul, involuntary evidence of unconscious mental events [137, p. 352].

The existence of myths in the culture of a people shows continuous spiritual development of man and society from the period when things 'remained nameless' to the stage of acquiring knowledge about cause-and-effect relationships and the sources and harmony of surrounding life. The development of mankind has shown that myth is not only the cradle of humanity, but also the eternal companion of man.

In the history of philosophical and religious thought there has long been the idea that in addition to the objective world a world of ideas exists; God, the Absolute Spirit [24, p. 82]. Human societies always felt a connection with this spiritual substance and gave it different interpretations. Greek myth is interesting with its demonstration of how the gods become anthropomorphic and interfere with human affairs [91, p. 419].

Greek myths can be seen as a kind of directional milestones - symbols that continue to exist in the historical memory of humanity and are passed through culture from century to century. Myth is a means of conceptualising the world - what is around and inside the person. Myth is a product of primitive thinking. Its mentality is related to collective ideas (Durkheim's term), unconscious and conscious, rather than to personal experience. Primitive thought is diffusive, syncretic, inseparable from the sphere of the emotional and the affective. In myth form and content, a symbol and a model are identified, subject and object, sign, word and thing, the essence and the name, the object and its attributes, as well as the singular and the plural, space and time, the origin and nature of the object are often not separated and do not differ.

In the minds of the ancient Greeks, a person is not separated from the 'Otherworld'. He is a part of the infinite cosmos and entirely subject to its laws, which

govern the gods too. Ancient Greek comprehensibility of the cosmos, its openness and 'mutual harmony' with human beings, played a big role in the development of European culture. In anticipation of future crises and the perverse effects of manifestations of pride, there are a number of plots based on the inevitability of punishment for man's immodesty and disregard for other people in human history.

Unfortunately, nowadays something happens that is more than strange. European culture is the successor of antiquity, which for a long time lived and worked with a firm belief that beauty is harmony, buried myth in oblivion. Chaos started to multiply instead of 'cosmos.' Biophilia took the place of necrophilia [164, p. 372-384].

Folklore, particularly folk tales, also plays a big role in the formation of spirituality. Fairy tales, these peculiar versions of myths, are fixed as a kind of 'rolled-information', which in certain situations unfolds into a very comprehensive system of directions, warnings and reflections. This 'identification symbol' may not be decrypted, but it is present in the mind implicitly, together with a possible interpretation as a constitutive element, and greatly affects the perception of the world as a whole [4, p. 59].

Destructively oriented 'mass culture', in its quest to deconstruct any meanings, also reached this box of universal values, the source of goodness and optimism. They tried to interpret 'Snow White and the Seven Dwarfs', 'Red Riding Hood' and other plots 'pseudo-scientifically', in Freudian style. Spiritual aggression is not harmless. It is directed against the spiritual world of the maturing person, introducing cynicism and vulgarity where the soul should mature. The destruction of the bright world of fairy tales does not threaten a person with physical death, but his spiritual world will be so damaged that he might never become a person.

For many centuries and millennia religion was engaged in searching for the meaning of life, ways of personal salvation and perfection of the soul [151, 133, 173]. The religious view of the world begins with the spiritual development of each individual. This is the main purpose of religion, as one of the most important forms of spiritual culture. Man receives his first religious experience in his temporary earthly existence and in the whole set of his physical, mental and spiritual states and characteristics, as Russian philosopher I. Ilyin wrote [66, p. 50]. In his personal life a person is still most often only a 'mine', a container of not yet disclosed religious

experience, which has the knowledge of the order of being and each individual person's path in this world. In the unity of his psycho-spiritual experience man is the 'space' in which the 'religious garden' of his soul has to grow, within his whole lifetime. [66, p. 51].

Ilyin believed that in his subjective depth 'man is a living personal spirit', and therefore all the arguments and evidence will be convincing only to those who have their own live contemplative religious experience. It is necessary to find the beginning of spirituality first of all in oneself, in the spiritual realm, for 'we know the earth by the earth.' And 'an eye should be clean' to behold the light of truth, and the mind must be 'heavenised' and the soul purified, and this is possible only by way of 'resetting and updating the spiritual act', which was well known for the devotees of the spirit [66, p. 58].

The human soul wakes up from a dream in different ways, including through religious 'catharsis', which frees the human soul from the prison, and then builds and strengthens the inside of its spirituality. Devotees of the spirit gained experience in improving their spiritual beginning, as evidenced by the spiritual practice of Hesychasm. 'So in an intense prayer, when the insensuous fire flares up, an intelligible lamp lights up and vexation of mind flashes with an air flame of the spiritual vision ...' [60, p. 162].

The soul wakes up and darkness dissipates when vulgarity is exposed and man begins to understand his own imperfection [166, p. 272-344]. Religion gained experience of soul purification with confession, repentance and prayer in its arsenal. Traditional religions developed rather soft techniques and procedures of 'treatment' of the soul, unlike psychotherapeutic ones and the numerous methods used by Scientologists and other 'experts' in human soul treatment.

Devotees of the spirit considered it the greatest achievement to find inner peace and spiritual silence, because 'when the soul is peaceful, the enemy has no access to it, then it is ready for every good thing and does it readily and easily, easily overcoming any obstacles on the way to that.' That is what Hesychasts strove for along with all followers of the 'smart activity' [60, p. 171].

Understanding the nature of spirituality is closely linked to the issue of personal integrity as a set of social relations of a particular society. At this level, a person expresses himself through the will to overpower circumstances, accepting

or rejecting the existing normative framework that sets certain rules, with reference to a sense of duty and morality. As for the religious system, the moral scale of human in it is set by the idea of God. The latter is the embodiment of infinite good, beauty and truth. No matter how good and wise this or that individual is, his qualities are only infinitesimal quantities in comparison to God. The mind of man does not exclude his errors and mistakes. Therefore, you cannot rely on everything in an individual, not even the greatest man [173, p. 157-178]. God objectifies the meaning of human existence and predetermines the meaning of a person's life as God is the measure, the scale of the spiritual space in which people are included; God is the guarantor of the objective value of this existence, the basis of the objective meaning of human life in the spiritual sense; God is the integrating factor of spirituality in man. He ensures the integrity, as opposed to dissociation, of the inner world of human balance, poise and harmonic self-consistency of the various sides of spiritual life [18, p. 292-314].

A call for religious spirituality is combined with a call for freedom, a demand to be free of everything vain and routine and to transfer all human life to a higher spiritual level. Freed man can be enslaved again if his serving the highest meaning is not accompanied by a deep belief in human dignity, in his mission to save himself and the world. But spirituality cannot be a means. It is the objective in itself, the meaning, the expression of the essence. Any attempt to acknowledge its secondary nature impoverishes its meaning so that it ceases to exist [173, p. 208].

Religion drew attention to the spiritual side of humanity and to some extent, over the centuries, cultivated and supported the possibility of for human's to exist in this dimension.

For centuries, there was an agonising search for the meaning of religious spirituality, such phenomena of religious experience as asceticism, hermit's lives, monastic elders, the ratio of emotional and rational experience of religious truths and service to God through prayer and work were all discussed in detail and comprehended [22, 54].

The main problem of theological disputes was a different attitude to the person as an image of God and accordingly to the nature of the spiritual. The difference lies in the existence of negative (apophatic) and positive (cataphatic) theology. In the first case, the infinite is higher than the finite and completely different from it;

in the second - the finite points to the infinite. Cataphatic theology is developed by Catholic Scholasticism in the grounding system of the doctrine and descriptions of God on the basis of positive statements and conclusions of both a theological and a philosophical nature. First of all, it is a principle of an analogy of things in existence: obtaining reliable knowledge about the existence of the divine from the knowledge of natural life. Apophatic theology aims to read as much as possible the expression of absolute transcendence of life by means of consistent denial of all created things that overshadow God [129, 132].

It was at this point that the ways of Eastern and Western theology went different ways.

A person can embody divine energies through an ascetic act, which in the Orthodox spiritual practice is referred to as the acquisition of grace or the Holy Spirit, which suggests complete inspiration of the human person through the fusion of human energy with uncreated divine energy. This process is called 'synergy.' Modern researcher S. S. Khoruzhy understands synergy to be a joint, coordinated action of God and man [171, p. 32].

A good representative of the Eastern tradition was the ascetic and theologian John Cassian. He most deeply and fully expressed the experience of Church Fathers in analysing the doctrine of a combination of human and divine energy. John Cassian gave a clear expression of the process of synergy, claiming that both the grace of God and our free will participate in salvation. Both operate in accordance and both are equally required [139, p. 127-136].

The principle of synergy explains how the finite becomes infinite, and the earthly becomes an icon of the heavenly. God is really present in his energies and a person may come into contact with them in the course of an ascetic deed.

Western religious tradition, condemning the teaching of Gregory Palamas, almost lost the principle of iconicity and a real possibility of communion with God. Instead of divine synergetic process it emphasises the experiencing of acute emotional states, known as exultation. Such a model of spirituality is accepted in the Western Church as a model to aspire to and is strived for again and again in the souls of praying people. The spiritual energy of a person transforms into psychic energy using an evangelical event as starting material, which is then sort of 'painted' by psychological reflection. Everything that is ascetic in such a process is

transformed into something artistic.

By the fifteenth century differences between eastern and western traditions became pressing. The main point of disagreement was the attitude to the doctrine of uncreated divine spiritual energies.

Christianity suggests the connection with the spirit of God and man coming toward him, through human effort and will. God is already present in miraculous icons, prayers and the procedure of religious services. A person finds the spirit of God through prayer, ascetic deeds and self-improvement. The permanent unity of two spiritual energies, which gives a sense of harmony and grace, takes place [21 59, 66, 84].

Catholicism insists on a different approach. A person by activity and creativity can use his specific practical actions to find truth in the chaos of events, although the absolute truth is inaccessible to him in principle. This understanding of spirituality can lead to the replacement of God with a person, and then to anthropocentrism, easily transiting into egoism, hedonism and nihilism, which became a prominent social phenomenon in Western society in the late twentieth and early twenty-first centuries [131, 54].

With radical anthropocentrism the search for the truth is replaced by the chase after pleasure, as constantly elusive truth requires constant effort and even coercion over yourself; but life is short and there are so many tempting things which give pleasure with almost no effort. Spiritual impoverishment, as well as numerous varieties of pseudo-spirituality, turns out to be a very comfortable life style option, which at the same time is not punishable. Isn't it in the origins of the Catholic example of religious spirituality where the answer lies to the question: why did modern European civilisation so easily part with the society of production, labour and communication, giving way to the consumer society of promoted iconic values, and why homo sapiens gave way to homo consumens?

The categories of spirituality and morality are not only similar in content, but often overlap each other. The difference between them is, first of all, in the extent of these concepts. It can be noted that spirituality is broader than such categories as morality and ethics. Under certain conditions, spirituality can be included in any kind of activity - moral, aesthetic, religious, economic, but it can also form something integral, when constituted in the dominant factor of the cultural life of

society, acquiring certain institutionalised forms. In the Middle Ages religion united outlook, morality, philosophy and art, acting as a multi-dimensional but holistic phenomenon with a claim to priority of religious spirituality. Later, along with religion, philosophy takes on the function of the spiritual legislator. The secular type of spirituality is formed.

Being one of the elements of the spiritual life of a society morality, as a form of social consciousness, was formed within philosophy, as a rational form of world development [119, p. 284]. As the public consciousness, morality underwent an internal transformation in specific historical conditions and often turned into some canon of formal rules and regulations. This set of rules was a source of formation for individual consciousness which influenced the lifestyle and behaviour of individuals. As people are inherently different, their manifestation in social life comes in different places along the following range: pro-social, asocial and anti-social. Some people show willingness to sacrifice their own interests for the good of society, others are ready to show deviant forms of behaviour in the name of their interests, and others prefer to be at a distance from victim and hunter, showing indifference to the society and even to his own life.

This distinction brings to life the morality that takes into account debt as a moral category, but focused on the category of conscience. Morality asserts itself as a 'calling card' of a secular type of spirituality, 'and is far from all the members of society, as society is a system, a conglomerate of large and small social groups of people pursuing their own interests and satisfying their needs, without regard to spirituality [118, p. 167]. Morality being in demand confirms the conclusion that secular spirituality provides a reference for the individual (pro-social discourse) to search for the meaning of life and demonstrates the ability to edit lifestyle as opposed to morality as a formal set of rules for all members of society, regardless of their value references: prosocial, asocial and antisocial.

A formal set of rules suggests a process of despiritualisation of morality as a form of spirit, while values, norms and meanings of morality determine the content of the secular spirituality of a particular historical epoch [121, p. 244]. Secular spirituality states itself as dominant in the lives of people, focusing consciousness on the core human values: life, liberty, equality, solidarity and justice, which are presented to man in the act of birth and provide his legal capacity.

The types of spirituality considered above - mythical, religious and secular - vary in their intentions and ways of transcending. If religious spirituality involves, first of all, focus on the tenets of faith, then the secular type of spirituality is focused on the culture of learning and is based on the dialectics of 'I and Another'.

Human life is related to the hierarchy of various forms of human community: individual - family - social group - class - nation. Each link in the chain, as an autonomous integrity, has its own specific life interests that do not coincide with those of other forms of community, and sometimes contradict each other. One person survives at the expense of another. Relations of domination and subordination are formed. But, by virtue of the same hierarchy, the opposite process of overcoming isolation and a closed mind takes place in a person. Selfishness of the individual is eliminated in the family, closed family interests are complemented with the interests of a social group. The interests of the person or the group can recede into the background compared to the interests of the social stratum, class or nation.

The trend towards the expansion of human interests is also connected with moral progress. If the person does not pit the interests of his existence and needs of his development against all others, but on the contrary aligns them with everyone else, such a person can be considered moral. Attitude to another person, to another tribe not as 'non-humans' but as equal and in everything similar to himself, is the beginning of the transformation of morality into secular spirituality. Such humanistic ideas as equality and brotherhood, social solidarity and justice, rejection of racial discrimination and respect toward all religions find relevance. The ability to overcome the limitations of class has always been seen as a progressive phenomenon that fully contributes to the formation of 'humanity' in a human person, to the development of his talents and abilities.

The most important property of secular spirituality is to assert itself as the individual's ability to treat another (individual, group, nature and cultural values), not as a means, but as a value in itself. We can say that morality as a basic foundation of secular spirituality is the orientation of the individual's life interests to universal values: to live, work and create for everyone, without considering someone's special interests, interests of his own or of his class. Every person is interested in a good salary, regardless of nationality, class or any other membership. There are not very many people from different classes, nationalities and professional groups

that would refuse a wage rise as a socially fair global action only because the result of this action could cause significant environmental damage. The term ‘universal’ refers to anything that conforms to the human in a person, regardless of his family, class or religious aspirations. Universal value means the orientation of that value is not to themselves but to other people, not to ‘theirs’ in the tribe, class, nation, or firm and to the person as such. For the first time a person becomes a universal, world history category. If you see a human person in everybody, all people will see a person in you. The main thing that is appreciated in you is not how you can serve only your kith and kin, your corporation or company, not how you can be of service to your boss or your caste. The main thing is the essential powers you have developed in yourself that could be of interest to everyone. The person is enclosed by the infinity of humanity, fuelled by universal experience and shows the need for a secular type of spirituality.

In the twenty-first century, the world community is facing a new historical challenge that Albert Schweitzer outlined: ‘We need to rise to spirituality, which is ethical, and to ethics, which includes all of spirituality. Only this way we will become truly viable’ [175, p. 51]. A. Schweitzer proposed a variant of ethical spirituality as a sphere of moral consciousness, based on the famous principle of ‘reverence for life.’ It means that modern man, according to this principle, must ‘... remain true to himself and cultivate compassion and active participation in fates. As suffering and acting, he must keep living spirituality in his attitude to himself and to the world’ [175, p. 74].

Thus, the sphere of morality is not only a system of individual’s relationships to other people, but also the relationship of a person to himself. It is the formation of individual autonomy, self-esteem, sense of duty. Man realises his responsibility not only for others but also for himself. Self-realisation, through self-development as individuals and the deployment of essential powers dormant in the individual, is only possible in this way. A human person as a creature only adapts to changes in the environment, demonstrating his limitations. The set of attributes that ensure his quality is limited as well as the set of modes that these qualities can manifest. On the contrary, the possibilities for human development as a spiritual being are limitless. There is no limit on developing the life skills of an individual because the person has infinite capacity for spiritual development. Free development of

essential human powers does not have any external goal or any scale specified from the outside [104, p. 137].

An animal is able to master nature, to adapt it for his own purposes, to understand it and change it. But only a human person masters the world without being limited by a predetermined or a set objective, or by some boundaries set by practical needs. Practice sets the foundation and the nearest objectives of world development, but from a historical perspective the ultimate goal is only to develop essential human powers. In this sense, practice sets the external goal of cognition, but in the process of cognition itself the sole aim is the search of truth, and such a stratagem provides people with success and progress in the development of the world.

Alienation as a social phenomenon is an expression of the negative. It prevents realisation and self-realisation of personality, and includes a mechanism for personification of social relations and personality depersonification. As a result, the personality of a particular society is alienated from production conditions, the produced product and from itself, because spent physical and mental efforts, accumulated in the products of labour, do not belong to it. On the contrary, human self-realisation, a measure of his objectifying and deobjectifying, objectification and subjectification manifest themselves as positive forms of alienation, as positive things.

The formation and development of a personality is carried out through satisfaction of both 'positive' and 'negative' needs. Comprehensive development of a person's dormant abilities and his essential powers allows him to fully explore the world, to develop moral abilities and qualities in himself - the ability to love and have compassion, to do good selflessly and to be faithful to his duty. In other words, ultimate joy and pleasure are given to the person who develops essential powers and abilities on the basis of mythical, religious and secular types of spirituality, using their mutual complementarity at the level of the interconnection of worldview and spirituality. A one-dimensional person can enjoy only partially that which can lead to such 'partial' pleasures as alcohol, drugs, gambling addiction or sexual pleasures. For a modern person who lives outside of the traditional value space, love and sex are the same things. So sex becomes entertainment, a kind of drug.

Love is self-negation of one's being through the approval of another. The

paradox is in the fact that self-affirmation of a loving person is realised only by self-negation. Lack of self-negation or love is a manifestation of selfishness, only fruitless efforts at self-affirmation. Love acts as a moment of life achievement, as something deeply woven into fundamental life roles of daughter, wife, mother, son, husband, father, [144, p. 407].

Love is possible, necessary and appropriate at all times, but only on condition of a symbiotic interconnection of a certain worldview and a particular type of spirituality. Outside the context of this interconnection, love as the highest form of spirituality manifestation constitutes a product of a consumer society within the world of 'simulacra'.

Thus, the completed study of interconnections of historical and cultural types of outlook and spirituality provides the fundamental conclusion that only a complete and versatile development of human essential powers and deployment of the capabilities embedded within him allows the person to feel to the maximum the whole gamut of the world. By mastering culture and learning good and beauty a person gets the highest pleasure and satisfaction from life, feels no lameness but human essence declaring itself instead.

Secular spirituality is the ability to experience life in all its infinite manifestations and enjoy fullness of life. Pleasure can be harmonious when it grows out of an excess of kindness, when the conscience is clear and a sense of justice is satisfied.

Spirituality existed at all times of human history. In different cultures it had different forms and different manifestations. It was expressed both at the collective level and the individual, but first of all it concerned loving one's neighbours.

#### **1.4 Key Values of Secular Spirituality.**

Despite the efforts of sages and thinkers from different schools and different eras, the nature of the person continues to keep its mystery, initiating many versions of the questions: where is he from and what is his essence? Historical and philosophical analysis provides an opportunity to put a question about the nature of man and his spirituality through the prism of his relationship with the world. Joint efforts of representatives of various discourses from politics to religion, including law, morality, art, science and philosophy, provide development of the

stated problem, at the junction of the universal and the particular, the metaphysical and physical, permit something special, which opens the curtain on the mystery of human nature, to be isolated.

Thomas Kuhn is the author of the concept of a science paradigm, the essence of which is that with the formation and development of science, or one of its branches, the research 'disciplinary matrix' is formed. The paradigm as a rule provided a successful solution to scientific problems with well-known methods and means of the time. As for exceptions, they usually initially confirm the rule, then while they are accumulating they crack the outdated matrix and provide transition to a new paradigm. This pattern is manifested at the level of the philosophical study of man's attitude to the world [79, p. 285-347].

Conceptions of philosophy obtain the status of one of the following paradigms: cosmocentrism, theocentrism, anthropocentrism, panrationalism. Within each paradigm there is consideration for the problems of man and his spirituality, taking into account the capacity (potential) of these paradigms.

Despite historical limitations, the issue of spirituality has always demonstrated that a human person in his practical manifestation is 'a person of his time'. In every era this 'person' is unique and unrepeatable.

In ancient India a person is focused on reunion of his 'Atman' (soul) with 'Brahman' (embodied world existence). In ancient China, he is enveloped by tradition. Honouring rituals, he prefers inaction. In ancient Greece, a person claims to be a part of the cosmos with the trend towards implementation of anthropocentrism, making a claim to Protagoras's status of 'the measure of all things'.

In the Middle Ages antique anthropocentrism transformed into theocentricism, to be reborn as Renaissance anthropocentrism, where a person is considered to have an earthly mission, stating his spiritual capacity to self-creation. This ability provided the evolution of a human being from a two-legged creature [125, p. 714] or a social animal [6; 429] to a creature with a claim to take on a special mission in the world, asserting himself as a spiritual being [1, p. 119].

Isaac Newton proves the concept of deism, the essence of which lies in the rationale of the co-creation of God and man. According to this concept, God created the world, and the person took on the baton of improving the world. God created the beauty of the world, and the person complements it with the cult of the good,

declaring his spiritual world, his ability to assert power over himself. A person's creative activity is regarded as a special sign of God's choice. But the transition from a traditional to an industrial society, with its fetish of 'goods, money and capital' led to the alienation of people from everything and himself, when a lost person falls into the grip of pseudo-spirituality and even spiritual impoverishment.

In these conditions the person is no longer regarded as a natural individual, and not as God's special chosen creature, but as 'something impersonal and abstract' or as 'a set of social relations' [104, 105]. The conclusion of Karl Marx in his younger years is quite consistent with the characteristics of the human epoch of 'formal rationality', where everything is bought and sold, where a person is converted into a productive force, a one-dimensional being, a function of production, all of which may result in the loss of human qualities [29, 107].

Nostalgia for the 'human' found its expression in the schools of philosophical anthropology, where Hegel's abstract human essence is opposed to the existence of a unique and unrepeatable human life in its spiritual dimension. In the philosophy of existentialism the category of 'existence' becomes a starting point for building the concept of a human person as a self-projected creature.

In the framework of self-projection the problem of key human values is updated. Consideration of life and liberty, equality, solidarity and justice as fundamental values of humanity allow you to go from abstract reflections on the essence of man and his spirituality in Hegel's philosophy to specific manifestations of his existence [34, p. 51]. This reflection is productive only through the prism of the praxeological dimension of spirituality that allows us to build the optimum attitude of man toward the world.

Expressing his 'will to live' through the exchange of substances with the environment, a person is a part of nature, as evidenced by his 'biological I.' A long process of anthroposociogenesis, factors of which were work and communication, formed the second human hypostasis, his 'social I' in the format of the personality with the claim for the 'will to power' over circumstances or other people. Since that time man's own basis of the human 'I' has developed. It was fundamentally different from the basis of nature or society. This is easily seen if we consider the way of human being, the form of this manifestation of existence and the form of its implementation. Human life activity acts as his way of being. Life activity is a form

of movement modification as a general way of world existence. It occurs within a particular socio-cultural environment, which does not only provide a human being manifestation, but also creates conditions for his socialisation through the mechanism of projection, identification, and symbolisation.

If human life activity declares itself as the mode of his existence, which manifests itself in a particular sociocultural environment, the time allotted to man is a real form of the realisation of his existence. It divides this existence into the past, present and future, giving a person an opportunity to peer into the past and discover signs there – references for his future projection.

The human person himself creates and implements a project of his being at the level of self-organisation. The problem of choosing the optimal path occurs to him, and that choice is related to human anxiety about making the right choices. He feels impotence due to the absence of a support point in a contradictory world, experiencing despair from actions which do not give hope of realising his desires. This is the first manifestation of the human 'I', and it is reflected in the nostalgia for lost (undemanded) capabilities with associated worrying and suffering [93, p. 172].

At the stage of the 'social I', the personalities of a particular society are formed and the core person's values and basic references and attitude to the world are realised. The values of life and freedom, equality, solidarity and justice are given to a human person at birth. Man receives them as a sort of capital, on credit. They provide his legal capacity, a measure of his involvement in the community, as well as his subsequent active capacity.

The proper problem of core values as basic references of human spirituality to the world lies in the fact that each historical epoch gives these values its own evaluation and interpretation. The culture of each nation imposes its stamp on the formation of ideas about these values, allowing each nation and every person to have his canon [4, 76].

The stated values are rooted in the world order, where the order of the structural world existence organisation provides the organisation of both societal being and of human existence through law, which is opposed to chaos, anomie. This rootedness gives an opportunity to state the hypothesis that the declared values create the basic foundation of the values of secular spirituality.

The highest value for a human is his life. It was given to him originally, and

it is a natural condition to realise himself as a human. Initially life declares itself through the body's metabolism with the environment. Later, it finds a social and a spiritual dimension, asserting itself through the will to overpower circumstances and the will to overpower itself.

The measure of life is the time during which a person either realises himself through the discovery of the meaning of life, aware that every passing minute no longer belongs to him, or he wastes his potential. Killing time, he forgets the main thing: 'memento mori' - remember death. This forgetfulness costs him a great deal. In the end, in the face of death, he realises that he lived somebody else's life, not his own.

An equally important core value is freedom. This is space, an ability to act one's own way, lack of restraint, captivity, slavery or subordination to somebody else's will. The concept of freedom is comparative, it can relate to private space, limited, related to a well-known case or to different degrees of space and, finally, to the full, unbridled tyranny and arbitrariness. Freedom of thought - irresponsibility for thoughts and beliefs. Freedom of speech – permission to express those thoughts. (Dictionary by V. Dal). This possibility is specially coached by human will. Will finds itself in a situation where it is necessary to select, make a decision and implement it. It prepares the corresponding act of consciousness, defines the measure of stable orientation, to which a specific goal acts. If differences arise between the stated purpose and the first results of its implementation, they will be adjusted with an efforts of will. If regulation of will cannot bridge the gap between the existing and the desired, the individual refuses to achieve the goal. In any case, will, and only will, is the prerequisite for freedom of self-expression, which is based on 'ownership'. What is more this ownership is not the ownership of the means of production, ownership of the produced goods. It is the ownership of an individual being in the form of life, or of a consolidated subject being in the form of social life.

The first form of ownership establishment is the idea (awareness of self-sufficiency in its relations with the world). The form of ownership development is the process of objectifying the ideal into material, with subsequent transformation of thoughts into words and words into action. This is reflected in subsequent claims to the formation of the human spiritual world [34, p. 72].

Thus the ontological foundation of person's ownership is his idea 'to be', his sensible being, his real attitude to the world, through which the categories of 'establishment and development' and 'established and alienation' declare themselves no longer possible, but truly real [29].

Will and ownership are the preconditions of freedom and guarantee its implementation. If a person is a hostage of somebody else's will, he no longer acts as the subject of ownership. He may be the only means of somebody else's purposes. Only through his will and his ownership does he declare his freedom as a creative and self-projected creature with the readiness to choose and take responsibility for this choice [179, p. 82-94].

Freedom is quite a complex phenomenon, both for understanding and for practical implementation in the forms of social life. From the point of view of the philosophy of positivism, freedom is a phantom, because it has neither length nor duration. Most often, this phenomenon is associated with release.

A lot has been written and said about freedom, but even today it remains uncertain, confirming its affiliation to metaphysical problems. Since the phenomenon of freedom is associated with human value orientation in the world, not only do different cultures, civilisations and epochs have their own interpretations of freedom, but separate individuals also claim their own understanding of freedom.

The problem of freedom becomes especially urgent in terms of social catastrophes, growing contradictions between the individual and society. The statement of the person that he is 'the measure of all things' is answered by society with reality in which the human measure is opposed to the norms of society. However historical experience testifies that freedom is, in any case, an absolute human value, one's fundamental characteristic. And therefore any attempt against the freedom of the individual is a special form of murder. Any rejection of freedom is a demonstration of spiritual suicide [72].

To determine the intrinsic value of freedom, it should be considered as an object of historical philosophical analysis.

In Antiquity freedom was perceived as a form of realisation of community sovereignty, protecting it from external expansions and internal collisions with reference to the priority of the whole over a part. Freedom was the guarantor of this whole, where a part could find and realise itself [6, p. 612].

During the Middle Ages freedom was defined as the possibility for a person to choose the path of his own salvation or perdition [1, 160].

Modern time also provided new ideas about freedom as a conscious need. Such a definition by Spinoza was founded on the belief that the 'order of ideas in the mind' strictly corresponded to the 'order of things in nature'.

The practice of industrial society was to found the definition of freedom as a consciously limited need. I. Kant noticed that in the world where events are characterised by a rigid cause-and-effect relationship, there is no freedom, there is only a severe necessity. From the point of view of the 'Königsberg hermit', freedom was a metaphysical notion, because its source is rooted in a person, in his will [143, p. 172].

Therefore arguments about freedom should begin with a definition of its carrier. A person, or consolidated subjects of social activity in the forms of large or small social groups pursuing their own interests, can act as the subjects of freedom. If for an individual the 'conscious need' for external circumstances may be the awareness of his lack of freedom, then for the collective historical subject 'conscious need' for the action of the general laws of nature or societal development is a point of reference for implementing his freedom to choose the goal and means to achieve it, oriented to achieve the desired result. All this proves that freedom, as a measure of self-determination, is not the same at the level of the individual and of society. As the source of human freedom is a person's will, we can conclude that freedom is a realisation of will. But this conclusion does not take into account two important aspects, namely, a person's ownership, and his hypostasis in the status of his personality when he declares himself as a social being, a person, a set of social relations.

If in the course of life activity a person was not confined to society, his freedom would be the purest form of his expression of will, which is tantamount to arbitrary rule - 'I do what I want'. This option poses a danger to human society, in which freedom of one person implies freedom of other people, where the socio-cultural space of one person is touched and perhaps invades another person's socio-cultural space.

Within society freedom manifests itself not only as self-determination, but also as self-restraint. This correlation contains the essence of the paradox of the

phenomenon of freedom. Freedom requires both self-determination and a measure of responsibility for this subjective statement.

Conditionality of will by freedom, not by the mind, gives freedom irrational character. But as the psyche and human consciousness demonstrate an organic unity, in its irrationality freedom tends toward its antithesis in the form of a reasonable restriction, demonstrating both 'freedom from ...' and 'freedom for ...'.

At the 'biological' level a human person realises his will to live through the metabolism with the environment. At the 'social' level the person, as a personality, demonstrates an implementation of freedom as an experienced and conscious need to realise the will to overpower circumstances, to play by the rules of society.

Only at the level of the 'spiritual' dimension does a person state the will to have control over himself, his ability and willingness to overcome himself for self-realisation, to become the crown of creation, realising the contradictory unity of self-determination and self-denial, as well as resolving the contradiction between the biological basis and social reality of being human.

The human spiritual world creates preconditions to release necessity from necessity itself in the hope of providing a state of harmony with the world for a person. Unfortunately, these efforts do not reach their target, because freedom is a manifestation of uniting the irrational and the rational; it can cause its own disharmony. This is one of the manifestations of the tragedy of the human 'I'.

Only familiarising people with the treasures of universal values provides the chance to unite will and mind, harmonise heart and mind and unite the irrational and the rational, the first and second freedom. Mastering the 'universal' excludes violence both outside and inside. Freedom manifests itself through a person's behaviour not as arbitrary freedom and duty, but as freedom of conscience, a form of humane manifestation in a human.

But even freedom of conscience has a relative value character. This reveals itself in that the freedom of some people abuts the freedom of others. Within one's life activity an individual may be free to take some actions but not others. No one has absolute guarantees of his freedom. This is yet another manifestation of the tragedy of man. All of this only confirms the unusual complexity of the phenomenon of freedom and the complicated destiny of man, which states its implementation through acts, habits and character.

As freedom is a property of a person, in the course of one's life he tends to either overestimate or underestimate his freedom, worsening his position in the world, creating a problematic situation for himself and others. But this does not cancel the value of freedom as a key human value despite the phenomenon of escape from freedom under certain circumstances [165, p. 67].

Among the key values of the person a special place is held for equality of people, not absolute, but relative; 'formal' equality of free people different (not equal) in their actual, physical and mental state, gender and age. As for the hostages of somebody else's will, they are on the register of the object of 'attention', 'manipulation', and the principle of equality is not applied to them.

The value of human equality is so important that the stages of historical development differ from each other, in the first place, by the concept of equality levels. Recognition of different people as formally equal means recognition of their equal legal capacity, as there is still the possibility that one individual implements and the other does not even attempt to do so. In other words, equality is one of the key values, it is a formal way to acquire benefits, not distribution of those benefits equally to everyone.

An appropriate place among the key values belongs to justice. It is a moral principle of a humane society and a social person. Nonrandomly it was considered in the past 'as the proper attitude of a person to the others.' Now it asserts itself as a precondition for the implementation of all other values which define references in a person's life activity. In comparison with other values, justice is more 'sensitive' to differences and no less universal. Justice is closely connected to the value of solidarity. A crisis of solidarity means a crisis of justice. Therefore, the more diversity in society, the more we feel a shortage of justice in it.

The above mentioned key human values are the foundations of human secular spirituality. They determine one's status as a creative self-projected creature with a measure of responsibility for his choice of meaning and purpose of life, for his way of life and his attitude to the world. These values shape human ethics, which is one of the most important factors of social life. Unlike morality, which is based on the categories of debt and good, ethics is based on the category of conscience and benefit. It provides the coordination of feelings, aspirations and actions of a person in his attitude to the world and the measure of his responsibility for himself and for

the world.

Morality claims to be one of the forms of society consciousness, which is an artificial entity. Society is a mechanical conglomeration of small and large groups of people who differ on various grounds, but pursue their own interests, which does not exclude, but rather suggests, the possibility of internal collisions. The strength of morality finds its expression in public opinion, but this factor is more conditional than unconditional where interests of different groups oppose each other.

Ethics, unlike morality, is an individual consciousness of an individual person. With its focus on conscience it determines a person's attitude of responsibility toward the world.

It was determined that the underlying basis of secular spirituality formation is the key human values: life and liberty, equality, solidarity and justice.

Thanks to these key values, secular spirituality provides a person with an opportunity to discover the meaning of life, to edit his lifestyle and his style of behaviour.

The stated key values are set in the world order, where the order of the structural organisation of the world's existence provides the organisation of both society and human existence through law, which is opposed to chaos, anomie.

## CONCLUSION TO THE FIRST CHAPTER

I. The study of human life strategies of different historical epochs which has been performed confirms the reality of the declared strategy types: individualist and collectivist. In the first case, all the values are focused on the achievement of personal goals. In the second case, the individual fits into the collective value system, preferring its key values. These values are transformed from a formal declaration to reality embodied in secular spirituality. The second type of life strategy provides a person with hope for society to develop a new quality in the framework of a new paradigm, in the format of a new philosophical picture of the world.

II. Consideration of the phenomenon of spirituality ‘from conception to notion’ led to the conclusion that the idea of spirituality is a as a method for problem development at a sensory level. It claims subjectivity and the possibility of a variety of points of view for research.

III. While considering secular spirituality as an existence substance of a social person we had to apply the principle of objectivity as methodology and follow the rational level of problem development, drawing on the heritage of classical German philosophy.

IV. Secular spirituality is the core of man’s inner world, the result of his manifestation of his will to exert control over himself, which makes it possible to look at the world differently, to feel it in a different way, to take an active part in its constructive transformation with orientation toward well-being. Secular spirituality is a demonstration of the fullness of life in its infinite manifestations, which can be harmonious only when conscience is clear and when the senses of solidarity and justice are satisfied.

V. Spirituality has existed in all periods. In different cultures it has taken different forms and had different manifestations ranging from mythical to secular spirituality, including religious ones. The ‘calling card’ of spirituality, in the first place, was love of one’s neighbour. Love acts as a moment of a life-time’s achievement, something deeply woven into fundamental social roles, where a person declares himself through the measure of humanity, for love is the self-denial of his being and assertion of another.

VI. The key human values: life and liberty, equality, solidarity and justice

are the basic foundations of the formation of secular spirituality that in turn lays the foundation for the human inner world, providing man with an opportunity to discover the meaning of life, to edit his lifestyle and style his behaviour in life.

VII. The person asserts himself as a spiritual person (*homo spiritus*) through key values that undergo modification in each historical epoch as a result of the dialectics of real objective conditions and the availability of subjective factors.

## **CHAPTER 2.**

### **CONDITIONS AND FACTORS OF SPIRITUALITY FORMATION**

#### **2.1. Phenomenon of the Person's Escape from Himself**

If human activity is the way of one's being, then alienation is a process of transforming human activity and its results into an independent force, dominating over him and hostile to him in case alienation causes a concurrent process of public relations personification and person depersonification. This process is exacerbated in terms of pseudo-spirituality or spiritual impoverishment. It may be fixed at the level of process and product of human life activity.

Since Antiquity the understanding of alienation takes mythological, theological, legal, philosophical and psychological forms of expression. In the first case, it meant the beginning of the gap between man and nature, in the second case the gap between man and God, and in the third case deprivation of property. In a philosophical sense, it expressed a certain form of subject-object relationship, and in a psychological sense the state of an individual who has lost his integrity.

The stated theme of this monograph requires the need to turn to the philosophical and psychological understanding, an axiological interpretation of human spirituality that can assert itself within the framework of pseudo-spirituality or spiritual impoverishment. In this case, we can state the experience of the individual over the loss of his integrity.

In terms of alienation a person's ability to do good, to discover truth, to uphold justice turns into its opposite. Good transforms into evil (fanaticism of a religious or extremist character), admiration of beauty turns into a cult of formal frills, the ugly replaces the beautiful. It is possible to understand the reason for this transformation and to identify the mechanism of its realisation by examining the phenomenon of alienation and perceiving the truth of escape from freedom as one of the most important basic values of secular spirituality.

The transition from a traditional society to an industrial one, and a shift from the local to the world market have ensured the triumph of bourgeois social relations. They intensified the contradiction between an individual and society (physical or juridical person) at the level of subject-object and subject-subject relations that

ultimately claimed an increased interest in the phenomenon of alienation. Alienation gains not a metaphorical, but a philosophical interpretation [70, p. 162].

As an epistemological (gnosiological) problem, the phenomenon of alienation is for the first time considered in classical German philosophy. Kant pays attention to how a person creates a new reality with his activity [53, p. 248]. He created a 'thing for itself' which confronts him as an alienated product of his work. The idea of creating the world as 'non-I' is picked up by I. G. Fichte. The term 'deprivation' (alienation) is replaced by the term 'alienation' (Entfremdung). Alienation fixed the transition of the spirit into a material state alien to it. It marked the emergence of a new cultural paradigm 'I and non-I', emphasising the confrontation of man with the world. The idea of confrontation in the system of subject-object and subject-subject relations found its logical development in the philosophy of F. Schelling, and especially in the philosophy of Hegel. The German lexicographer considers alienation as a process and a result of absolute idea objectification, as objectification of the objective spirit in nature and society, as objectification of human activity subjective spirit.

All three plots - objectification, objectifying and materialisation - are considered synonyms of alienation. Potentially alienation has a positive meaning and demonstrates a norm of person's attitude to the world, as the process of objectification involves subjectivation, as well as the process of objectifying involves deobjectifying, as a result of which a person not only loses in the process of life activity, but finds that coming out of each activity results in a state of renewal and enhancement of his own 'I'. According to Hegel, alienation is a movement of the absolute idea towards nature, from nature to the person and civil society. As a means (tool) of the Absolute Idea of self-development, alienation in the German classical philosophy acquires the status of a philosophical category.

In the philosophy of the French Enlightenment the phenomenon of alienation at the level of an individual bears the stamp of tragedy. The German academic approach to the examination of the phenomenon of alienation gives way to psychological discourse, which focuses on experiencing an alienated state. In the research practice of subject-object and subject-subject relations they studied spirituality, attributes and modes of its manifestation.

Young Hegelian Marx 'grounds' the problem, considering it through the prism

of economic factors such as alienated labour. In the 'Economic and Philosophical Manuscripts of 1844', he draws attention to the contradictory nature of work, which may be a factor of natural development, humanising people, and can be a means of their separation, the exhaustion of person's body and spirit [104, p. 284].

Fulfilling the will of others, a worker turns from a subject of activity into a carrier of burdensome labour. Such work and its results transform into an independent force, really dominant over a person. Man appears to be alienated from the labour process and its results, because they do not belong to him.

The state of alienation of a labourer is magnified many times by the mechanism of goods, money and capital fetishisation. The logical connection of money, goods and capital gives alienation a total character. Then it is not society that serves people, but people wait on 'Leviathan', fulfilling this or that social function. Subjectivity is replaced by role subjectivity, as a derivative of the world of things and social relations. Personification of social relations is a direct path to the depersonification of an individual, turning him into a 'partial' person. The characteristics of a 'partial' human are his spiritual impoverishment, or pseudo-spirituality as a cover for its essence.

The conclusion is that as a result of alienation people lose their individuality and the product of work multiplies the demonic power of personalised social relations, contains the possibility of a false judgment that the phenomenon of alienation is produced and reproduced only in the system of material production. If so, then we should look for the means of overcoming alienation there as well. In fact, single alienation most often occurs in the realm of material production, less often a local one, and only under certain conditions does alienation state its total character. The whole system of 'nature - society - person' suffers, demonstrating its spiritual impoverishment or pseudo-spirituality [28, 10, p. 169-175].

As for alienation at the level of authority, as history testifies a possibility of total alienation here is more the rule than the exception. Because of relative independence any power system (family, church, party, state) seeks to consolidate its intrinsic value, being the claimed system of providing optimal regulations of human lives in society. Each of the noted mediators, by the internal logic of development, his status as a juridical person and his spiritual impoverishment, seeks to transform into a system of self-support, including a mechanism for the

personification of specific social relations, causing depersonification of people who enter these relationships.

Here family is already transformed into an isolated monad, where form dominates over content and where the two organised hell, wanting to create a paradise for the two. It is this phenomenon Jesus Christ talked about two thousand years ago, and once again proclaimed that the highest idea was the possibility that a person could achieve the state of God-man. He warned people against the danger of lies, hypocrisy and different evils that can be created with the name of God on the lips of the people convinced of their spirituality and wearing the appropriate attire and uttering appropriate words. Church no longer serves its congregation, but the congregation serves the church, it's not the state that through bureaucracy organises and implements the regulations of societal life, but bureaucracy that realises its own interests, passing them off as the interests of all society. All this testifies to the triumph of spiritual impoverishment, which is sometimes concealed with pseudo-spirituality.

Spiritual impoverishment is a lack of moral ideals and spiritual values or the ignoring of them.

Pseudo-spirituality is the highest degree of spiritual impoverishment, concealed with spirituality and its manifestations, for many are not very obvious. Collapses of civilisations occur because the elite, designed to be examples of spirituality, descends into pseudo-spirituality.

All the problems and vices existing in today's society and modern civilisation, and in all past civilisations, the collapse of which was associated with the need to restore the balance that was lost due to a discrepancy between the desire to manifest spirituality and the reality of its manifestation, are connected with the appearance of pseudo-spirituality. Society loses its perspective as people only exist in it, but do not live.

In search of a way out of the social deadlock, a social need is exacerbated to develop a mechanism for preventing the alienation of authority structures, retaining it in the mode of probability when every authority structure can and should be only a means and never have self-value. But this is possible only in a society of high spirituality where the three axioms of Kant's categorical imperative are the rule, not the exception of human communal life.

Culture can also carry the possibility of total alienation and when, demonstrating spiritual impoverishment, it turns from a factor for uniting people into a means of separating them when none of the facets of culture performs their purpose as the support system of people's life activity.

If economic alienation has negative and positive meanings, because a person cannot be only an absolute value in himself (he is at the same time a means for self-development of the objective spirit of nature, society and his people), the alienation conditioned by authority structures has a distinct negative character.

The peculiarity of alienation is that alienation is a state of a human person, not of society because, being objective in content, it is subjective in emotional experience. Unconscious alienation for a particular person is not so. Conscious alienation creates a protest in various forms of expression - from the state of impotence to rejecting the basic values of a particular society and applying disapproved means to achieve goals.

Remoteness or pseudo-subjectivity of an individual cannot be transferred onto society. Practice shows that even a particular person in the state of maximum alienation may lose his identity in one system, but express and assert himself in another. In some respects a person is an object of manipulation, in others he acts as a subject of social activity. And somewhere at the junction of these states his own 'measure of all things' is formed. Whether a person's personality manifests or eliminates itself depends on the state of his spirituality.

An effective way, if not to overcome, then to weaken alienation and preserve identity is creative activity, where the ratio of objectifying and deobjectifying is best balanced, where a person most fully realises the universal forms of freedom existence involving an ability to get outside the set situation, to project a desired situation and accordingly organise his behaviour. Creativity serves as the life-giving force ensuring humanity in man. Humanity, as a form of secular spirituality expression, is a kind of immunity against the expansion of alienation.

A state of alienation is much more difficult to experience for a person in the status of a reproductive activity subject. Lack of satisfaction with the process and the result of the activity generates the following forms of attitude to the world: extreme - in the range of aggressiveness a manifestation of the desire to commit suicide; escapist - from a manifestation of apathy to anomie (loss of reference to

social norms); asocial - showing the state of an 'outsider'.

As freedom oriented to choice, with the risk of losing rather than finding, requires the mobilisation of the human spiritual world, readiness to accept a measure of responsibility, the person achieving the status of a social function, the manifestations of his partiality, one-dimensionality, conditions of personification of public relations, prefers to be free from freedom. Alienation generates the phenomenon of escape from freedom. Freedom as one of the key values of secular spirituality is losing its social value. Chain reaction starts. Loss of freedom leads to losing the meaning and social significance of the rest of the key values of spirituality. A man turns into a robot and loses his status as a human person.

Since the problem of social alienation is individual rather than public, negative manifestations of alienation can and should be overcome at an individual level, having parted with the illusion of eliminating alienation in the 'society of a brighter future.'

With regard to overall efforts, they can deliver a result only in the mode of changing the trends of society (e.g. losing the hinge of the triple fetishisation of commodity, money and capital) or a change of cultural paradigms, when the opposition of 'I' to 'non-I' gives way to parity and dialogue, understanding another person and accepting him as his intrinsic value.

A powerful factor in weakening alienation in the system of subject-object and subject-subject relations is the spirituality of a humane society and of a social person. A characteristic feature of secular spirituality is its versatility. The versatility of spirituality is conditioned by its attributes and modi.

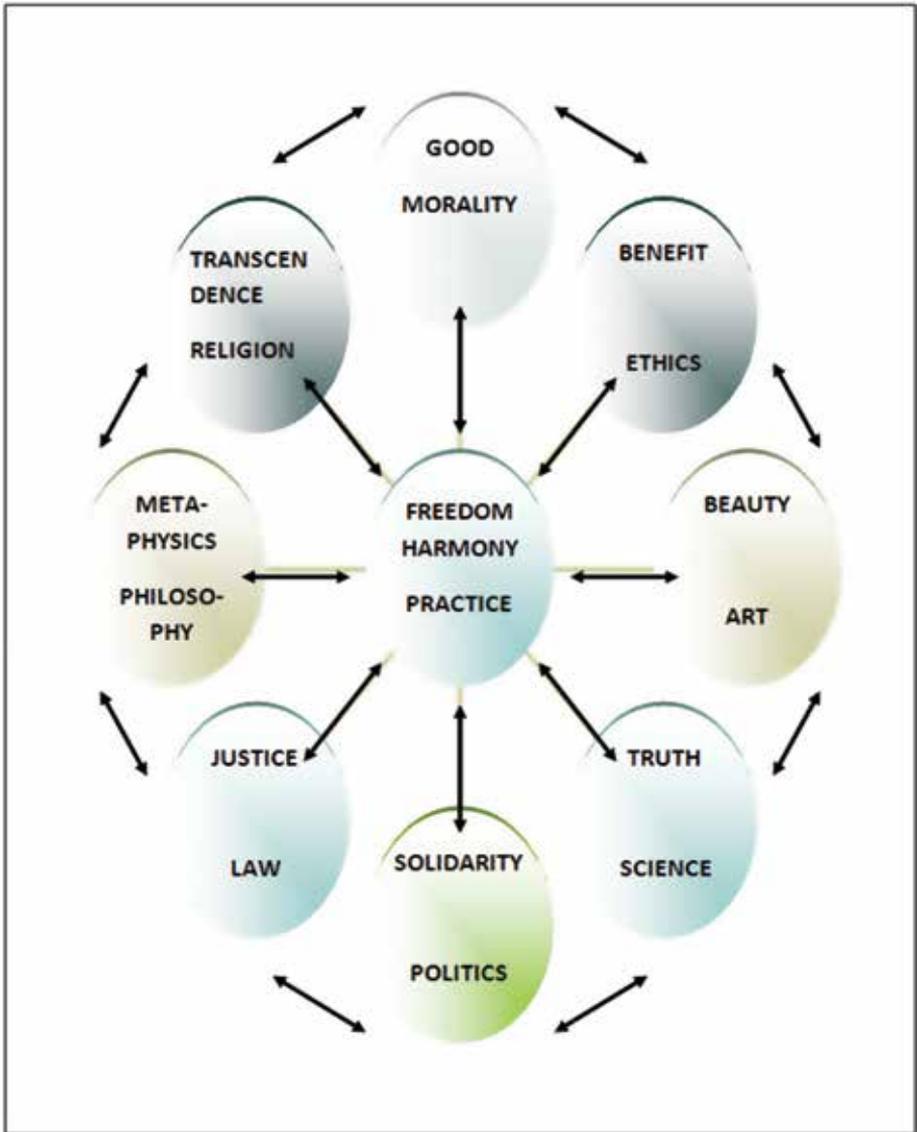
The human spiritual world has its key categories: good (morality), benefit (ethics), beauty (art), truth (science), solidarity (politics), justice (law), metaphysics (philosophy), transcendence (religion), freedom and harmony (practice). These key categories ensure freedom, harmony and practice in their unity, declaring themselves as powerful factors in their impact on society and an individual in society. They constitute the phenomenon of spirituality. As spirituality can be defined as the integral quality of value consciousness (both of society and of an individual), in which all the components of its modi form a whole, only in this unity do they acquire their content. Taken out of the system unity, spirituality modi lose their socio-cultural significance and transform into items on a simple list of truth,

good, beauty, solidarity, justice, easily transforming into their opposites in terms of a particular alienation. There is nothing surprising in the fact that scientific truth can be used by people not only for their benefit, but also for dangerous, hostile purposes.

This implies the improvement of the secular type of spirituality as a factor in preventing alienation, it is therefore necessary to start solving the problem of integration of all the key modi of spirituality, combining the capabilities of morality (good), ethics (benefit), art (beauty), politics (solidarity), law (justice) , religion (transcendence), philosophy (metaphysics) and science (truth) (Figure 2.1).

The attributes of secular spirituality manifest themselves through their modi of expression. If good and benefit are combined with the beauty, and truth with solidarity and justice, then spirituality manifests itself as a factor in the formation of a humane society and a social person.

I propose my scheme of spiritual and practical world development and alienation prevention of the subject-object and subject-subject relations. Visually the observed scheme of spiritual and practical world development shows the birth of secular spirituality attributes and the modi of its manifestation.



*Fig. 2.1. Scheme of spiritual and practical world development*

Thus, alienation is a law of social development. As a factor, alienation affects society or a personality in a society.

The peculiarity of alienation is that it is objective in content but subjective in the way it is experienced. The result of an emotional experience may be loneliness,

impotence, inanity, rejection of generally established values or the adoption of socially disapproved means, the state of an outsider.

The problem is how to keep the mediator of human activity in the mode of means, a system of supply, without allowing it to develop into its opposite - becoming a system of self-sufficiency.

Solutions to the problem are also possible in the range from revolution of 'human qualities' to revolution of society. Revolution of human qualities as a means to a humanistic outlook and multiplication of the humane in a person through his appeal to secular spirituality, through its attributes and modi: good (morality), benefit (ethics), beauty (art), truth (science), solidarity (politics), justice (law), metaphysics (philosophy), transcendence (religion), freedom, harmony (practice) that only work in unity, looks more preferable. The scheme of spiritual and practical development of the world is shown in Fig. 2.1.

## **2.2. The Peculiarity of Secular Spirituality**

The resolution of the tasks stated in the first chapter allows us to draw the conclusion that the essence of a human person as a cultural and historical phenomenon is in his spirituality. Spirituality provides the core not only of the inner world, but also that of humanity, without which a person cannot make the grade as a social man. Only the harmonious development of the essential powers of man leads to spirituality which, in turn, is a condition of the full and harmonious development of those essential powers, for spirituality is a prerequisite for the freedom of man, his reference for harmonious development and self-realisation. This is a manifestation of humanism as a basic foundation of human life-meaning.

A religious worldview through religious spirituality provides a person with an opportunity to discover the meaning of life solely through the love of God. To serve God always meant to do godly things. To love thy neighbour meant to show mercy and compassion [54, p. 309]. The functional link of philosophy and spirituality in a religious implementation was a kind of a fulcrum of Middle Ages society and the matrix of forming humanity in persons of this society. It laid the foundation of traditional society that reproduced itself from generation to generation on the foundations of established traditions. The meaning and significance of this link

has not yet been realised in full and has not received adequate assessment in the framework of social and philosophical thought [87, p. 314].

The subsequent development of society from traditional to industrial entailed not only the change of the production mode for material goods but also the ‘inventory’ of spiritual production. Religious spirituality as a disciplinary matrix of human life activity had exhausted its potential in terms of the structural reorganisation of society in which the authority of the church weakened significantly, and the formula ‘goods - money - capital’ took first place. The emerging world market completed the transition to a new historical era that went down in history as the Modern time.

In the Modern time, the consideration of spirituality is directly related to solving the problem of improving the human mind. F. Bacon, T. Hobbes, J. Locke, P. Descartes, B. Pascal, B. Spinoza and C. Helvetius contributed to the formation of the paradigm of rationalism, which reduced spirituality exclusively to the level of the religious, leaving no hope for a formation of secular spirituality. The following period brings this paradigm to the format of panrationalism in the framework of a philosophical picture of the world, which was developed by I. Kant and I. Fichte, F. Schelling and G. Hegel. It should be noted that German thinkers revived interest in man and his spirituality, stating that under the conditions of an industrial society and the world market the state of mind of many people does not allow them to realise their freedom and the extent of their responsibility.

The priority of rationalism in terms of industrial society in the academic sense and its corresponding system of references gave way to formal rationality, which was adopted by the schools of post-classical philosophy. Formal rationality put a seal upon all areas of life including human life in this type of society. Having stepped over mythical and religious spirituality, an average individual preferred spiritual impoverishment or pseudo-spirituality in terms of commodity production, bringing production society closer to consumption society. Transformation of homo sapiens into homo consumens began to emerge in the Modern time, and ended in the late twentieth and early twenty-first centuries.

All world religions demonstrated movement towards humanism through the authorisation of spirituality. They viewed spirituality as embodied morality, which appeals to the conscience of a single person, not to duty, evaluating adequately the effectiveness of public opinion. But in the case of addressing morality, the

‘coefficient of efficiency’ of the efforts of world religions is conditional rather than unconditional. The problem is that a person, as an empirical singleness, enclosed in his individual existence, as a rule remained and remains in the womb of spirituality, in the status of a ‘mass-like person’, a person of the crowd. As such, a person, as a rule, is a hostage of the power of circumstances or of somebody else’s will. They are a means, a tool, a sub-human. Spirituality expresses the essence of the person. It can give a general philosophical foundation of all the humanistic movements, giving them a higher philosophical sense.

Capitalism reinforces spiritual impoverishment through economic forms of alienation of man from his relationship to the means of production, from the production process and the produced product, as well as through the formal rationality of bourgeois society. As for totalitarianism in any of its versions, it cultivates pseudo-spirituality appealing to generally important values and considering a human only as ‘the builder of a brighter future’.

Subsequent pluralism of ideas of philosophical schools and trends in Europe weakened attention to spirituality. The established trend questioned spirituality that claimed the status of the internal nervous system and living soul of a culture. But the rule, fortunately, has an exception. Famous scientists: N. A. Berdyaev, M. P. Dragomanov, I. A. Ilyin, N. O. Lossky, G. S. Skovoroda, V. S. Solovyov, P. A. Florensky, S. L. Frank and P. D. Jurkiewicz viewed spirituality as a fundamental basis of human freedom, without which freedom is transformed into arbitrary rule and people lose their humanity.

Deficiency of spirituality found its expression in the events of the twentieth century which forced the attention of foreign thinkers to draw to it. J. Baudrillard, R. Guardini, A. Maslow, X. Ortega-y-Gasset, L. Stevenson, V. Frankl, E. Fromm, F. Fukuyama, J. Habermas, M. Scheler and others pay special attention to the human inner world at the level of relations of an individual and society, when the historical challenge of the twenty first century showed itself in the form of the negative effects of a technological civilisation.

The technological revolution of the second half of the twentieth century demonstrated a person’s ability to be active, creative and oriented to progress, confirming the theory that man is the pinnacle of God’s creation, the crowning glory of nature.

Technogenic civilisation has created a non-standard situation, adding an anthropological crisis to the existing problems. It removed the need for spirituality, replacing it with pseudo-spirituality and spiritual impoverishment. Through the technological civilisation's negations history has challenged man and his mind. A. P. Alexeyenko, V. G. Borzenkov, V. D. Gubin, P. S. Gurevich, E. V. Zolotukhina-Abolina, V. P. Ivanov, I. I. Kalnoy, M. S. Kagan, V. V. Kizima, S. B. Krinsky, F. V. Lazarev, B. V. Markov, N. N. Moiseyev, V. S. Styopin, V. G. Tabachkovsky, G. L. Tulchinsky, M. S. Uvarov, S. S. Horuzhy, V. I. Shynkaruk have contributed to the understanding of the place and role of spirituality in the social and cultural processes of modern civilisation. This contribution confirms that the proper response to the historic challenge can only be the secular type of spirituality. But secular spirituality must go beyond the boundaries of the academic space. For this a new logical link should connect secular spirituality with adequate philosophical outlook. As in research practice the concept of spirituality dominates, and not the notion of 'spirituality', it often gives rise to opposite meanings and eliminates the possibility of a constructive dialogue. Therefore, it is important always to specify the positions, taking into account the type and extent of demand for spirituality in a particular historical period and its conditionality. History has repeatedly demonstrated how expensive is the path to the goal, which is not worked out thoroughly at the theoretical level and not tested in practice. Spiritual beginning is effective only when it is manifested through living carriers, acting not just as ideas, theories, doctrines, but as a kind of living reality, embodied in the form of life, in actions and deeds. The main values which the modern type of secular spirituality contains are social justice, harmony of man and nature, an individual and society, the principle of non-violence. We are not talking about a utopian ideal, but about the urgent needs of the time.

Understanding the close connection of spirituality and human essence is different depending on the nature of the historical era. It becomes especially vivid in the example of Christianity. Christ comes into the world, on the one hand as a supporter and carrier of the religious ideology that prevailed before him (the Old Testament); he does not proclaim the new God. He finds a ready-made religion and acts on its behalf. On the other hand, he acts as a reformer. In fact, he offers and preaches a new religion that is just adjacent to the old one. Jesus Christ acts

as a messenger of God and His Son. He does not offer a new picture of the world and a new God, but he reforms morality, bringing people a new teaching of human nature, the meaning and purpose of history [171, p. 53].

Jesus Christ offers a new spirituality, since the old spirituality has turned into a dead ritual. The difference of spirituality from pseudo-spirituality is that in a situation of choice a spiritual person chooses not the letter but the spirit of the doctrine. Hence, the famous 'The Sabbath was made for man, not man for the Sabbath'. Christ openly and deliberately breaks with pseudo-spirituality and suggests a new spirituality and a new interpretation of the essence of man. Already Aristotle draws attention to the fact that a person differs from animals not in the mind, but in the presence of a soul [5, 166]. A later authoritative thinker of the Middle Ages, Augustine Aurelius, had good reasons to say that man is a 'spiritual' creature [1, 59].

Addressing moral principles was a turning point for the reconsideration of the phenomenon of spirituality at a time when mythical spirituality had exhausted its potential. Human ethics is given a universal meaning. Human essence and the meaning of human history, its prospects and goals are considered from the standpoint of ethics. The canon of formation and implementation of the moral spirit was developed which found its expression in a prayer, attending church, repentance, confession, Communion.

The Modern time which followed brought about changes in the understanding of human essence and man's ethics. The time of the industrial society shifts the emphasis. A person's ability to serve material production is brought to the forefront, for labour created man and man created tools. Technogenic civilisation, as the final stage of industrial society, has made a significant addition to the understanding of human nature. In the twentieth century they started talking about 'playing man', 'producing man', 'creating man', and 'communicative man' [170, 68, p. 131].

In terms of a technogenic civilisation such a little-studied phenomenon as pseudo-spirituality or false spirituality is increasingly asserting itself [89, p. 127]. Originally spirituality and spiritual impoverishment were treated as a unity of opposites. But such an approach, in a number of intervals, does not fully clarify the essence of spirituality as it is understood here, statically. It either exists or does not exist in man. Therefore, there is a need to consider categories such as spiritual

impoverishment and pseudo-spirituality in comparison.

Spiritual impoverishment is such a human state which is aimed at maximal realisation of man's interests with minimal consideration of universal goals. There's no place for altruism, self-sacrifice. In the end, spiritual impoverishment leads to the transformation of homo sapiens into homo consumens. This process of transformation accelerates in a consumer society, where the place of work and communication is occupied by promoted iconic costs.

Pseudo-spirituality is characterised by the fact that ideological constructions, social ideas and class values are approved in society in the foreground, more important than the values of a particular human, whose existence, comfort and even life can be sacrificed in the name of the realisation of these priorities.

Spiritual impoverishment sacrifices a human person through the demonstration of his asocial or anti-social tendencies, and pseudo-spirituality – through the demonstration of hyper-social tendencies. Both sides are dead-ends of development for both an individual and society. Unspiritual society creates a situation when for the nearest specific objectives an individual can cross out the lives of others, neglect their interests. A pseudo-society, such as barracks-like socialism, gave its people up to the power of poverty, doomed to perish for the sake of an idea.

Spiritual impoverishment, as well as pseudo-spirituality, has many options for specific forms of realisation, but in any case they lead to a crisis and never give a person the feeling of fullness of being, for they do not ensure the implementation of his essential powers. Spiritual impoverishment and pseudo-spirituality, being present in the life of society, pretty soon begin to claim the role of spiritual beginning. The role and mass of some forms may be different, but their essence is equally negative.

Throughout all human history, there was opposition of spirituality to spiritual impoverishment, and depending on the character of the historical era its own dominance evolved. Thus, spirituality is the constant, permanent process of human self-realisation. Man is humanised due to familiarising an individual to the sublime ideas, institutions and values of spirituality. Embodied in specific forms, spirituality provides a struggle between light and darkness.

Technogenic civilisation greatly affects many spheres of social life, makes us apply a new approach to the study of the phenomenon of spirituality and identify

a secular type of spirituality. Developing the potential of secular spirituality is dependent on the account of the 'cosmic scale' of a human being, as well as its existential dimension. In fact this development must be considered in line with the ideas of V. I. Vernadsky.

The true greatness of this scientist becomes clear only now. It is in his deep philosophical ideas, peering into the future, affecting the fate of all mankind. 'We are just beginning to realise the overwhelming power of free scientific thought, the greatest creative power of Homo sapiens, free human personality, the greatest known manifestation of its cosmic force, the kingdom of which is to come', noted Vernadsky.

A human person in all his manifestations is a part of the biosphere. Scientific thought breakthrough was prepared by the past of the biosphere and has evolutionary roots. Noosphere is the biosphere, recycled by the scientific thought prepared by the whole past of the planet; it is not a short-term transient geological phenomenon. V. I. Vernadsky more than once noted that 'civilisation of cultural mankind' - because it is a form of organisation of a new geological force created in the biosphere - cannot be interrupted and destroyed, as it is a great natural phenomenon, historically, or rather geologically, corresponding to the current organisation of the biosphere.

From the point of view of the noospheric approach the modern pressure points of the world civilisation development are seen differently. The question of a radical turn to the origins of life, to the organisation of the biosphere in modern conditions must sound like a tocsin, a call to think ecologically and to act in a biospheric - noospheric way.

These ideas have significantly changed the understanding of technogenic civilisation, brought it out of the usual historical framework and given the process of civilisation development a cosmic character. The formation of spirituality is a worthy goal of human development, because it calls into question the necessity of social revolutions, putting in first place in the revolution of human qualities [30, 82, 157, 16].

For the first time the importance and necessity of a spiritual revolution was stated by the President of the Club of Rome A. Peccei in 1977, in his book 'Human Qualities'. The author comes to the conclusion that people do not have time to adapt their culture in accordance with the changes that they themselves introduce to this

world, and the sources of this crisis are inside, not outside the human creature. ‘The problem,’ says A. Peccei ‘comes down to human qualities and ways of improving them. By means of developing human qualities and capabilities can be it’s possible to achieve the change of the entire civilisation oriented to material values ... It is necessary, first of all, to think about changing the person himself, about a revolution in man’ [124, p. 14]. This process should be given absolute priority in all human affairs, sparing neither time, nor means, nor mental strength for the elevation and inspiration of man, because spirituality is the only sign of human development [124, p. 208].

The prerequisite for the first spiritual revolution was the Christian idea of universal human nature, equality and equal value for all people on the Earth before God. Historical preconditions for the second spiritual revolution are the transformation of humanity into a whole, as well as awareness of the impossibility of surviving on Earth with the invention of weapons of mass destruction and the emergence of other threats to modern civilisation.

There are reasons to believe that the current thinking is formed by means of secular spirituality, for spirituality is the main feature, the life purpose and the essential power of humanity.

In terms of emotional experience, fear is something negative. As history shows, people always get accustomed to fear and try to open the forbidden door, despite the most ominous warnings. It slows down development, while people are driven by the positive, which bears meaning, hope, faith and love. They stimulate progress, ensuring the ongoing development of mankind. Secular spirituality can become such a stimulus. It brings a new understanding of the meaning of human life in the context of the modern search for civilisation strategies.

In conclusion we can say that man has come a long way in his development, creating and overcoming challenges on the way, solving the contradictions between biological ‘I’ (the will to live), social ‘I’ (the will to overpower circumstances) and spiritual ‘I’ (the will to wield power over himself).

Today, humanity is in transition from an industrial to an information society. During the transition period, production and labour are relegated to the background, giving way to consumption. Homo sapiens transformed into homo consumens. The

consumer society has caused spiritual degradation.

Man has become a problem, showing a destructive character both for the environment and his inner world.

Only secular spirituality can be the basic foundation for solving problems of modernity, for intensive care and rehabilitation of people through the revolution of human qualities. Spirituality acts as an objective measure of truth, beauty, good, harmony and a standard and a sample, according to which a person enters the sphere of higher meaning and values.

### **2.3. Praxeological Measurement of Spirituality and Ecology of Thought**

Philosophy finds relevance in a society where non-standard problems that have no analogue to their solution appear. Two problems became urgent for ancient society in its guise as a kind of childhood of humanity: what is the world in the sense of a surrounding environment for human life, and what is the optimal measure for man's relationships to the world? The best minds of antiquity from Anaximander to Anaxagoras, including Democritus and Pythagoras tried to establish the primary beginning of the world as a starting reference point for solving the first problem, stating the thesis that 'where there are no numbers and measures, there live the chaos and chimeras' (Pythagoras). From Cleobulus and Solon the search progresses to finding the solution to the second problem. The famous thesis of Protagoras: 'man is the measure of all things', cannot be regarded as a form of extreme relativism (the thing is what it seems to me). This thesis addresses the issue of key values and interests of an individual in his relations to the world. For some a person is self-worthy, and for others he is only a means to achieve dubious purposes. In addition, through this thesis of Protagoras the opposition of human measure and social measure is drawn, where personality, with its measure, is in conflict with the existing legislative system of society. A praxeological dimension of spirituality acts as the arbitrator in this situation. In a social dimension only the person for whom the inner spiritual world is reality, not a play on words, providing each person with individuality, with unique originality in his relation to the world, may show adequacy. The soul manifests itself as an attribute of the human 'I'. Aristotle proceeds from the assumption that at its minimum 'the soul is wherever there is life.'

At its maximum, 'the soul is wherever there is intellect.' Thus the human soul, apart from plant and animal components, can also acquire actual human content, which is reflected in the spirituality of a particular individual through its relationship with his worldview.

Praxeology (Greek *praxis* - action) is a philosophical concept of activity which at present has the status of a conceptual software project. Praxeology studies the interaction of individuals as well as those of an individual and a collective in the production process.

The praxeological dimension of spirituality declares its productivity in only one case, when taking into account the content of the relationship of spirituality and worldview of a personality. This is the only way to get away from the declarative statements that spirituality saves, and worldview provides a possibility for optimal solutions of urgent problems of individuality in society; it provides transition from theory to practice, from abstract discussions about the possibilities of spirituality to their implementation in the life of a single person.

In its content and method of implementation, practice has a social character. It is conditioned by the experience of humanity throughout its historical development. Being the main mode of human existence, a condition for man's self-realisation and self-assertion in the world, practice embodies the need, purpose, motive and project of human activity, as well as the act of activity and its results, which are directly related to the level of this person's state of spirituality.

Social practice is in unity with human cognitive activity. It is a source of cognition and its driving force, because it sets a goal for learning and provides it with all necessary information to be processed, systematised and generalised; it forms the subject of cognition and its direction; it realises the active relationship of man to reality both at the level of its awareness and at the level of its development. A measure of the active relationship of man to the world, determined by social practice, is defined by the state of spirituality of a particular individual.

The nature and direction of the attitude of the subject to the object is determined, above all, by the real needs and interests of the subject. The need, as an internal incentive momentum, conditions the attitude of the subject to the object (a person to the world). The subject understands and develops the object of his interest and forms his practical attitude through the prism of the needs. The diversity of options

allows practice to confirm the objective content of knowledge, to be a criterion of the truth of being in the world, but only where it also takes into account the spirituality of the subject (person) in its attitude to the world.

This or that theory of being in the world is true not because it is useful or convenient but because it corresponds to reality. This correspondence is checked and confirmed only by practice as a means of verification of being in the world.

First of all, it is a problem of a correlation of individual and social practice. Individual practices are usually limited not only by personal experience but also by the spiritual state of the subject of practice, while social practice is limited only by socio-cultural basis, and its capabilities are not absolute. It is limited historically by a certain level of development of society, by the level of development of science, engineering and technology, but, more importantly, it does not contain the measure of spirituality, which individual practice holds.

Maintaining its uncertainty, practice cannot be the absolute criterion of truth, which does not preclude its active use in the process of the development of being in the world.

As a precondition of the praxeological dimension of spirituality, practice essentially edits human life activity which focuses on the development of the world, as well as on self-improvement in this world. It has a rational character, values content, and is a creative type of activity. Practice provides the perfection of man, realising his freedom and his spiritual state, for spirituality determines the measure of freedom. Therefore, one should pay attention to the spiritual practices that have been formed over centuries in the different cultures of the world.

Of particular interest are the spiritual practices of the East - India, China and Japan - but they are characterised not only by spiritually, but also by rationality, ethical content and creativity. This practice is directed not so much externally but internally. Therefore its purpose in setting changes and the self-realisation of a personality is performed by means of transforming subjectivity and improving the individual structures of consciousness. Man shapes himself with reference to important human affairs, excluding selfish thoughts, but only if the reference is based on a rather high level of spirituality.

Man is a practical creature. This philosophical thesis is firmly entrenched in the culture of Europe, where the first condition and prerequisite for practice is

human freedom [105, p. 489]. Only a free creature is able to set goals, to find the means and to have the will for the rational and purposeful transformation of nature into the world of things, the cultural environment.

In order to freely create 'second nature,' a person must:

- have knowledge;
- handle technologies;
- keep adequacy.

From the point of view of the model of European culture a man, from childhood to old age, constantly assesses what is good and what is bad, what is important and what is secondary, what is needed and what is not necessary, where lies good and where lies evil, who is a friend and who is a foe. The primary reason and criterion of any evaluation are human needs, the norms of society and a reference to universal values, but this 'European kit' does not take into account the spirituality that claimed the status of the internal spirit and the living soul of culture. It became the subject of research practice of famous thinkers. N. A. Berdyaev, M. P. Dragomanov, I. A. Ilyin, N. O. Lossky, G. S. Skovoroda, V. S. Solovyov, P. A. Florensky, S. L. Frank and P. D. Jurkiewicz all consider spirituality the fundamental basis of human freedom, without which freedom is transformed into arbitrary rule and people lose their humanity.

The twentieth century confirmed the thesis that one has to pay dearly for ignoring spirituality. Humanity paid with millions of losses during the First and Second World Wars. The deficiency of spirituality in the twentieth XX century drew to it the attention of foreign thinkers. J. Baudrillard, R. Guardini, A. Maslow, X. Ortega-y-Gasset, L. Stevenson, V. Frankl, E. Fromm, F. Fukuyama, J. Habermas, T. de Chardin, M. Scheler and others pay special attention to the human inner world state at the level of the relation of an individual and society, under conditions where the historical challenge of the twenty first century declared itself in the form of the negative effects of a technogenic civilisation.

The world is exposed to various natural disasters: hurricanes and floods, earthquakes and fires. In addition to natural disasters, there is the element of life itself as a planetary process of a biosphere. Life is subject to the laws of nature, but there is one more 'element' that goes beyond the natural forces. It is human activity. The practice of the past century showed that the impact of total human activity on

planetary change is comparable to the effects of geological changes.

There are three forces that determine the process of change and development of the Earth as a planet of the solar system: physical, biological and anthropological (individual and social practice). If the first two elements, in general, are understandable, then the third requires a special study, for this force manifests itself differently according to the needs and capabilities of a particular historical era.

The main peculiarity of practice as human activity is that it is qualitatively different from the first two elements. Practice has an unnatural or supernatural character. The forces of nature that drive a person are subject to an ideal, purposeful start. Man sets a purpose, focusing on the unity of his worldview and his spiritual level. He seeks the result, and as such he gets something that does not and cannot exist in principle. The results of practice depend on the state of spirituality.

In the course of practice, with reference to the alleged novelty, a person expects a pre-planned result. In its scope it is a force comparable to natural forces. It is as much a natural force but contains a paradox by its nature. The basis of practice as a material force includes: consciousness, ideal, subjective. Consciousness implements the principle of reflection, ideal is an image of projected reality and subjective bears the stamp of the uniqueness of the subject of practice, a reflection of his personality, a measure of his spirituality. If the activity is not imbued with a spiritual principle, the subject of activity is not guided by the objective truth, so his actions are devoid of aesthetic reference through the categories of: good, benefit, freedom, beauty, harmony, justice, solidarity, truth, metaphysics and transcendence. Such activity cannot be considered as human activity in the highest sense of the word. It cannot be called practice, for practice implements its mission only through the measure of the spirituality of its subjects.

Physical, chemical and biological processes, subordinate to causal connections and correlations, occur continuously in the natural world. But somehow the free will of man weaves into this 'mosaic' of processes. Everything in the world has its natural conditionality except a human action which is based on the interests (needs) of people. The chain reaction follows on: sow an action - reap a habit, sow a habit - reap character, sow character - reap destiny. All of this is grounds for a conclusion: in reality, there are two types of processes: some are caused by blind forces of nature and others by the free will of people. 'Man is the first and the only freedman

of nature', said I. Gerder. 'He is allowed to intervene in the natural course of events, imposing on the latter, though without cancelling its laws, his will, desires and goals' [37, p. 562].

Processes dictated by peoples' will, by their conceptions of good and evil, depend on their mind and consciousness as well as a certain level of spirituality. They form a sphere of purposeful but definite human activity which can be defined as practice. Through practice man was able not only to influence natural processes on the Earth, to compete with them, but also to pose a real danger to the environment. The measure of risk is directly dependent on the spiritual state of the subject of this practice. Biologically the subject of practice preserves his constant. He is the same as in previous centuries and millennia. He has been retaining his genome for five hundred thousand years. Man demonstrates his limitations in physical abilities, his susceptibility to diseases. He yields to many animals in strength and agility. Man's ability to practice (anthropological, conscious and purposeful activity) makes him powerful and influential.

Unfortunately, the category of 'practice' attracts the attention of philosophers and scientists less and less. Meanwhile, the state of ecological and anthropological crisis and the level of modern problems testify that without a special analysis of practice with reference to the condition of its subjects' spiritual state, defining essential human power, it loses its heuristic (operational) potential.

A person's ability for purposeful activity, which depends on his will and mind, has already found its reflection in ancient philosophy. Practice in Antiquity acted in the trinity of: good intention, mental evaluation and activity. In 'Charmides,' 'Fileb', 'Feast' and 'Politics', dialogues by Plato, the phenomenon of practice is considered as a special activity associated with prudence, ethics and creation. Man is able to create only if he is guided by reason and based on ethical and aesthetic feelings, for practice involves the conscious goal of the manifestation of will and desire for good. In the Hellenistic period practice is associated with the imitation of nature, the implementation of will and virtue [106, 125, 56].

Comprehending the nature of man, thinkers focus on the analysis of human behaviour and the moral evaluation of upcoming action, trying to foresee the disastrous consequences of the loss of one of the three components of practice: intention, evaluation and activity.

Analysing the current stage of social development, it must be noted that the relationship between intention, evaluation and activity as the three components of practice in European civilisation, failed to be preserved, which led to mass negative consequences: Chernobyl (Ukraine), Fokusima (Japan) and tests of weapons of mass destruction.

Weak and vulnerable in his natural parameters, a person, combining ingenuity of mind and sophistication of technological methods in terms of spiritual impoverishment or pseudo-spirituality, has destroyed many species of plants and animals and became a real threat to life on the Earth. The fate of mankind depends on a solution to the stated problem [124, p. 229].

On a cosmic scale, the deeds and actions of one person can be ignored, but the practice of mankind is the value, which determines the fate of the third planet of the solar system. Declaring himself the 'creator of nature,' her conqueror and ruler, man, as in the past millennia, is in fact entirely dependent on the Earth. He drinks its water, breathes its atmosphere, enjoys the wealth of its mineral resources and consumes what it has to offer. Modern civilisation creates only an illusion of liberation from maternal care, creating illusory comfort, the benefit of which is highly questionable. Turning to material production and formation of market relations, which evolved into industrial production and the world market as well as the economic division of the world, wars, technological revolution and technological progress, the transition from an industrial to an information society are the reference points of mankind's evolution, which significantly reduced the number of optimists and ensured growth of the proportion of pessimists over issues like the future of humankind and the third planet in the solar system in terms of spiritual impoverishment and pseudo-spirituality.

Solving the problem of how to make society humane, and how to make a person social, Karl Marx formulated the idea that man is a product, a replica of history, a product of circumstances and social conditions [104, p. 284-318]. If you take into account the diversity of social structures that condition human existence and its activity, the question about the prospects of a person remains open. Social doctrines generally underestimated the dialectics of social development, the fact that not only do people affect circumstances, but circumstances also change people. Only through practice does a new qualitative moment appear, when a 'coincidence

of changes in circumstances and changes in human activities' is present. Social reality teaches us to consider living conditions critically, exposing and criticising outdated social structures. This requires people to use an adequate methodology of theoretical understanding of life and ways of its transformation, taking into account new needs and new opportunities. In other words, practice itself contains a mechanism for updating an individual and society.

According to theory, practice is primary because it is transformative human activity that requires awareness of the subject of practice and the fact of practice goal-setting. When we consider practice as activity and try to uncover the structure of practice, identifying the material and ideal sides, and objective and subjective content, as well as the purpose, tasks and means of activity, it becomes possible to determine the function of each element of the structure. Further analysis of these functions of necessity leads the researcher to the praxeological dimension of the spirituality of specific activity subjects, and it is then possible to adequately assess the reasons for the positive or negative result of the activity performed.

Practice can be considered from the point of view of the dialectics of the objective and the subjective. Practice shows that in the normal course of life activity a person must be oriented to objective circumstances, to what does not depend on his desires or subjective perceptions of properties, and to the relationship of the object of cognition and the transformation of the world.

Practice is not only a method of detecting objective, at the same time it contains a subjective element. In the course of practice we reveal what man is capable of in the form of a definite activity. An activity subject may enter into an object of cognition and transformation as far as that it is allowed by objective elements of practice structure. Practice, revealing the potential of each element of activity structure and its implementation, pays special attention to spirituality, which requires its praxeological dimension. The state of spirituality ultimately determines the result of practice, as practice is objectified subjectivity, and subjectivity at every stage of the development of civilisation is always defined and bounded by the state of spirituality. Beyond the praxeological dimension of spirituality, practice's claim to be the criterion of truth is questionable. Man checks truth with his feelings, health, life, and his state of spirituality.

Addressing historical cultural heritage shows that turning points in mankind's

history were reflected in the spiritual life of society. The spiritual life of society is both a prerequisite of these transitional periods and their result. Change in the historical and cultural types of outlook and spirituality allows adequate study of mankind's evolution and development, highlighting historical periods and transitional periods. The praxeological dimension of the spiritual state debunks the idea that the optimum condition for human spirituality development should be only optimism and certainty about the future. Groundless optimism, as well as extreme pessimism, cannot only restrain human spiritual development, but even provoke degradation of personality. Only the praxeological dimension of spirituality creates a field of reconsidering existential grounds, provides an objective reassessment of the path traversed in anticipation of the possible consequences of human activity. A person realises his being in general, his self and his limitations, he sets the optimal goal and explores the world, taking into account its capabilities and its spirituality.

In the twentieth century the importance of individual human life becomes pressing in terms of a technological civilisation, when the relationship between man and nature (genetic engineering, cloning, genetically modified foods and so on) becomes closer and more dangerous in its possible consequences. It is evidenced by the need for the praxeological dimension of spirituality, which found its expression in the concept of 'ecology of thought.' The author's concept of man's 'ecology of thought' was tested during the pilot survey on various social groups in Ukraine, Russia, Poland, Austria, Germany, Serbia and other countries [8, p. 23-31].

Man's delicate sense organs are underdeveloped, he does not care about his energetically delicate body because its dirtiness and untidiness are obvious neither to him nor to others. If he has no real idea of the spiritual world, which is distant, incomprehensible, associated either with God or angels, then he refers talk about the spiritual world to the professional rhetoric of the 'clergy'.

The starting point of this concept is the idea that each individual uses his own life strategy, on which thought-forms that emerge in the mind largely depend. The approach to life or to work, optimistic or pessimistic, forms meta-programs. Meta-programs determine human development and behaviour. The existing programs of thought-forms at the level of the psyche make the interconnection of word and action urgent. They pass information through a 'filter', discarding what does not meet certain criteria or the stated purpose [9, p. 181-189].

In the current study it was found that positive thought-forms are hundreds of times stronger than negative ones, as our brain operates best with positive thoughts. Properly formulated thoughts of realising dreams have an amazing capability to come true. The desired result is created first in the mind with all the details, down to the smallest detail that allows you to experience it many times, long before it is realised in actuality.

Ecology of thought is directed at the subject of oblivion of the activity of all his troubles and failures, grievances and hatred. It cultivates the need to think only with 'images' of success, love and joy. This is because thought is material and has a direct impact on the physical body, performing the internal interaction of energy and information: human - human, individual - society, man - nature.

The potential of the 'ecology of thought' is directly dependent on the ability to manage feelings, especially in critical situations. As thought-forms are in the environmental framework, their orientation is strictly defined by the need to:

- think clearly and concisely;
- delve into the matter, separating real problems from pseudo-problems;
- start solving the problem with a series of consecutively posed questions;
- control one's own feelings (emotions);
- cultivate self-confidence, following one's own judgement;
- determine what others are thinking and feeling;
- learn to control one's thoughts adequately, assessing the negative ones.

'Ecology of thought' is the analysis of the specific situation in which a person is in. This analysis leads to the formulation of seven questions, the solutions to which provide a positive 'dialogue' with the problem:

- what annoys me about this situation?
- why am I worrying about this event?
- what do I want to change about the current situation?
- how do I want to change this situation?
- what goal do I pursue?
- why does the opponent behave this way, not differently?
- is the current problem my 'property' or not?

The solutions to these questions will help positive thoughts to materialise.

The praxeological dimension of the spiritual state prevents the possibility of negative practice, orients it to achieve harmony in the 'nature - individual, society - personality, man - the world' system.

Summarising the research, it was revealed that the praxeological dimension of secular spirituality is based on the accumulated experience of world development and man's attitude to the world. This experience has found its expression in practice, which is directly associated with the essence of man.

Practice has a rational character. It has value content and it is a creative activity, expressing its intentionality and transitivity.

Practice provides for the development of man in realising his freedom. A measure of his freedom is determined by the state of his spirituality. Practice, as a prerequisite of the praxeological dimension of secular spirituality, essentially edits practical human activity that focuses on the development of the world and to improve oneself in this world.

The praxeological dimension of spirituality is closely linked with the concept of 'ecology of thought', which provides the capability of balancing the spirit, cultivates self-respect and strengthens confidence in relations with the world.

## CONCLUSIONS OF CHAPTER 2

I. The investigation of the conditions and factors of the formation of spirituality that was conducted concludes that alienation is a regular occurrence of social development. The forms of its manifestations are various. As a factor, alienation affects society or an individual in society.

II. The specific feature of alienation is that it is objective by content, but it is subjective to the form of emotional experience. Loneliness, powerlessness, senselessness, renunciation of generally accepted values, acceptance of socially disapproved means and reclusiveness can be the result of emotional experience.

III. The problem is to keep the mediator of human activity in the mode of a means, a system of support, preventing him from turning to its opposite and becoming a self-sufficient system.

IV. The essence of a person as a cultural-historical phenomenon exists in his spirituality, for spirituality, as the experience of history indicates, is the only condition for all-round and harmonious development of a person's essential forces.

V. The human's inner world has its key categories: good (morality), benefit (ethics), beauty (art), truth (science), solidarity (politics), Justice (Law), metaphysics (philosophy), transcendence (religion) and harmony (practice). These key categories in its unity ensure freedom, harmony and practice, make themselves known as a powerful factor impacting on society and an individual in society.

VI. 'A man can get to lofty heights or descend to the level of an animal' in society only because of the state of its spiritual life. Capitalism increases spiritual impoverishment and totalitarianism cultivates pseudo-spirituality, creating a problem for further development.

VII. The praxeological dimension of secular spirituality rests on the accumulated experience of world development and human attitude to the world. This experience has found expression in practice, which is directly related to human essence.

VIII. Practice is reasonable by nature. It has a value loading and it is a creative type of activity, announcing its intentionality and transitivity.

IX. Practice provides the perfection of a human being realising his freedom. The measure of his freedom is determined by the state of his secular spirituality.

Practice, as a precondition of the praxeological dimension of spirituality, essentially edits man's practical activity oriented toward both world development and his own perfection in this world.

X. The praxeological dimension of secular spirituality is closely related to the 'ecology of thought' concept, which provides options for balancing the spirit, cultivates self-esteem and increases confidence in a person's relations with the world.

## CHAPTER 3. NOOSPHERIC-INTEGRATIVE PARAGIGM

### 3.1. Technogenic Civilisation as a Precondition of an Anthropologic Crisis

As scholars rightly note, the fact that intelligent design prevails in the world is the basis of the historical existence of philosophy. Intelligent design had its own interpretations in different historical periods. Some thinkers considered it from a religious position, others explained this design in the spirit of pantheism and yet others perceived it in the light of materialism as a natural human trait. Despite these different approaches, the same postulates united them: activism, the possibility of progress and anthropocentrism.

Man possesses the capability for active spiritual and physical activity when the mind acts as a precondition of the reasonable nature of this activity, initiating and organising it. Through eager activity a man, as a social being, demonstrates his ability for permanent social progress. It is possible to continue arguing about the criteria of progress, but it is impossible not to see the trend of progress from less perfect to a more perfect state in all spheres of societal life.

A man, by nature, is not only a progressing rational being, but Nature's crowning glory, the pinnacle of God's creation [44, p. 147].

For more than two centuries, people worshiped the 'idol' of Progress, they believed in the limitless possibilities of the spiritual and physical perfection of a person, pinned their hopes on the onward development of society. The reality of the twentieth century shook this hope. One re-division of the world was followed by another, one war by another. The world was involved in world wars, religious and ethnic conflicts. The capitalist mode of production of the industrial society gave rise to the personalisation of social relations and the personification of man and caused his spiritual degradation, which made itself known in a loss of humanity and increase in crime, drug abuse, prostitution and alcohol consumption. Dreams of a reasonable and harmonious transformation of nature turned out, in practice, to be the destruction of the biosphere, threatening in its scale. Scientific and technological progress 'presented' the world with Chernobyl, Novaya Zemlya Island and other idealistic projects, for which humanity will pay, for many generations.

‘From the times of Descartes enlightened Europe was inspired by the idea of Mind, as the basis and precondition of the Progress, but nowadays the mind, being a source of vitality and a survival tool, is more often becoming the tool of destruction of the life foundation’ [44, p. 148].

I share the scientists’ view that the human image of a person is losing its former attraction as an originally active being with his undertakings of transformation and historical initiatives. The unchecked activity of man, as a social being, became apparent in dangerous technical projects which, in practice, transformed into expensive idealistic projects. This activity resulted in socio-economic reforms, exhausting for society, as well as devastating political experiments. Society is suffering; people are suffering [44, p. 148].

All this resulted in the need for a radical revision of anthropocentrism, which was transformed into European centrism with the pretension to be a legislator of the regulatory base on the Olympus of mankind. If a single human came across borderline situations at all times and ages, then humanity as a whole has found itself in such situations for the first time. Having faced the threat of self-annihilation, contemporary humanity has to put the eternal questions of human existence once more, but on a general historical scale. The issue of meaning of life, mode of life under the conditions of transition from industrial to information society has become urgent. The question of the meaning of human existence and its key values, which form the basis of secular spirituality, has found its way onto the agenda. The practice of public life and the life of a person in society have demonstrated the limited capabilities of both the mythical and religious types of spirituality to break the social deadlock. Nowadays the secular type of spirituality is making itself dominant and it is fraught with great potential of societal revival, forming the human inner world, on which the ability to look at, and also to see, the problematic situation of the world depends; to take an active part in the constructive arrangement of society and man’s place within it.

All previous cultures rested, as is generally known, on the basis of clear classifications and binary semantic oppositions, making it possible to order the unsteady and changeable reality of chaos. The spirituality of a particular era has always proceeded from a firm ‘yes’ and ‘no’, from absolute identities and differences, from an unequivocal differentiation of good and evil, beautiful and

ugly, permitted and forbidden [44, p. 148-149].

The borderline situation in which modern world now finds itself gives rise to a 'post-cultural' epoch when truth and lies, good and evil, sense and nonsense do not act as clearly defined borders and therefore have ceased to be a matrix of human actions. Culture, which provided a 'dialogue' between nature and people in the past, then created the conditions for the creation of a society oriented to the formation of a humane society and a social human. This strategy in every historical epoch (in the stage of childhood, adolescence, maturity) has its own specificity and forms of manifestations. Culture generated the ideas of a more perfect mode of production of material benefits as a product of 'metabolism' between man and nature. In each historical epoch culture acted not only as a means but also a self-value, continuing self-development. At a certain stage it made itself known with forms of civilisation which provided reproductive activity oriented to the implementation of the formula 'do as I do'. Culture did not only ensure the societal arrangement and people's prosperity, but it also created the means of their mass destruction. The 'progress' of weapons from the arrowhead and spear to the guillotine, artillery and aircraft made F. Nietzsche, O. Spengler and others sound the alarm. They, in their works, gave the diagnosis of a disease deadly to the culture of European centrism. The 'decline of Europe' can be considered a peculiar alarm bell, indicative of the beginning of the anthropological crisis [180, p. 412-457]. The twentieth century (two world wars, the scientific and technological revolution) created the negative conditions under which man reached a fabulous level with his relationship to the world. Being a self-value, this turned into a means. The loss of the 'veneration' of life turned into the loss of one of spirituality's key values. Labour, which allowed a person to be a human being, caused his physical and intellectual degradation under the conditions of economic alienation. A person's life turned into small change and the technogenic civilisation favoured it. The scientific and technological revolution of the second half of the twentieth century demonstrated the human ability for special activity, creative work and the directivity to make a perfect state even more perfect. The theory affirmed that a person is nature's crowning glory, the pinnacle of God's creation. In practice, that resulted in dangerous engineering designs, wasting reforms and destructive experiments. All this made me remember the words of a poet: 'progress is not worth a brass farthing if man suffers'.

The technogenic civilisation has created a nonstandard situation; supplementing existing problems with the anthropological crisis it cancelled the necessity of spirituality, having replaced it by pseudo-spirituality and spiritual impoverishment. Society was swept over by the waves of obsession with things and hedonism. The place of social categories such as production, labour and communication was taken by 'promoted' symbolic values (simulacra). The mass culture of the second half of the twentieth century and the beginning of the twenty first century pressed culture significantly. The body cult overshadowed the spirit cult. The loss of key values of spirituality turned into a triumph of spiritual impoverishment and pseudo-spirituality. Society is going through a state of total chaos which borders on the breakdown of society [181, p. 154-171].

The anthropological crisis is assuming a global nature. It combines economic, environmental, demographic, socio-political, cultural and historical crises, supplementing one another. This combination increases the chaos, intensifies the uncertainty in society and speeds up the spontaneous processes of disintegration. The world has found itself in a borderline situation. It makes both man and society reconsider their attitude to the world, without stepping over permitted limits.

The Honorary President of the International Academy of Future Analysis, Professor I.V. Bestuzhev-Lada, says that the future of humanity is foreseeable, but the time of its coming is almost unpredictable. He believes that only a finite number of years of habitual existence remain. Within the next ten to twenty years there will be a dramatic increase in the arena of technological progress - in the field of computing machinery, nanotechnologies, biotechnologies, genetic engineering and defence technology [17, p. 47].

In the near future the acceleration in the rates of both scientific and technological progress and social transformation of the contemporary world order will continue. Under the conditions of total globalisation, with the pretension to the implementation of the American project, a New World Order is forming in order to implement the 'golden billion' concept. This order offers the countries of the world a kind of 'atomisation', providing energy, raw materials, cheap labour and territory in return for allowing hazardous production in that territory. This atomisation does not exclude, an even presupposes, the implementation of the principle of 'catching up and leaving behind', but only in the status of an abstract possibility. Such a

policy of globalisation binds all countries to a unipolar world which is fraught with the loss of national safety (the collapse of that very spirituality, the origins of which come from the formation of the original culture and the culture of a specific people).

Taking into account the likely term, derived from the previous course of history, to settle the task of finding a way out of this impasse, each country in the world should wisely weigh its historical capabilities at the level of its society and the individual within its society. Creating an 'inventory' of these capabilities and focusing on their own interests, attention, first and foremost, should be paid not only to societal reforms (constitution, court, law, pensions), but also to the revival and rehabilitation of a secular spirituality which cultivates humanity in everybody, not only believers. This humanity defines more precisely the meaning of life, edits lifestyle and focuses a person on creative participation in the arrangement of society, its transition to a new quality. The origins of previous forms of culture go back to the spirituality and culture of their homeland and ensure its future. The growth of people's spiritual potential will raise their responsibility for their place in this world, will ensure the active participation in the implementation of the common cause: in the formation of a humane society and themselves as a social human.

As the modern world is getting mixed up in the processes of globalisation, questions surrounding the potential models of civilised development in the near future arise more and more acutely. There are many projects and more idealistic projects. Time is the best judge; it will put everything into place. But time presses. Delay is dangerous because of the potential victory of spontaneous forces, more likely when the place of the cosmos is occupied by chaos and the place of *nomos* in society is occupied by *anomie* (lawlessness, arbitrary rule).

Everybody pursues his own interests in the historical process, but the collision of all these goals and actions gives a result which no one could foresee or plan. That is how historical necessity forces its way. Professor F. V. Lazarev notes: 'It is necessary to amend significantly the scheme of materialist conception of history. Different world 'players' have different weights, resources and possibilities to influence the course of history and global structure of the world being formed gradually' [44, p. 155]. It should be added that the various 'world players' have not only different weight, but also various suggestions about the prospects for all

humanity and all countries. Now it is obvious that the concept of a multipolar world is doomed to failure, because it does not fit into the noospheric and integrative paradigm, the basis of which is the secular spirituality of a particular country.

The potential of this paradigm includes the capabilities of the geosphere, biosphere and noosphere, accumulating the orientation of its action through the world's spirituality. If the ideals of social development are implemented 'in unison with the spontaneous geological process, with the laws of biosphere, then it complies with the noosphere and creates confidence in the tomorrow' [30, p. 181-193]. The implementation of the ideals of social development in unison with the geosphere, biosphere and noosphere only confirms the optimal functionality of the new paradigm, ensures its right to prompt the reasonability of the multipolar world model. The specific dialectic of objective conditions and subjective factors is necessary to implement the multipolar model.

I rule out the possibility of predicting who will be involved in the development of the design of multipolar world model, but he is confident that this design must be prepared on the basis of a noospheric-integrative paradigm within a new philosophical picture of the world, which rests on secular spirituality. The design of a multipolar world model presupposes the awareness of the necessity of joint efforts and a coordinated programme of actions aimed at the prevention of the effects of the anthropological crisis on the basis of equality, excluding the priority of interests of certain countries and peoples.

Now the situation is aggravated by the transition period from the formal rationality of the modern society (industrial society) to the information society. The transition period turned out to be more painful than the transition from Antiquity to the Middle Ages (Hellenism) and from the Middle Ages to the New time (Renaissance). It is associated with the transformation of Homo sapiens into a person-consumer which is fraught with the degradation of a human being as a generic creature.

A brewing change in public conscience, caused by feelings of dissatisfaction, is related to the transition from the present socio-cultural paradigm to the noospheric-integrative paradigm.

The most important feature of the noospheric-integrative paradigm is the movement from a unipolar to a multipolar world; from relative to absolute, from

avant-gardism and ‘revolutionary spirit’ to the spirit of tradition; from progressivism to conservatism under the sign of the priority of the key values of secular spirituality. The transition process entails certain difficulties. I share the point of view of the researchers who draw a conclusion that that something is wrong in our common home [81, p. 92]. The situation is taking a bad turn not only with the home, but also with the ‘owner of the home’, the man who is willing to sacrifice production in the name of the consumption of promoted symbolic values in the world of simulacra. The spiritual degradation of a man is a highway to the disintegration of society, but the human spirit cannot accept the gloomy prophecy of Michel Foucault, ‘it is possible to vouch: a man will disappear in the way a face, drawn on the coastal sand, will disappear’ [167, p. 234]. A spiritual heritage does not only give rise to the hope of finding a way out of the impasse, but also bears the signs of a future world.

At present, the anthropological disaster is becoming a reality. It is confirmed by the destruction of the biospheric basis of life on the Earth, including the physical existence of people (pollution of air, water resources, climate changes, soil cover erosion); physical degradation of man as a species; by the destruction of the value consciousness system, especially among young people; by the degradation of spirituality, by the triumph of spiritual impoverishment and pseudo-spirituality.

The enumerated trends, at first sight, may seem to be autonomous. However, their analysis indicates that they are not only closely related, but are inexorably tying in a bundle around humanity’s neck. The confluence of these trends at the critical point indicates an anthropological catastrophe. Only secular spirituality can slow down the process of anthropological catastrophe. The state of man’s inner world and his ability to survive even in inhuman conditions depend on it [127; 128].

The existentialists started speaking about human existence in the world of absurdity as far back as the 1940s but today it has taken new forms and assumed new aspects, acquired direction and speed of movement, clear outlines of a new ‘Titanic’ through the choice of a terrible end or horror without end [71, p. 12].

In his work ‘Anthropological Crisis in Modern World: from Global to Local’, Felix Vasilyevich Lazarev observes that human history has come to such a point in its course where it is necessary to treat the future in a new way, because there may be no future. The newness of this attitude comes from the fact that it is necessary to realise special dependence of the future course of events on the collective will.

And that is where the role of civil society and the intelligentsia, being able to think critically and react responsibly to events, must have a full impact. The collective will is not a simple mechanical sum of efforts of certain individuals. It is the result of joint active actions of social organisations, unions, movements which can resist the anthropological crisis, but only on the basis of secular spirituality [44, p. 159-161].

A. Yablokov, the well-known scientist, does not rule out that humanity has already passed the ‘point of non-return’. The Earth’s biosphere is becoming saturated with chemical and biological contaminants incredibly quickly. They cause the growth of morbidity and mortality and reduce the birth rate. Taking into account the increase of alcoholism and drug addiction among married couples, the picture is getting quite depressing [183, p. 237].

Modern civilisation has created a special type of a ‘mass-kind’ person. He prefers material prosperity, power, prestige and a rush for pleasures to the whole wealth of human life orientations. These values are advertised by the mass media, implanted and imposed on the mass consciousness. Under the conditions of the transition period from an industrial to information society the old scale of values does not work, but a new one has not yet been formed. The transition period includes three stages: demolition, search for capable ideas in response to the historical challenge; creation (arrangement) of the new quality society. All this gives rise to problematic situations in each stage.

The transition period in the countries of the new European civilisation, in spite of the circumstances of force majeure related to the escalation of the Muslim world in and around Europe, as well as the processes of globalisation (formation of international management centres and the extinction of the national statehood), is progressing quite calmly. The same transitional period in the post-Soviet countries is burdened not only with all-out globalisation, but also with the legacy of the past. The generation break in the course of Perestroika in the 1980s deprived the younger generation of social immunity oriented to the traditions and the gathered experience of past generations. Low budget series, the ‘stars’ industry at talk-shows and the promotion of symbolic values have all led to the inflation of those key values which only yesterday made a young man capable of, and able to, function. During the time of ‘happy’ thinking, of what to do and how to be, the transformation of ‘Homo

sapiens' into a 'human consumer' of 'promoted' symbolic values took place. The post-Perestroika generations prefer the world of simulacra to the real world. Sophisticated communication technologies, mass culture and advertisements turn a person into the 'machine of desires' and these desires are known to everyone: love is replaced by sex, art by show-business, happiness by drugs, family by civil marriage. All other values: truth, good and beauty, honour, conscience and duty, sacred and holy things are declared to be obsolete myths of a traditional human being. He is replaced by a pragmatic, 'one-dimensional', 'economic man', i.e. a 'human consumer' [107, 19]. This situation is aggravated by the shortage of spirituality, which cannot be subject to any calculation, in any currency [107; 19].

A 'mass-like' man is unwittingly turned into an unchecked consumer of goods and services. The spirit of obsession with things and hedonism captured the masses. A peculiar unity of knowledge, will and desire has given rise to a specific type of European culture oriented to the production of a human consumer. Contemporary man has to pay for his health, freedom, hope for tomorrow, faith and love, equality and justice, for his shortage of spirituality under pseudo-spirituality and technocratic presumption. Thoughtless and spiritually deprived activism caused environmental pollution and destruction, brought man to spiritual and physical degradation. The major mood of the past era gave way to pessimism, nihilism and a total revision of universal values. The horrors of two world wars, the armaments race, environmental, economic and anthropological crises, have made being human a problem.

Nikita Moiseyev observed in his monograph 'Fate of Civilisation. Intellect Path': 'The twentieth century is the century of warning'. The present century is not just an epoch-making century in human history. This is a certain borderline separating more or less successful history of the human race from something unknown and, most probably, very dangerous for our common destinies ... The twentieth century is a challenge, a challenge not only to history, but also to the entire process of formation of the species of Homo sapiens, to the anthropogenesis, which I've always called the way of 'ascent to Intellect'. Will the coming age become the next step on this route, what answers will it provide to this challenge? [113, p. 125].

Time is rapidly speeding up. The twenty first century is making itself known as the century of achievements. Under total globalisation conditions, the utmost

acceleration, it is hardly possible that someone will give intelligible answers to the challenge of the twentieth century as the 'century of warning'. It only remains to think and hope that the noospheric-integrative paradigm, which rests on secular spirituality, confirms that the noosphere is the 'part of biosphere organised by civilisation' [30, p. 167]. The formation of a new paradigm is taking place through cognition of the laws of the general evolutionary process, conditioned by the system of self-realisation: nature - society. The canon of the optimal solution of unconventional problems to date, which has no analogues of its solution, is being formed. This is what the novelty of noospheric-integrative paradigm consists.

The possibilities of anthropogenic pressure on the environment and the growth of consumer longings, caused by this pressure, become practically unlimited, while the adaptive capacity of the biosphere to withstand anthropogenic impact is not boundless. Nature contains a 'principle of limit', the violation of which by a human starts the mechanism of degradation of both the biosphere and noosphere [114, p. 319-326; 183].

Instead of the prospect of 'general benefit' for the planet, people are pressed by the 'global problems' of their own survival on all sides. It seems that contemporary humanity is not able to solve them within the existing value-cultural paradigm. The fear of impending disasters of an ecological, demographic or energy-related nature brought into existence various projects of finding a way out of the impasse, including ones which differ fundamentally from the humanistic ideals of the Age of the Enlightenment. One such idealistic project effectively acknowledges that under new historical conditions progress and prosperity are possible only for the most developed countries of the world, while the other continents and regions will fall behind the so-called 'golden billion' forever and are condemned to poverty and extinction [44, p. 164].

Efforts, which can only rest on secular spirituality, are required to solve the stated problem. But secular spirituality also has its problems, for the twenty first century has created new anthropological traps: the crisis of identity, media manipulation of consciousness, dehumanisation and the hegemony of mass culture [44, p. 167].

All this only confirms that man has never been at ease [136, 106]. Now it is even more difficult for him, but he lives on trust and faith that everything will be

over and he will preserve his unique identity and essence. The man of the twenty first century must form his inner (spiritual) world, develop his moral principle, to become wise and really responsible for the world surrounding him, and for himself in this world, in order to overcome the anthropological crisis.

It is possible to stop the process of moral degradation of society, but it is necessary to develop and implement the noospheric-integrative paradigm of spiritual rebirth for it. This carries the chance of reorganising the present system of education, increasing its humanist component.

History challenges man and his mind, it challenges civilisation. The need for reorientation of the contemporary world does not mean just searching for a new civilisation image that would ensure the adequate understanding by man of his own essence, which would prevent Homo sapiens from transforming into a human consumer.

Thus, the scientific-technological revolution of the second half of the twentieth century demonstrated people's ability to be active, creative and oriented to progress, confirming that a human being is the pinnacle of God's creation, nature's crowning glory.

The exclusive focus on progress questioned mankind's further existence and caused the anthropological crisis.

It is necessary to develop and implement the noospheric-integrative paradigm of spiritual rebirth in order to stop the process of the moral degradation of society. It holds the opportunity of reorganising the present system of education, increasing its humanist component.

Human intelligence is intently looking for the answer to the historical challenge by mobilising spiritual resources.

### **3.2. Euhominid (a Contemporary Person) and His Problems**

Man has passed a long way in his development, creating and overcoming problems along the way, solving the contradiction between biological 'I' (will to live), social 'I' (will to have power over circumstances) and spiritual 'I' (will to wield power over himself). Solving the arising contradictions, human beings

acquired the status of Homo sapiens, demonstrating the peak of Homo sapiens under industrial society conditions. Today humanity is going through the transition period from an industrial to an information society. Man has turned into the 'human consumer', i.e. homo consumens [19, p. 126-137].

The consumer society has brought people to spiritual degradation. The age of desires and hopes turned out to be a century of disappointment. The horrors of two world wars, the modern armaments race, the environmental condition and the anthropological crisis questioned the enlightened idea of man as Homo sapiens. Man has become a problem, demonstrating the perniciousness of the value system of the consumer society for both external nature and the inner spiritual world of people.

Traditionally three fundamental dimension of human existence are marked out: individual, social and spiritual. At each of these levels the life activity of an individual human being has its own strategy; it is closed on its own logic, its norms, senses and purposes. Thus, at the level of individual existence a person acts as in a natural way, one may say as a creature. Initially he aims at his biological life, the problems of individual survival by means of the various mechanisms of physiological adaptation. His vital needs are the causes of his main impulses.

At the level of the social dimension, man makes himself known as an individual of a particular society who is looking for his place in that society and builds his relationship with the world through the search for the balance of his measure with society's norm.

At the level of the spiritual dimension, the 'will to live' of the first level and the 'will of having power over circumstances' of the second level are transformed into the 'will to have power over himself'. The human inner (spiritual) world of man is forming, the pivot of which is the state of his spirituality.

Between the different levels of an individual's being there is a close relationship and interaction. Therefore, the methodology of multidimensional approach is necessary to analyse society as a whole, according to which no level of human existence can be reduced to another.

Only this approach makes it possible to understand the underlying trends of modern civilisation development and the real possibilities of the transition of the modern world to the noospheric stage, in which people's praxeological dimension

of spirituality will be no less important than the other dimensions of their being. That makes it possible to consider the real mechanism of the formation of such a civilised world order, in which the various fields of people's life activity are in a state of organic unity.

A person freely expresses and manifests himself as a living organism in the period of individual being. His behaviour is determined by a whole set of needs that have been specified genetically. He behaves in a natural manner and no surroundings weigh upon him, for he is free from any social prohibitions and rules. Within this dimension an individual is oriented to his vital needs: 'useful', 'harmful' and 'dangerous'. At this level of human existence the only thing that is true is that which is useful, which carries him forward. The main life strategy of individual existence is survival, adaptation to the environment and satisfaction of vital needs, procreation.

At the level of social being a person ceases to be a direct creature. His life activity is mediated by a set of social relations in a range from political to religious into which he enters as a person, and it is determined by the activity that is carried out in the format of one of those stated relations. It can be political activity, legal, scientific, religious or another in the area of spiritual production. But it can be a production activity in the area of productive industry. As before, an individual must satisfy his vital needs, and he starts with the fact that he shapes into 'human form' everything he touches, everything he uses to satisfy his needs. In other words, the history of man at the level of social existence begins with realising those problem situations which stand in the way of him satisfying his needs. The vital needs at this level are added to the social needs which find expression through the need for labour, communication, wealth, prestige, power, comfort, entertainment and pleasure. Human needs bear socio-cultural loading. Natural senses and requirements are not rejected; they remain the base 'primary substance', on which society erects human needs and meanings.

The 'pyramid of needs' is a current name given to the hierarchical model of human needs, a simplified description of the ideas of the American psychologist Abraham Maslow, who believed that these needs can be divided into five main categories:

- physiological: hunger, thirst, sexual desire;

- existential: existence, safety, comfort, constancy of life conditions;
- social: social relations, communication, affection, care of somebody else and attention to yourself, joint activity;
- prestigious: self-respect, respect of others, recognition, success and high appreciation, promotion track;
- spiritual: cognition, self-actualisation, self-expression, self-identification.

As you satisfy the low-lying needs, the needs of a higher level get more important, but that does not mean that the place of a previous need is taken by a new one after the former has been fully satisfied. Besides, needs are not in an inseparable sequence and do not have fixed positions. Regularity does take place but the relative positions of the needs of different people may vary.

At the level of individual existence a set of vital needs is given to a human by genetics and determines his vital functions, ensures the functioning of his organism. At the individual level needs and values are given to a human by society and condition his life activity. In this case the determination is not internal, but external by nature. Man accepts the necessity of these needs, switching from external necessity to internal needs. He accepts a certain need and ignores the other one, reserving the right of choice. This right is determined by the state of the third level of human existence, by the state of his spirituality.

This condition makes itself known as the pivot of man's inner world, which provides him with the ability not only to look at the world, but also to see the world, to feel and experience this world in a way that differs to anyone on the other levels. The third level of man's existence ensures him his individuality, the right to choose and to be responsible in each specific case. Individuality ensures a person the status of being a representative of his time.

Society makes a person a social being. It breaks the natural closing of an individual in on himself and draws him to others. In theory, the essence of man in the status of an individual becomes apparent in the very fact that he turned out to be able to get rid of his animal selfishness, to take control of biological organisation based on the manifestation of the 'will to live.' As to the practical manifestation of the human essence, it depends on the state of spirituality of a specific person, on the status of his/her individuality.

The adaptation of humans to the social environment of habitation was not

easy. At first, tight control of society through a culture of fear was established, under the conditions of a mythical world outlook and mythical spirituality, followed by the final adjustment, in the society of a culture of faith, under the conditions of a religious world outlook and religious spirituality. Only under the industrial society that replaced traditional society does a person learn to control himself. If earlier a particular society had shaped their person type, from now on a person gets the right to continue his perfection, replacing the outer censor with an inner one, represented by his spiritual world. It gave rise to disharmony between the natural and artificial, between the level of the vital needs of an individual and the level of his social needs. 'Freedom from yourself', noted by Sigmund Freud, turned out to be expensive, for man was becoming free from his attractions through their replacement, which manifested itself in the corresponding complexes [163, p. 284-289]. Forced meanings in unrecognised masks and under the guise of 'legal meanings' make their way to the sphere of the conscious and begin to exert influence upon the consciousness of an individual not overtly, but actively, conditioning his state through the sphere of subconscious and unconscious. Consciousness becomes an object of manipulation. On the one hand, society manipulates it, putting 'its meanings' under the guise of inner meanings of the individual himself, on the other hand the 'unconscious' manipulates him. [164, p. 89-94].

The freedom conditional at the level of an individual turned out to be relative, in addition it demanded compensation in the form of 'unfreedom' from society. It is no mere chance that S. Freud calls the human mind 'unfortunate' because it is between a rock and a hard place, between society's rules and an individual's desires [163, p. 325-336]. Society, directly and indirectly, through advertisement and education, imposes its tastes and predilections, its mode of life, its values on a person. A phenomenon that the existentialists call a person's 'inauthentic existence' is emerging in front of us [49; 67; 90; 83, p. 78-96].

Man develops the ability to have a critical attitude to the social environment and to himself. He is aware of the divergence between what society imposes on him and what comes from the depths of his 'I', he tries to preserve the autonomy of his personality, forgetting that he is just a whole set of social relations at the person level. In search of himself he appeals to the mind, thinking of the possibility of acting in accordance with his mind's dictates.

Together with intelligent design, with the development of critical faculties, with the realisation of his self-value and his uniqueness, a person feels the thirst for freedom from society's tyranny. Intellect and freedom, the unity of the rational and irrational, substantially strengthen the individual principle in man and cultivate his contradictory nature. Intellect requires a search for the optimal way of adaptation to the social environment and freedom blows up this search. In each case, a person becomes a slave to his predeterminancy, to his petty and small-minded selfishness, to his primitive needs (vital and social), to the way he perceives and accepts them. The spiritually deprived man is emerging and he announces his problems as a direct participant of the society of mass consumption.

Under the influence of society's regulatory pyramid an individual, at the human level, radically changes his behaviour, the logic of his actions, his goals. He learns to control himself, to regulate his behaviour, to refuse his needs in part, if that is required by the circumstances of social functioning. Adapting not to the natural but to the social environment, a person at the individual level overcomes himself, ceases to be a slave of his habits, learns to live according to the rules of society, following its logic. He is guided by two factors: the first one is an external necessity, the threat of using force or the promise of satisfying life necessities, and the second is a 'perceived necessity'; man consciously begins to act in a way that satisfies his needs and controls violence.

Violence means either victory or death in natural conditions. In a social environment people learn to restrain themselves, to adjust themselves to violence. If necessary, a person reaches compromise with force or circumstances which are stronger than him. He survives only when he adopts a collective life strategy, when an individual fits into the community value system. This type of life strategy ensures for a person hope not only for survival, but also for the transition of society to a new quality within the noospheric-integrative paradigm, in the form of a new philosophical picture of the world. Mastering the collective strategy of life, a person learns to control his desires, overcoming himself. As a tribal and cultural being, man begins with bans. The social programme of society corrects the human genetic programme through consciousness. This interference takes place not at the level of the genetic programme, but at the level of its implementation [122, p. 173].

As a result of an individual's entry into society at the person level, he acquires

a special type of freedom –freedom from any restrictions, but this freedom demonstrates the ability to go into the state ‘for the other man’. A person ceases to be a slave of another person, when he gains certain freedoms and gets social rights in the long struggle, but he, all the same, remains a hostage of society at the individual level, especially when the system of total alienation, discussed in Subsection 2.1. of this monograph, is forming under market civilisation conditions.

Having learnt to control himself and his circumstances, having overcome himself and his natural narrow-mindedness, having developed his mind and having perceived the art of conquering nature and other people, man proved to be prepared for a drastic change of environment and mode of his being. As a result, an individual, as a personality, has swapped the logic of social adaptation for the logic of free self-realisation, where the attributes of individual and personality give way to attributes of individuality. From now on, his own comprehension of the world and his purpose of life determine the programme of life activity for a person. His will for life, transforming into will to overpower the circumstances of the environment of his habitation, makes itself known in the status of the will to have power over himself. It opens the way to the formation of a spiritual world for an individual.

Plunging into the sphere of free self-projection and self-realisation, a person becomes his own project. The logic of self-realisation seems paradoxical when compared with the logic of social adaptation. It breaks with the requirements of common sense, which is manifested, for example, in unselfish service to art, truth or good, against one’s own health or social requirements.

Choosing freely his own worldview and measure of his spirituality, a person ceases to be a hostage of total alienation from the products of his labour, from his culture, from his essence. Spirituality begins when a person acts freely, when his actions coincide with his moral aspirations, when his actions are not judged by society, but by his conscience.

Three questionable but independent sources of an individual pretension to tower above others: wealth, power and prestige, dominate in the socio-economic dimension of people’s status. This issue requires special consideration. The break with the logic of social adaptation can go in two discourses.

In the first variant, all an individual’s values are oriented exclusively to the achievement of personal goals. This is a return to the individualistic life strategy that

demonstrates the triumph of self-egocentrism. The situation is aggravated by the fact that during the transition period from the industrial society to information one the consumer society emerged. The technogenic civilisation lowered significantly the rating of production, work and communicating. The consumer society has counted on the promotion of symbolic values under conditions of spiritual impoverishment and pseudo-spirituality. Permissiveness increased reference to asocial and anti-social manifestations. Anarchism, terrorism, and amotivated aggression have become reality.

In the second variant, the way of collectivist life strategy takes shape through the implementation of the unity of a philosophical worldview with secular spirituality. In this case a person realises himself in accordance with the logic of good, truth and beauty. Without retreating from them, he does not come into conflict with them. The objective basis of secular spirituality is the existential level of human existence, where life is not considered as a means but as one of the key values of secular spirituality, which ensures the pivot of man's inner world, his adequacy, the ability to choose the optimal ways of attitude to the world and to accept responsibility for his choice. The collectivist life strategy does not exclude individual freedom, which presently includes the freedom of personal choice in favour of individual existence. If individual freedom is ignored, then you can get one of the variants of totalitarianism. Totalitarianism, under the internal logic of its development, creates a problematic situation. Initially, as a rule, it appeals to spirituality, and then eliminates any manifestation of spirituality. That was the tragedy of the dictatorship of Robespierre, Bolshevism and any revolution [11, p. 8-14].

As the history of the formation of spiritual development through the lenses of the interrelation with the historical and cultural worldview types shows, spirituality never laid claim to the absolute, for society, being an artificial formation, demonstrated again and again the primacy of the interests of individual groups, small and large social entities which, as a rule, lead to confrontation rather than to civic accord on the basis of secular spirituality. But that does not mean that spirituality, as 'spirit of universe', is impossible. The 'Pneumo-sphere', according to P. Florenskiy, does not emerge in place of society, but as a complement to it. The broadening of spiritual life under a full-fledged civil society will only ennoble

society, ensuring its prospects [159, p. 514].

Human nature is contradictory. And this contradiction is determined by the reality of three levels of human existence: acting as body, person and spiritual being. That is why man is always dissatisfied with himself and the environment, demonstrates envy, jealousy and sometimes hatred. A man finds his vocation, he returns to himself only through the inner spiritual world, but in so doing he does not close on himself, he does not put himself in the centre of existence, for he loads himself with responsibility for the fate of the world, for the fate of people. He does not turn his back on human misfortunes. It is easy to turn one's back on humanity's sufferings and be occupied with one's own individual existence, demonstrating the will to live and the will to possess power over others.

The mind acts as a source of intellectual freedom. In itself mind, under technogenic civilisation conditions, begins little by little to serve the interests of transnational corporations, political elites, clientele, declaring its 'unfreedom'. Through the system of tests and mistakes an average person refuses to be a hostage of somebody else's will, to be the means of his needs as well. He changes his life strategy for he is not willing to adapt himself, he desires to realise himself according to his own plan, his own project. A man is free only when he acts according to the laws of truth, good and beauty, harmony and justice, but to act so he must admit the universality of being, to return to himself in order to realise himself as free spiritual being [135, p. 218-252].

Through his spirituality a man becomes able to overcome his dependence both on biological determinants and on social fetters, political myths and ideologies, because spirituality is above all a manifestation of the diversity of life [120, p. 191-225].

The concepts of 'spiritual' and 'spirituality' in philosophical contexts have several meanings. The proposed investigation concerns spirituality as the opposite of spiritual impoverishment, as something that is opposed to egocentrism, obsession with things and consumer consciousness. The borderline between spirituality and spiritual impoverishment corresponds not to the boundary between substance and spirit, but passes inside the consciousness, inside the 'spirit'. The spirit - pneuma, 'spiritus' - means 'moving air', 'waft', 'breathing' (as in the carrier of life); a non-material principle, the substance of man's essential powers and their

manifestation through spirituality. As to spirituality, this means only a certain quality of consciousness in its axiological dimension, including the unconscious level. Spirituality is a certain reality of history, a special phenomenon and stratum of human culture. It is historical, because its forms, as well as its specific components were determined by one historical epoch or another. However, a certain invariant of spirituality has always remained in any scenario and it made itself known through the key universal values.

Spirituality is primordially social. As the result of people's life in society, it is a specific formation in culture, as it is present in social and individual consciousness, making itself known through its measure in each specific case.

Despite the variety of historical forms, spirituality acts as something original and non-reduced on other spheres of human existence. It is a universal principle in man with pretension to the status of something universal. The dialectics of singular, particular and universal are important for the comprehension of spirituality in general, as spirituality is formed when a person goes beyond his selfish personal or group interests and manifests unselfish service to a cause, fatherland, people, humanity. If a person is unselfishly devoted to the selfish interests of his class, if he is its blind instrument, then it is not a sign of spirituality, but more precisely pseudo-spirituality. The attempt to turn spirituality into qualitatively lower forms and types of social consciousness is a distinctive vulgar sociology.

Society gives rise to spirituality. It has its history. Its origins go back to the epoch of the formation of people's social communities, of the genesis of mythical consciousness as a product of the protoculture of a specific populated universe. It explains the strong potential of spirituality, its ability to be a factor of the arrangement of both social and individual life [54, 126]. In each specific case it is possible to state (fix) one's own measure of need for spirituality and even its substitution at the level of pseudo-spirituality or spiritual impoverishment [54; 126]. The measure of need for spirituality in each case is determined by the dialectics of objective conditions and subjective factors of any individual's life activity. It is easy to be well-wishing, to show solidarity and mercy, to give good and back other people when one feels harmony with the world, when the outer world does not create any problematic situations requiring a rapid response; when one feels the equilibrium of body and soul. It is much more difficult to be in a state of benevolence when the outer world

makes one solve contradictions requiring excessive efforts, and one cannot solve them. And it becomes very difficult to display benevolence when others are in need of it and one cannot realise it, then one's state of spirituality makes for a feeling of discomfort. The soul is suffering and the body is suffering.

Spirituality is socialised in a certain form, first of all in the form of one tradition or another, but more often in the form of mythical, religious or secular spirituality, as well as in literature, music and painting. As a reality, spirituality can assert itself in social institutions: family, church, Plato's Academy, Aristotle's Lyceum, the school of Epicurus, classical university, modern school. The attempt to take root in society, as an autonomous institution, creates a problem of means and interests which finds expression in the public conscience and an individual's consciousness.

Spirituality is inextricably intertwined with the morality of society, and therefore can be used as a means for one social groups or another, which, appealing for solidarity, pursue their interests by appealing to public opinion, to people's consciousness and taking refuge in public interests, in the interests of any nation, people, country. Even in these unnatural conditions spirituality can maintain its autonomy and its potential, but it can turn into a servant of the ruling evil.

In the Middle Ages, when the chain of command was crowned by the church and functionally religious spirituality made itself known through the religious worldview, the foregoing collision created a problematic situation, which ended in the split, Reformation and damage to the power and authority of the church. All this makes us return to the issue of secular spirituality under the technogenic civilisation, which turned on the mechanism of the degradation of society evidenced by the reality of the anthropological crisis.

The formation of secular spirituality can be considered as the beginning of the revival and rehabilitation of spirituality as the pivot of man's inner world, which ensures him an adequate attitude to the world, and guarantees optimal development and harmony with society. It is especially important for the modern transitional society which is a consumer society where produced wealth is consumed but people are consumed as well.

The ability to treat another person as a self-value, contrition and unselfishness, which are characteristic of a human, mercy and compassion are the main features of secular spirituality. All this puts a seal on the type of man apprehended through

irony in the history of culture and society. The ancient Greek philosophers were often subject to mockery as oddities, not practical in life. A positive character in Russian folk tales is Ivanushka the Fool who is often unselfish, naive and helpless in questions of life. But he always carried everything before him! Don Quixote with his eccentricities was similar in Spanish culture.

The images mentioned provoke not only curiosity but sometimes the desire to imitate and adapt this form in personal life at the level of the myth, which is the eternal companion of man, acting as his peculiar tranquiliser. Perhaps this explains the immortality of literary characters.

The social world is associated with human adaptation to society in which man makes himself known at the individual level as a system of specific social relationships which ensure an individual his legal capacity and activity. As a rule, he does not live but struggle. In this struggle the family, group and class solidarities are formed in situations where the interests of groups or classes coincide. As soon as interests differ, solidarity disappears, its place taken by Thomas Hobbes's formula of 'homo hominy lupus est' (dog eat dog), as opposed to 'homo hominy deus est' (man is God for another man) [41, p. 514].

When socio-cultural paradigms change, a fundamental change of value references happens. Values of the past no longer work and a new scale has not yet formed. Chaos overwhelms society. Life loses its value. People do not live, but survive. Natality falls. Mortality grows. At a certain stage an intelligent minority 'wakes up'. It generates ideas hectically, looking for an appropriate answer to the historic challenge, putting intellectual efforts into the revival and rehabilitation of spirituality. The most important attributes of spirituality come to the fore as prospects. Spirit ceases to be a servant of mercenariness and selfishness, it ceases to be an instrument of justification and sanctification of private property and class inequality; it ceases to be the spirit of the heartless world.

The need to obtain material benefit is not cancelled and the social sphere is not abolished, neither is the biological one. But material values must not be a self-value. They are only a means of development of essential human forces. Life in society and the system of social roles do not disappear, but the content of social life, role and place of an individual in this life change radically. What used to be a means (spiritual sphere of life) becomes the goal, what was a goal (achievement of

material values) becomes the means. Purpose makes itself known through spiritual development and fullness of human spiritual self-realisation [85].

The first necessary step on the way to a revival of spirituality and improvement of society is the abolition of all forms of alienation and elimination of social injustice. The result should not just be the equality of scarce welfare of barrack-like socialism (Fyodor Dostoevsky) but the equality of wealth and social possibilities that would ensure all-round development of essential human forces.

The twenty first century is not only the time of historical challenge, but the epoch of the possibility of the spiritual development of a social person, of the rehabilitation of the secular type of spirituality. This possibility can become reality only within the noospheric-integrative paradigm, which orients a man to the principles of harmony, rational regulation of all global processes and a measure of responsibility for life on Earth.

The everyday existence of man, with his cares for and anxieties about daily bread and the near future have never been exhausted only by these cares. He has always had a thirst for beauty, for contact with nature, for a purpose in life. Man is a multi-dimensional being. He has always made himself known and makes himself known in different dimensions along a range from home (family) to universal, including the social dimension. The difficulties of life and hardships of the struggle for existence could overshadow the possibility for an individual to enter the wider levels of existence. When social ties weaken and turn into a burden, then people turn to other dimensions of their being. So in due course, mass interest in Christianity and its official recognition came into existence. Under the transition society, as never before, the human need to attain the level of spiritual existence is becoming urgent. This need gets particularly pressing because the problems of modern times and anthropological crisis can be overcome only through the implementation of the noospheric-integrative paradigm.

Summing up the aforesaid, it can be noted that consumer society has led man to spiritual degradation. The century of desires and hopes turned out to be the century of disappointments. Man has become a problem, demonstrating perniciousness for both the outer world and his inner world.

Man has come a long way in his development, creating and overcoming problems on the way, resolving contradictions between the biological 'I' (will to

live), the social 'I' (will to overpower circumstances) and the spiritual 'I' (will to have power over himself).

Man overcomes his dependence on both biological determinants and social shackles, political myths and ideologies only through secular spirituality. It is guaranteed by the powerful potential of secular spirituality, its ability to be a factor of the arrangement of both social and individual life, the basis of the noospheric-integrative paradigm as the modern state of the secular type of spirituality that directs a human being toward the principles of harmony, rational regulation of all global processes and a measure of responsibility for life on Earth.

### **3.3. Victimised Behaviour of a Person in Terms of the Transition Society**

One of the problems of a contemporary man is the phenomenon of victimity. This is a specific person's ability to become a victim of crime under certain conditions [78, 134]. Victimity makes itself known at the individual, specific, group and mass levels. This characteristic ('ability') is becoming particularly pressing in the transition society and is in direct relation with the state of spirituality of potential victims. [7, p. 181-189].

The French philosopher Lucien, sharing the idea that a person is represented materially by the system of social relations, specifies that social relations are directly related to human behaviour and, as a rule, define it [77, p. 191]. Being included in the social world, a person is represented by the system of friendly, loving, family, production, political and other relations. The contradictions of part and whole, of individual and general form in this sphere, and this makes a problematic situation possible. This situation presupposes the need, in each specific case, to take into account the emotional and volitional motives of human behaviour [31, p. 28].

The value of an individual during the progress of civilisation grows in all spheres of life: in the system of economic, production, social, scientific- technological, organisational, managerial and other relations, in the development of culture. As a matter of fact it becomes a bilateral process: a person is concerned about the good of society and society about providing an individual with opportunities for development, which implies mutual responsibility of society and individual. The

present stage of social development brought to the forefront the idea of the human factor of effectiveness, related to increasing his active role in the life of society. Possessing free will, freedom of speech, a man can manifest himself in both positive and negative forms.

The process of the development of the person in the aspect of his existence in society can be equivalent to the stages of his development from Homo sapiens to Homo spiritus. The relatively new scientific notion of victimity can be attributed to the factors that influence human spiritual development in the twenty first century.

Thus, it is possible to conclude that the victimised behaviour is caused by human spiritual imperfection.

The choice of either a positive or negative variant of certain personality traits, determining a human life position, takes place in each of the normative crisis stages under the technogenic civilisation. People with heightened victimity show a typical behaviour pattern more characteristic of a spiritually impoverished person. The most common characteristics of victimity are as follows:

- difficulty with decision-making;
- desire to rely on the advice and support of other people;
- desire to attach other people to oneself;
- helplessness, criticism and disapproval;
- manifestation of any initiative is accompanied by fear;
- anger and aggression, leaving a feeling of guilt;
- dependence on the appraisal of other people;
- lack of a feeling of inner significance;
- lack of boundaries between one's personality and somebody else's;
- desire to be 'good' for everybody;
- manifestation of excessive care of others, the role of 'martyr';
- taking responsibility for the thoughts and feelings of other people;
- displays of dishonesty and self-contradictory morality.

It is reasonable to consider the victimised behaviour of a person in socio-cultural processes and to analyse the general theoretic content of the basic concept of victimology, which is known as victimity. The study of the characteristics of a subject, an object, the environment lets us draw a conclusion that the notion of victimity should be considered as a trait of a person deviating from safe norms,

which leads to a heightened vulnerability, accessibility and attractiveness of a victim of a socially dangerous manifestation. This understanding of victimity is based on the definition of safe behaviour, on the presumption of the existence of a 'victimological' norm. Safety, as the state or quality of protectability from real or potential threats, fear, uncertainty and other deprivations, plays an important role in the formation of the worldview of a particular person [7, p. 181-189].

Victimology is the study of victims of crime, providing for the integrated study of a victim as the object of crime. Victimity answers the question: why and under what circumstances does a particular person become a victim of crime, while other people escape that danger? Victimity makes itself known in different projections at the level of:

- an individual (potential possibility of a particular person to become a victim of crime);
- species (description of victims of certain groups of crime);
- a group (whole set of role-based, social, demographic, biophysical nature and qualities of victims of crime);
- mass (presence of real or potential possibility for a particular social group to become a victim of crime or abuse of power) [26, p. 74].

I suppose it to be necessary to consider the concept of individual victimity, its manifestations under non-standard conditions of the transition society, which provides the predisposition of a certain type of people to adopt the status of victim, as well as to research the state of spirituality of potential victims.

Victimity (from the Latin *victima* - victim) is a personal quality, sufficiently steady, that characterises the object description of an individual to become a victim of the external circumstances and activity of the social environment, a kind of personal predisposition to become a victim under conditions of interaction with others and the impact of those others who, in this respect, turn out to be neutral, 'not dangerous' for other individuals.

Victimity at the level of an individual is understood to be a deviation from the norms of safe human behaviour, it is also determined by the antagonism between the levels of recognition (social aspect), possibilities (emotional aspect) and pretensions (moral aspect) [61, p. 33]. The idea, suggested by V.P. Konovalov, that the concept of victimity, as a quality of an active person deviating from safe norms,

leads to heightened vulnerability, accessibility and attractiveness of a victim of a socially dangerous manifestation, looks very attractive. It is based on the definition of safe behaviour, on the establishment of a 'victimological' norm [77, p. 172].

It should be noted that behaviour itself in the process of committing a crime cannot serve as a classification criterion for the species and victimity characteristics. Human personality is a complex formation which cannot be reduced to just one-time manifestations of social activity. It includes the levels of biological, social and spiritual. Therefore, an individual's activities, his social role, mental and energy potential, presupposing both the state of the body and the potential state of spirituality, which ensure readiness to respond to any escalation from outside, are the basis of classification.

The behaviour of a criminal and his victim are correlated and supplement each other. It is possible to say that they are 'playing the same game' with regard for the established rules. It does not matter if knowledge of these rules and readiness to follow them are realised or not realised by the conflicted parties. The deviant behaviour of one person (or group of persons) creates the objective preconditions for the involvement of new persons in the 'game' [38, p. 21].

The patterns of victims' behaviour open certain prospects for investigation of the interaction of a criminal and his victim, for learning the laws of the population of victimisation and its subsequent prevention. It determines the need to know 'by sight' a person or a group who are on the list of victims of a committed crime. Due to what circumstances was he (they) chosen for the role of victim? Is there any 'guilt' in this act? It is no mere chance that the word 'guilt' is put in quotes, because it is impossible to interpret this notion literally. It falls to guilt, or more precisely ethically, when the state and behaviour of a victim is assessed from the position of the regulatory pyramid of society.

The need to keep track of victimological information in cases of human victimised behaviour is determined by circumstances:

- a crime is often preceded by events which happened long before the crime itself, but bearing a direct relation to the motives and purposes of criminal behaviour. These events are often related to the personality and behaviour of a victim of crime;
- reconstruction of a crime, quite often distorted by a criminal. If a victim is dead, then the reconstruction of a crime can be reached by studying the personality

and behaviour of a victim;

➤ investigation of the objectivity of information provided by victims can be assessed only when it is well known what they represent in respect of the individual abilities of information perception, reproduction and subjective relationship to the truth, desire or unwillingness to contribute to its establishment;

➤ study and taking into account the personality and behavioural characteristics of a victim of crime, whose behaviour provoked or otherwise contributed to the commission of the crime.

The personal qualities of a victim of a criminal attack also leave their traces on the special features of the organisation of solving, investigating and preventing crimes, as I. A. Vozgrin noted in his work [31, p. 66].

The interest in the problem of universal values as main regulators of social activity, is quite logical nowadays. People are tired of uncertainty, aggressive environments, fear for their lives and wellbeing, evident or concealed tendencies of the aggressive globalisation of the technogenic civilisation.

The inhumanity and cruelty of the bureaucratic system, humiliating human significance, contribute to the dehumanisation of social consciousness and to the formation of victimised behaviour. This escalation and these tendencies can only withstood by those who adopt and accept the key values of secular spirituality. Once Buddha explained the four noble truths in his Benares Sermon, that changed the worldview of a great part of the terrestrial globe's population. Any existence is a suffering, noted Buddha. The world is full of suffering. Diseases and death, separation from those who are dear to us, vexation of mind, all exist in it. Suffering has a cause which is inherent in man himself. The mind of a man craves for pleasure, fame, power, wealth. When short of something a person suffers, envying those who possess more wealth. After having received the desired thing, he cannot rest there, because he does not want to be satisfied with what he has and will always want more. Suffering can be stopped; to do that it is necessary to become free from being attached to life. To become detached from life does not mean to die. The point is to be satisfied with what you have, not to depend on any possession, not be attached to them and let what is going go, in peace ... There is a path that leads to deliverance from suffering. This is a noble middle octal way consisting of the correct view, correct intention, correct speech, correct conduct, correct mode of life, correct

effort, correct remembering, correct concentration [22, p. 136-138].

The principles of a correct life that have been noted, repeating in a particular embodiment of the majority of the world's religions, indicate the way to neutralisation of the unconscious aspiration of people for self-destruction, aggression and violence. Culture development and the perfection of civilisation, the formation of harmonious social relations and a reference point for the implementation of secular type of spirituality favour the neutralisation of the destructive tendencies of the technogenic civilisation.

Particular persons are 'as if' intended to become victims of crime because of their psychological and behavioural peculiarities or role-like specificity, as well as the groups they belong to. Predisposition to become a victim presupposes the presence of such personality traits as excessive trustfulness, thoughtlessness, a heightened hot-tempered nature and irritability, aggression and the inclination to adventurous, impudent and unrestrained actions, as far as behaviour is concerned [134, p. 98-136].

This group can include those who lead a certain lifestyle, mixing with those who present a certain danger for them. They are tramps, prostitutes, drug addicts, alcoholics, professional criminals. Relationships between a killer and his victim are often long, intensive, personal and, very often, intimate. Such relationships, as one of the motive-generating factors of domestic murders and injuries to health, result, as a rule, in conflict and then aggressive behaviour patterns.

The actions of a victim in the form of threats, violence, insults, very often during a joint party, should be noted among the patterns of victimised behaviour which precede murders. The active form of provocation is the behaviour of a victim which creates a great danger to his life due to his social position, qualities of character or insufficient physical force. It often happens in armies and institutions of confinement. A mistaken assessment of the possible reaction of a family member, who has become the object of provocations, often takes place when domestic crimes are committed. Victims, as a rule, are sure that family traditions or fear will prevent a provoked person from using violence.

A passive form of provocation is rarer than an active one and is related to the non-fulfilment by a victim of the obligations arising from social, friendly, family or other relationships. Provocations in this form or another more often have a long-

term nature and take place within the bounds of situations of conflict. Long-term unpleasant influence on the human psyche ‘accumulates’ hatred and ultimately, can lead to a small incident triggering a violent reaction. The constant provocative behaviour of a victim often precedes the killing of people of an inner circle.

Unconscious provocation occurs when a future victim does not realise that his careless action can cause such a reaction that will lead to dangerous consequences.

However, fair observation of hooligans and rowdies made by citizens should not be considered a provocation, for they can consider such remarks to be insults and reasons for revenge, due to their negative habits and deviant orientation or specific character traits.

Victimological prevention is one of the most important directions of the prevention of crime, when preventive efforts are realised, speaking figuratively, not by a criminal, but by a victim. It is the activity of law-enforcement machinery, public organisations, social institutions aimed at revealing and eliminating the circumstances forming a victim’s ‘guilty’ behaviour, of establishing the people who make up a group at criminal risk and the application of preventive measures to them [27, p. 92].

Victimological prevention can be carried out both in respect of society as a whole or individual social groups and particular individuals. It is compulsory to keep in mind moral harm, because any crime always encroaches on the moral principles of society. Moral harm is more scaling. The harm done to cultural, religious, national values, to the policy of the state and its specific subjects is closely associated with it. The delinquency statistics of 2010 in Ukraine show that the total number of crimes was 10 per cent up.

The question announced in this monograph, confirmed by statistics, shows particular urgency in a transition society, which creates a non-standard situation for potential victims of crimes. The safety of potential victims cannot be provided by placing a law-enforcement representative near each of them. But delinquency statistics can be changed for the better by providing victimisation prevention, counting on the perfection of spirituality, not declaring its possibilities but realising its potential as a factor for the formation of the human inner world.

Thus, it is possible to affirm that one of the problems of a contemporary man is victimity as a specific feature (‘ability’) of a person to become a victim of crime

under certain conditions.

Victimhood can make itself known at the level of an individual, of a large or small social group. It is becoming more urgent in a transition society which creates non-standard conditions of people's life activity, potential victims of crimes.

### **3.4. Historical Preconditions of Noospheric Spirituality**

The first traces of the mythical type of spirituality were embodied in ancient Indian epochs, [42, p. 154-167]. The tangibility of the spiritual phenomenon manifested itself in the fourth and fifth centuries BC in ancient Greece. Spirituality came to the fore under the unique social conditions of the epoch of Pericles – in times when democracy prospered in Greek city-states. Spirituality simply could not exist without organic involvement in these conditions. The flourishing of philosophy and art was observed at the same time. Spirituality formed in that period, taking place within the paradigm of cosmocentrism and the philosophical picture of the world in which the change of the cycles of cosmos and chaos were perceived as the norm; time had no past or future; societal life was oriented to the triumph of a principle of 'here and now'; the dominance of the whole over a part was clearly noticeable; freedom was not perceived as the execution of an individual's will, but as the will of a city-state (community, state) to ensure the protection of the population from external expansion and internal conflicts. Since slaves were considered to be tools and the lot of women was the function of a housekeeper, spirituality was exclusively the prerogative of men, the free citizens of any city-state, who participated directly in its governance and had the right to decide the fate of each citizen in a court of majority. The deprivation of any person of citizenship automatically excluded him from the free people of any city-state. Even a slave with a master could not envy his fate.

Under the flourishing of ancient Greece spirituality was forming as a factor of the formation of the human inner world, which was in charge of soul as the state of man's essential forces. True, soul (psyche) was considered in the philosophy of antiquity to be either air or fire, or the movement of tiniest atoms, or the reflected light of the world soul [125, p. 637-681]. According to Aristotle, soul and human body are in the same interrelationship as form and content. Soul acts as the

organising principle. It determines the content of human life. That is the habitude of soul, on which the human way of life depends, which manifests itself in the form of vegetable, animal or rational existence and implementation; Aristotle noted this in his treatise 'About Soul' [5, p. 91].

Five hundred years later the Christian movement was born in the depths of the Roman Empire. It became the answer to a new historical reality: the loss of man by himself; it found expression in making life senseless under the transition period and the change from the paradigm of cosmocentrism to the paradigm of theocentrism.

Ancient society went through the crisis. It is characterised not by the search for truth but by moral propagation, not by the discovery of regularity but scepticism. The key value would be announced by the human inner world, which could ensure the attainment of peace of mind, the overcoming of fear of death. In order to live well and die well one day, it is necessary to live in harmony with nature and to accept Fate, because Fate leads those who go and drag those who resist by the collar. Antiquity, the childhood of mankind, and the transition to the Middle Ages provided the specificity for the formation of religious spirituality as the substance of a social person's existence, where an individual had not yet received the status of individuality, but the preconditions for it had already matured.

The secular spirituality of ancient Greece is almost relegated to obscurity. Only a few circles of intellectuals in the countries of the Mediterranean basin were its apologists and successors. But it was, more precisely, that thin stratum of spiritual culture which existed but no longer determined societal life, without pretending to be a spiritual factor of the formation of the human inner world of a transition society.

The Christian type of spirituality is another matter. Christianity came up with the idea of 'saving people', ensuring the conditions of transforming an individual to individuality. It turned people's consciousness from the aim of changing real life on the earth to the attainment of justice in another world, which had to be earned not through a social life, but through individual life, having adapted images of worship and love, faith and hope, cultivating in 'human' qualities in a person.

Christianity opposes the 'city of God to the Earthly city' by all its content. Christianity does not fit into the 'secular world', but opposes it hostilely at first, then it builds relationships under conditions of 'peaceful coexistence'. Little by

little it integrates with existing economic and political structures, ensuring the further development of religious spirituality with a real pretension to the formation of the inner world of a human who announced his individuality and measure of 'human' qualities [1, p. 39].

The next stage of the development of spirituality was provided by the Renaissance, where the idea of God was resisted by the idea of man, man with a capital M. That was how the ideology of humanism was born. The Italian poet and thinker Dante Alighieri performed his hymn to the earthly predestination of man in his immortal 'Divine Comedy', having described the habitude of soul after death in three kingdoms of the other world: Hell, Purgatory and Paradise [51, p. 454]. Maintaining continuity with the accumulated experience of the Middle Ages, Dante expressed the confrontation of the perishable world of the Earth and the eternal peace of Heaven, and cast a man in the part of the middle link in this confrontation, because man participates in both worlds. Without denying the paradigm of theocentrism, Dante Alighieri suggested considering man in the capacity of the centre and highest aim of the universe. F. Petrarca goes further by discovering the self-value of a human feeling toward the world. Man, portrayed by means of poetry, is not an abstract symbol at all, he is not an allegory of something impersonal for he has an absolute value as something unique in himself and being 'here and now', and at the same time connecting singular and general, temporal and eternal. Turning to the problems of social life, F. Petrarca said that celestial beings could discuss Heaven life and we could talk about our earthly one. The thinker is interested in the human inner world, the basic foundation of which is spirituality.

If the Middle Ages represented by Aurelius Augustine define man as a spiritual being, then the thinkers of the Renaissance are oriented to the disclosure of the harmony of body and soul. From their point of view, everything 'human' in man is just an opportunity placed within him by God. Its implementation requires significant effort from a human but he can make that effort relying solely on the secular type of spirituality. The author of the famous 'Experiments', Michel de Montaigne, invites one to remember Socrates, saying: 'I know that I know nothing, but I want to know'. The thinker's scepticism is a renunciation of self-confidence and presumption, an invitation to the movement of thought from ignorance to knowledge, overcoming vanity and curiosity [112, p. 273].

The Renaissance, as the transition period from traditional to industrial society, paved the way for the paradigm of rationalism in the form of a new philosophical picture of the world, counting solely on the mind [88, p. 457]. The mind was destined to serve the needs of the industrial society, where man is no longer regarded as a value, but as a means. The rating of human religious spirituality is essentially reduced.

The development of the industrial society led to the transformation of announced rationality to formal rationality. The era of Art Nouveau reflected the priority of form over content. The world market formed and the production of material values found expression in the formula 'commodity - money - capital', where there is no place for man with his nostalgia for religious spirituality and responsibility to God. Only German classical philosophy was a pleasant exception. I. Kant, I. Fichte, F. Schelling, G. Hegel and A. Schopenhauer revived interest in man and his spirituality.

Kant put questions in his works: what can man know about the world? What can he do? What can he rely on and what is he as a person? Answering these questions, Kant formulated three axioms of his categorical imperative: man is to follow, if he pretends to be a human. He can really only become human if he relies on spirituality, and he will not lead a miserable life in spiritual impoverishment, being content with pseudo-spirituality [72, p. 323].

Man must establish himself, creating himself and showing will as the basis of his freedom. Unfortunately, I. Fichte says, the state of spirituality of many people does not allow them to realise their freedom and the measure of their responsibility. They strive for supremacy, for power over circumstances and other people through their will, without realising that everyone who considers himself to be a master, in fact, is a slave. Man only becomes a human among people. If you want to be free, you are obliged to restrict your freedom by recognising and accepting the freedom of others, adapting the key values of solidarity and justice as preconditions for the formation of the normative pyramid of society, the top of which is just [158, p. 384].

Continuing the traditions of the German classics, Friedrich Schelling contributes to the consideration of the human 'I' in its development. Man, as a connecting link, connects the natural world and the spirit world. As a thinking

being, man operates limiting notions-images, replacing the reality of the knowable world. As a spiritual being, man is drawn towards assessment of the world and his place in the world, announcing his readiness for a moral or immoral action. Everything is determined by the state of secular spirituality of an individual person. For Schelling, the unity of body and spirit is an impersonal 'nothing', which carries the possibility of everything in the status of 'something' [177, p. 175].

Relying on the legacy of Kant, Fichte and Schelling, Georg Hegel traces the development of consciousness through the categories of formation and alienation, objectification and de-objectification. Hegel's panlogism and pan-rationalism are closely related to the recognition of God. The Spirit of God is omnipresence. Without pretending to foresee the future, Hegel make himself known as a biographer of the World Spirit, and he sees his task as the study of its formation and development [34, 72].

Feeling the need for objectification, the Spirit alienates itself (objectifies) in nature and in society, as well as in the behaviour of a social man. The Spirit (spirituality) of man forms his inner world, 'the ability to see in a different way, the ability to feel differently, the ability to burn people's hearts by word' [34; 35; 36].

The problem of the key values of secular spirituality is raised by A. Schopenhauer, considering will, freedom, morality and their correlation [179, p. 168].

The development of industrial production in the form of the capitalist mode of production has not provided a worthy prolongation of the ideas of German philosophy. Having fallen, the 'Mirror' of German philosophy was broken in pieces. Philosophical schools and trends were formed. Each school had its own object of attention; it had its purpose and its interests corresponding to those who provided the social 'feed' of these schools or trends. The problem of single and plural came to the fore, finding expression in the domination of the idea of pluralism in science, art, politics and other forms of spiritual life in society. The domination of the idea of pluralism confirmed the classic textbook truth that everything is drawn towards its opposite and even has its 'Achilles heel'.

Pluralism of the ideas of philosophical schools and trends changed the concentration of attention to spirituality, questioning spirituality as the inner spirit and living soul of culture. Without a certain state of spirituality culture turns

into something routine, impersonal, deprived of inner content and impulse. So-called mass culture can be an example of such 'wingless' culture. Sometimes such culture becomes sophisticated, technically complex and diverse in its means and forms, but the basis of it - the objective - is outside of culture as such. It can be its economic, political or any other self-sufficient aspect. It is sometimes said that in the sophistication of culture, style is a sign of decline. This is true, for the classic forms are simple, although this simplicity of expression should not be confused with primitiveness. Simplicity is impossible without skill and technique of execution. The spiritual content of this simplicity must not be substituted for skill and technique of execution. Spirituality dominates and defines the situation only when it announces its pretension to the status of being the soul of culture.

The problem of the economic re-division of the world emerged at the end of the nineteenth century and put a seal on all spheres of societal life, including the existence of an individual in society. Economy and politics 'edit' societal life, cancelling the role of the spiritual factor in the formation of the human inner world, which involved the domination of irrationalism and moral relativity and the emergence of surrogates of pagan forms of culture ('New Age' movement, rock culture, Satanist sects).

The twentieth century gives rise to new historical realities: the global processes of the social renovation of the world and global problems. The contest between the world's social systems, the attempt of this civilisation or another to take historical revenge, gave rise to the problem of human survival under the threat of thermonuclear confrontation; large-scale environmental and economic crises switched on the mechanism of anthropological disaster. The world is impetuously changing its civilisational characteristics and contours. The information society, emerging around our ears, creates a new post-industrial economic way of life, within which the role of knowledge and people's innovative activity increases dramatically. The transformation of the innovative field to the issue, which essentially affects many areas of social life, demands a new approach to the study of spirituality. It can be comprehended in line with the ideas of Vladimir Ivanovich Vernadskiy [30, p. 172].

The twenty first century announced its historical challenge of total globalisation of the world. Humanity is going through a transitional period associated with a

change of value references. The significance of spirituality is becoming pressing under the conditions of a technogenic civilisation, where a person can lose not only his spirituality, but also himself, as the human race on Earth. The question of the human right to life means that no one can, pursuing his own regional, class or national, selfish interests, ignore universal interests, the interests of all peoples and states, and above all, the interests of man. The issues of world policy cannot be solved by ignoring the interests of the masses. Unfortunately, this takes place when short-sighted politicians, forgetting the fact that force of action involves counteraction, are in the majority. The masses' opinion will be taken into consideration only when they are a real historical force, and the masses become a power only when they adapt ideas capable of functioning, underlying the response to another historical challenge. The measure of this adaptation depends upon the state of their spirituality, which conditions the necessity of revival and rehabilitation of spirituality that ensures the content of the inner world of man and his ability to respond adequately to the problems of the outer world, to take part in the solution, demonstrating a measure of responsibility. For the present I have to state the increased activity of the political forces of local and international centres and 'lethargy', a state the masses are in. The state of spirituality of the masses has not reached the level of the ability to transform passivity into social activity. As to the international movement for the ecological cleanness of the planet, for the preservation of cultural heritage and so on, they do not define the 'weather in our common home', although their appearance is indicative of the formation of new historical consciousness, ethics, responsibility, and new spirituality in the face of today's problems and the activity of short-sighted politicians. The change of civilisational paradigm is forthcoming.

The place of the paradigm of Europocentrism can be taken by the noospheric-integrative paradigm based on the spirituality of humanity, the spirituality of each person. The new paradigm is a modern state of the secular type of spirituality that orients man to the principles of harmony, the rational regulation of all processes and the measure of responsibility for life on Earth.

The historical beginning of spirituality lies in Antiquity. Having formed and developed from Antiquity to the present day, it has found its new historical predestination. Under the conditions of a globalising world the role of spirituality is characterised with special importance, both in the public dimension and an

individual one. Spirituality became a key issue in the formation of the inner world of man, society and all humanity. The measure of the demand for it, and activity, hinges on the anthropological crisis under the conditions of a technogenic civilisation.

The global crisis of human existence is accompanied by the alienation of man from everybody, from everything and from himself. Having exhausted its potential, the Art Nouveau epoch gave way to the post-modern, which appeared as the transition from industrial to information society. It was the critical 'postmodernism' which helped society to part with the scale of yesterday's value references, losing everything positive that was gained in the epoch of the industrial society. Production and labour gave way to the consumption of promoted 'symbolic values'. A man-consumer took the place of Homo sapiens; but he feels confident in the world of 'simulacra', not in the real world [19, p. 151]. Pseudo-spirituality and spiritual impoverishment took the place of spirituality [19, p. 151].

The situation which emerged demonstrates that the historic challenge is awaiting an appropriate response. Under the conditions of a transition period the intellectual minority is in a feverish search for capable ideas for overcoming the deadlock, the ideas that can move society to a new quality in a different paradigm.

Addressing spirituality is one of the discourses of this global search. It is not a game of a free mind, its imagination and fantasy, because it is based on the historical experience of the formation and development of all types of spirituality: mythical, religious and secular.

Noospheric spirituality must save man and mankind, spirit and body, the past and future, the very life on Earth. It determines the increased interest in the past of mankind and a burning, stirring interest in the future.

The whole world has begun to move. The interconnection and interdependence of all: people and states, countries and nations, continents and cultures manifests itself. The dimension of spirituality is related to the objective tendencies and historical realities of the modern world which has caused:

- sharpening of contradictions at the level of interpersonal, intra-social and international relations;
- emergence of global problems;
- increase of consumer consciousness and obsession with things;

- process of culture and art primitivisation;
- diktat of mass culture.

All this creates the triumph of spiritual impoverishment under the conditions of the anthropogenic society. Commercial culture is overwhelming contemporary countries. It is sufficient to remember the complaints of progressive cinematographers, writers and cultural workers about the precarious nature of the escalation of American 'cultural' production with pretension to pseudo-spirituality or undisguised spiritual impoverishment. Consumption of this production turns out to be degradation of society and human tragedy in society (loneliness and uncommunicativeness, the growth of violence and crime waves among teenagers, the destruction of personal biological and ethical principles). Transnational corporations are trying to create a system whose purpose is to arouse a worker's interest in the results of his labour. Japanese capital uses a particularly sophisticated system. But no matter how sophisticated this system is, it is fraught with deep contradiction, blocking the inner world of a person, his autonomy, the right to freedom and the measure of responsibility for his choice.

The life of an individual turns out to be dependent on the fate of all mankind, and the fate of humanity depends on the efforts of each of us. The main feature of the present historical situation is contained in this strained and pressing interdependency of man and humanity, of the whole and the part, singular and general, such an interdependence which has never before existed. It is possible that this process is not yet complete, but it is finishing rapidly.

The ability to value the objective truth about the world and even to sacrifice oneself for the sake of the truth under non-standard conditions of a technogenic civilisation is correlated with the need to survive and adapt to existing natural and social conditions. Since man cannot work effectively without emotion, and only inspired work gives rise to positive human feelings then, without this labour, the creation of material values will be an imitation of labour, learning of nature will be an imitation of the search for truth, artistic activity will be an imitation of art. Any imitation is bad because it contains the permanent ability to create things nobody needs, to obtain a truth equivalent to a lie, to create works of art devoid of beauty.

Only spirituality, which overcomes its imitation in pseudo-spirituality form, is able to provide a constructive solution to problems under the non-standard

conditions of a technogenic civilisation. But all talk about spirituality is worth nothing if it does not touch upon the mechanism of the demand for this spirituality at the levels of man, society and humanity. Such a mechanism is placed in the noospheric-integrative paradigm which can provide the formation, correlation and mutual development of a social man and humane society. The noospheric-integrative paradigm is a state of the secular type of spirituality that orients man to the principles of harmony, rational regulation of all processes and a measure of responsibility of everyone for life on Earth.

It is possible to mark out three distinctive features of the noospheric type of spirituality:

- out-of-planetary nature of spirituality, capable of covering, uniting humanity;
- integrativity, which organically unites the political, legal, ethical, aesthetic, scientific, philosophical and religious components of spirituality;
- transition of human existence to the cosmic dimension. Man belongs to the world and the world belongs to man. Mastering the world spiritually, man joins the infinity of existence.

The noospheric-integrative paradigm is not wishful thinking but a call of the times. A cultural code of one local civilisation or another, existing in a particular historical period, is traditionally understood by this paradigm; it includes:

- a specific scope of culture categories (society and individual, space and time, life and death, freedom and responsibility) which form the vital-semantic space of human existence;
- interpretive-worldview matrix (system of aims and beliefs of people, picture of the world) which constitutes a of visualising and interpreting the medium;
- a whole set of principles and fundamental provisions ensuring optimal solutions for the contemporary problems of man and mankind.

The researchers came across a unique phenomenon of social consciousness. The notion of spirituality, used in the academic sense, aroused heightened interest in average man. It acquired a lot of interpretations, explanations and meanings, but it became neither clearer nor more understandable.

Mankind got used to notions which are difficult to define accurately. For centuries they have been arguing about what culture is or what we mean by

happiness and love. The actualisation of the issue of spirituality in the modern world changed the situation, for spirituality, as historical experience indicates, is a kind of banner which brings together people holding the same views. A necessity to operate the notion must exist, not an idea, to focus on the truth and not to be content with just the truth.

It is established that secular spirituality has come a long way during its formation, increasing its content by the accumulated experience of historical periods from Antiquity to the present day. This experience can and should be taken into account, orienting to the principle of the explicitness of truth, accepting the fact that within the noospheric-integrative paradigm, the other philosophical picture of the world, the experience of the past will be claimed, either with plus or minus sign.

The technogenic civilisation, under transition from an industrial to an information society, cancelled the need for spirituality, having changed it for pseudo-spirituality and spiritual impoverishment. But life introduces its changes. The hope and the possibility of a constructive solution to the existing problems of the development of man, society and humanity spring up only within the noospheric-integrative paradigm which revives and rehabilitates spirituality.

### CONCLUSIONS OF CHAPTER 3

I. Spirituality has passed a long way during its formation, increasing its content by the accumulated experience of historical periods from Antiquity to the present day.

II. Spirituality ensured a continuity of generations in each historical epoch and was mediated by the needs of particular societies of particular times.

III. The technogenic civilisation has created a non-standard situation, adding the anthropological crisis to existing problems. It cancelled the need for spirituality, having changed it for pseudo-spirituality and spiritual impoverishment.

IV. Man has come a long way in his development, creating and overcoming the problems along the way, resolving the contradiction between the biological 'I' (will to live), the social 'I' (will to have power over circumstances) and the spiritual 'I' (will to wield power over himself).

V. Under the conditions of the transition period manufacturing and labour were sidelined, giving way to consumption. A sentient being has transformed into 'homo consumens'.

VI. Man only acquires prospects for his development through secular spirituality. Spirituality is a factor of the arrangement of both social and individual life.

VII. Secular spirituality made itself known as a pivot of the human inner world, ensuring the socialisation of an individual and the formation of society.

VIII. One of the problems of contemporary man is victimity, a predisposition of an individual to become a victim of crime under certain conditions.

IX. Victimity becomes pressing in a transition society, creating non-standard conditions of activity in people and potential victims of crimes.

X. Crime statistics can be modified, ensuring victimity prevention by counting on the perfection of secular spirituality, realising its potential as a factor for the formation of the human inner world.

XI. The hope and possibility of constructive solutions to the existing problems of the development of man, society and humanity, of the further perfection of a social man and human society, spring up only within the noospheric-integrative paradigm which revives and rehabilitates spirituality.

## CONCLUSIONS

The investigation conducted into the 'State of Secular Spirituality under the Technogenic Civilisation Conditions' on the basis of the claimed methodology made it possible to resolve the declared tasks and obtain the following results:

1. The consideration of human life strategy confirms the reality of individualistic and collectivist strategies. In the first case, all values are oriented to the attainment of personal goals. In the second case, an individual fits into the value system of the community. The second type of life strategy guarantees a person the hope of societal transition into a new quality within the new paradigm, in the form of a new philosophical picture of the world.

2. The consideration of spirituality from 'spirituality' idea to 'spirituality' notion makes it possible to state that spirituality at the conception level is an image which does not exclude subjectivity. This conclusion provides for the necessity to claim the principle of objectivity in the capacity of methodology, to be guided by the rational level of problem mastering and to reach an operational notion.

Spirituality is the pivot of the human inner world, the result of a manifestation of man's will to hold power over himself, which makes it possible to look at the world differently, to feel it in a different way, to take an active part in its constructive transformation, orienting to the assurance of good, retaining conscience and honour and the feeling of solidarity and justice.

Spirituality has come a long way in its development, demonstrating mythical, religious and secular types.

Mythical spirituality was born under the transition from a biological population of forerunners to the human community and announced itself as a product of protoculture, as a factor of societal arrangement, which found expression in the formation of totems, taboos, the Pantheon, the culture of fear.

Having exhausted its potential, mythical spirituality gave way to religious spirituality.

Religious spirituality demonstrated that alongside an objectively existing world there is a world of ideas, God and the Absolute Spirit. Humanity sees the signs of divine presence on Earth forming its own religious experience, which, with nothing else available to compare with, becomes man's guiding star in life. But

religious spirituality is an absolute value only for believers, who are not numerous in this world.

3. In different cultures and different historical periods spirituality took different forms, which found expression both at the collective and the individual levels. In each case, spirituality demonstrated love to a neighbour as an act of life accomplishment, where a person makes himself known through a measure of humanity.

4. The basic foundation of secular spirituality is human key values: life and liberty, equality, solidarity and justice. They form the inner world of man, providing him with the capability to discover the meaning of life for himself, to 'edit' the mode of his life, the style of his behaviour in life.

5. The formation of secular spirituality depends on the state of objective conditions and subjective factor of social development. The study of this unity makes it possible to state that alienation in society, on which the general level of spirituality depends, is a regular occurrence. The forms of influence of alienation on society and an individual in society are varied. Alienation is objective by content, but subjective by form. The form of the experience of alienation can be loneliness, powerlessness, senselessness, abandonment of generally accepted values, the adoption of socially disapproved means, the state of an 'outsider'.

Alienation, as a regular occurrence, cannot be cancelled, but the conditions of its manifestation can be prevented, having solved the problem of human holding the position of intermediary of human activity in the mode of a means, of the support system, without allowing him to acquire his opposite and become a self-sufficiency system.

The variants of the solutions to the problem of alienation prevention are possible under the conditions of the revolution of 'human qualities' or revolution of society. The revolution of 'human qualities' looks more preferable through the perfection of the human inner world, which rests on secular spirituality.

6. Secular spirituality acts as a successor to all the best that mythical and religious spirituality has accumulated and is the basis of universal values. It provides a reference point of the search for the meaning of life, which demonstrates the ability to 'edit' the image of a person's life, the style of his behaviour and even his attitude to death. Secular spirituality manifests itself as a factor of the formation

of the human inner world. The basic foundation of secular spirituality are attributes and modi: good (morality), benefit (ethics), beauty (art), truth (science), solidarity (politics), justice (law), metaphysics (philosophy), transcendence (religion), freedom and harmony (practice) which can work only in unity.

7. All world religions demonstrated movement toward humanity through spirituality, as embodied morality, but a person closed to his individual being, as a rule, remained and remains in the bosom of spiritual impoverishment, demonstrating the dominant role of the 'will to live' at the organism level and the 'will to power' over other people at the personal level.

8. Capitalism increases spiritual impoverishment, and totalitarianism cultivates pseudo-spirituality. Deficiency of spirituality manifests itself as a historic challenge that awaits an appropriate response. And the answer can be the implementation of the idea of the noospheric-integrative paradigm.

The noospheric-integrative paradigm is the current state of the secular type of spirituality that orients man to the principles of harmony, rational regulation of all the processes and the measure of responsibility of everyone for life on Earth.

The noospheric-integrative paradigm presupposes the praxeological dimension of secular spirituality which is closely related to the 'ecology of thought'. Positive thought forms provide a person with a balance of spirit, cultivate a feeling of self-esteem and increase confidence in his relationships with the world.

9. Practice, as a precondition of the praxeological measurement of spirituality, significantly edits human life activity, orienting it toward the mastering of the world, as well as to the perfection of man in this world. Practice is reasonable by nature; it has a value loading and presents a creative type of activity. It can be directed both outwards and inwards.

In the second case, it guarantees the perfection of man realising his freedom. The measure of his freedom is determined by the state of his spirituality.

10. The technogenic civilisation has created a non-standard situation, having supplemented existing problems with the anthropological crisis, cancelling the necessity of spirituality, replacing it with pseudo-spirituality and spiritual impoverishment.

History has challenged man and his mind. The search for an appropriate response rests on the formation of societal development which can ensure the

growth of people's spiritual potential, to raise the standard of their responsibility with regard to their place in this world.

11. Man has come a long way in his development, creating and overcoming problems along this way, resolving contradictions between the biological 'I' (will to live), the social 'I' (will to have power over circumstances) and the spiritual 'I' (will to have power over himself).

Today humanity is going through the transition period from the industrial to an information society. Under transition period conditions production and labour has given place to consumption. A sentient being has transformed into 'homo consumens'. The consumer society has caused spiritual degradation. Man has become a problem, demonstrating perniciousness both for the world and his inner world.

12. One of the problems of contemporary man is victimisation, a person's predisposition to become a victim of crime under certain conditions. Victimhood is becoming urgent in the transition society which creates non-standard conditions for potential victims. Crime statistics can be modified, ensuring victimhood prevention by counting on the perfection of secular spirituality.

13. Noospheric spirituality, whose basis is secular spirituality, orients man to the principles of harmony, rational regulation of all processes and a measure of responsibility for life on Earth.

14. The noospheric-integrative paradigm can revive and rehabilitate spirituality, reviving hope and creating opportunities for constructive solutions to existing problems of man, society and humanity.

## GLOSSARY

**Homo agens** – Homo active

**Homo ludens** – Homo the player

**Homo sapiens** – Homo

**Homo faber** – Homo the worker

**Homo spiritus** – Homo spiritual

**Homo consumens** – Homo the consumer

**Alienation** – state of human de-personification and personification of social relationships, transformation of the latter into a hostile power, dominating man.

**Anomie** – illegality.

**Anthropological crisis** - degradation of an individual; depopulation; diffusion of human subjectivity and identity; loss of humanity; ignoring of humanistic values

**Art Nouveau** - period of the European history from the seventeenth century until the first half of the twentieth century, during which the formation and development of the main institutions: the capitalist mode of production, the liberal state and civil society took place. The distinctive features of Art Nouveau are formal rationalism and technicism (preoccupation with technical aspects).

**Attribute** – quality, integral feature of any event.

**Axiology** – value theory.

**Belief** – a psychological guideline for the recognition of facts whose truth is not proven, but is considered to be evident or axiomatic.

**Chaos** - state of the world devoid of structural organisation; amorphous initially with the potential to be reality.

**Civil society** - association of free people, large and small social groups pursuing their own interests, but understanding that their personal life takes place within the coordinate system of public life.

**Civilisation** - local or global level of existence of social communities in the stream of history on the basis of certain values and life strategies; stage of societal culture characterised by reproductive activity and the type of mentality oriented to the achievement of comfort.

**Co-evolution** – united development of a metasystem composed of ‘nature - society - people’ on the basis of the affinity of its elements.

**Conscience** - personal form of moral control joint with emotional experience.

**Culture** - (Latin cultura) cultivation, processing; a specific method of organisation and development of human life activity, presented in the process and products of labour, in the system of social norms and institutions, in material and spiritual values; in the whole set of relationships of people with nature, with one another and with themselves; self-revelation of human essential forces aimed at the universal development of the world through material and symbolic forms.

**Deviant behaviour** - actions that come into conflict with the normative base of society.

**Environment** - world of natural and socio-cultural content ensuring a person's life activity.

**Fairness** - formal equality of all participants of social relationships concerning the distribution of common good, proportionate to their identity; equality of people's rights to exercise their life projects, correspondence between act and recompense, merits and their recognition.

**Freedom** – execution of man's will, his ability to act in accordance with his interests and goals.

**Globalisation** - whole set of processes of world economic, political and socio-cultural integration.

**Harmony** - a state of optimal order of world phenomena, their proportionality and consent.

**Human needs** - internal activator of human activity, the condition of man's life activity at the level of an organism, person and individuality to which the will to live, the will to have power over circumstances and the will to have power over oneself correspond.

**Human rights** - recognised and guaranteed ability to perform certain actions of one's own free will and for personal benefit, to make demands of other persons or social institutions, as well as to strive for the protection of one's interests.

**Idea** - prototype of the world's objective reality, its primary reality, the form of thinking, the synonym of notion.

**Ideology** - system of views, ideas, beliefs and aims expressing the interests of different social groups and communities.

**Industrial society** - stage of social development which is characterised by

industrial manufacture oriented to the mass production of consumer goods to market.

**Information society** - stage in human development where information and knowledge become the main product of manufacture.

**Integrativity** - from the epistemological point of view acts as a result of the generalising function of the notion of integrity related to the learnt features of objects with complex organisation.

**Intentionality** - basic nature of consciousness in general which is not only an emotional experience, but one having sense.

**Interest** - form of expression and execution of needs.

**Logo** - reasonable word, thought, 'world's intellect'.

**Man** – human being related to other forms of life, but notable for predisposition to cognition and self-knowledge, to the transformation of the world and of himself, suffering from dissatisfaction, envy and jealousy.

**Man's essential forces** - whole set of will, intellect and feelings of man and his memory.

**Mass culture** - a kind of culture, needed by the 'average' stratum of the population in society.

**Meaning of life** – value worldview reference point of human existence.

**Mode of life** - conception characterising the series of single-order acts of man in his attitude to the world.

**Mode of life** - conception that characterises the special features of everyday human existence.

**Modus** - form of manifestation of attributiveness of being in the world; the mode of existence, the type and nature of existence.

**Morality** - form of social consciousness which regulates the proper behaviour of people orienting to duty; guaranteed by public opinion.

**Morality** - peculiar form of moral manifestation orientated to conscience, defining the customs, behaviour and spiritual qualities of people; morals and ethics are related as an attribute and the modus of its manifestation.

**Myth** - a necessary category of thought and life in its social formation; the cradle of mankind and the eternal companion of man.

**Mythical spirituality** - born under the transition from a biological population

of forerunners of the human community, manifested as a product of the protoculture of a particular populated universe, as a factor of societal arrangement, which found expression in the form of totem, taboo, the Pantheon, the culture of fear.

**Mythology** - the doctrine of myth.

**Noosferno-integrative paradigm** - the current state of the secular type of spirituality that focuses on the principles of human harmony, rational regulation of all global processes and a measure of responsibility of man for life on Earth.

**Noosphere** - the highest stage of biosphere evolution; the sphere of interaction in the metasystem 'nature - society - man', within which anthropogenic, reasonable activity acts as a determining factor of the development of being in the world.

**Noospheric spirituality** - the functional unity of mythical, religious and secular spirituality as a basic foundation of the formation of a contemporary man's worldview.

**Norm** - pattern of behaviour; regulation of correlation and interaction in the 'man - world' system.

**Objective reality** – initial characteristic, making it possible to say that the world is and exists independently of human will and consciousness.

**Paradigm** - system of notions that expresses the essential features of reality.

**Personality** - a man with a stable system of socially important features of a specific social formation, typical type of the representative of the given society included in the system of social relationships.

**Populated universe** - populated space; unity, relationship and interaction of natural conditions and human factor, ensuring dialogue between nature and man.

**Post-modern** - state of society which exhausted the potential of the Art Nouveau epoch and is in search for new forms of identity. Post-modern is characterised by a pluralism of life forms, lack of a united meaning, a centre of culture, summarising and legitimising instances.

**Postmodernism** - (French postmodernisme) - general name of the concepts pretending to the explanation of the essence and values of contemporary culture. Its main notions are 'the world as chaos', 'the world as text', intertextuality, deconstruction, the 'failure of communication' and 'metanarration'.

**Praxeology** (Greek praxis - action) - philosophical conception of activity currently having the status of programme and conceptual project. Praxeology

studies the reciprocal actions of individuals, as well as those of an individual and people in the production process.

**Pseudo-spirituality** - the highest degree of spiritual impoverishment, covering itself with spirituality. Its manifestations are not evident at all for many people.

**Purpose of life** - the desired state of life.

**Religion** - a certain historical type of worldview and corresponding behaviour defined by the belief in the existence of God and Divine Providence.

**Religious spirituality** - implementation of the idea showing that along with the objectively existing world there is also the ideal world of God and the Absolute Spirit. Humanity saw signs of divine presence on Earth and formed its own religious experience, incomparable with anything at the time, which is a guiding star of man in his life. The idea of God as the embodiment of Good, Beauty and Truth is specified through religious spirituality.

**Secular spirituality** - a reference point for the search for the meaning of life which demonstrates the ability to edit the image of man's life, the style of his behaviour and even his attitude to death. Secular spirituality manifests itself as a direction of moral consciousness to the highest values, dominant in people's lives: life, freedom, equality, solidarity and justice. It announced itself as a factor of the formation of the human inner world, providing the socialisation of a person and society.

**Simulacrum** - (French simulacre from the Latin simulacrum - image, likeness) - a term reconsidered by Jean Baudrillard. Previously it had been introduced by Lucretius, Epicurus. He explained simulacra as a result of the simulation process: 'replacement of reality by signs', a kind of shadow of actual reality.

**Society** - structurally organised level of being in the world which has its own particular way of being, its own form of manifestation and its own form of realisation; historically formed joint life activity of people in the system of social coordinates.

**Solidarity** - community of people's interests and goals oriented to coordination in actions and joint responsibility for their results.

**Soul** - inner world of man, the state of his essential forces demonstrating the will to have power over himself.

**Spirit** - pneuma (Greek), 'spiritus' (Latin) – means 'moving air', 'waft',

‘breath’ (as life carrier); non-material source, substance of human essential forces and their manifestation through spirituality.

**Spiritual impoverishment** – lack of moral ideals, spiritual values or neglect of them.

**Spiritual life of society** - whole set of forms of social consciousness and its institutions, of specific social relationships and specific intellectual activity (behaviour) of people providing social being and social consciousness.

**Spiritual world of man** - an ideal world of something due (desired) created by man, which exists at the same time as the actual world of objective reality.

**Spirituality** - embodied form of the human inner world, the result of the manifestation of man’s will to have power over himself, which makes it possible to look at the world differently, to feel it in a different way, to take an active part in its constructive transformation orienting to the provision of goods, keeping conscience and honour, a feeling of solidarity and justice; a form of spirit manifestation, its modus.

**Technogenic civilisation** - special type of changes providing a significant acceleration of social development.

**Tendency** – state of mind; forming circumstances of the development of any phenomenon.

**Tradition** - cultural space of the production of the human qualities in man, built on the basis of key values, meanings and purposes of one human community or another and passed on from one generation to another as the strategy of survival for an individual and generation.

**Traditional society** - society in which traditions created and passed on from one generation to another without changes are honoured, notable for political and social stability.

**Transcendent** - (flying) going beyond the limits of a possible experiment, going beyond the limits of human consciousness.

**Transcendental** - (stepping over) towers over all categories and generic notions in scholastic philosophy; a priori forms of cognition that define the possibility of any experiment and form empirical knowledge are called transcendental in the philosophy of Immanuel Kant. The transcendental (a priori) is opposed, on the one hand, to the empirical (experimental, a posteriori) which it forms, and on the other

hand to the transcendental – going beyond any experiment.

**Transitive society** - society in the stage of transition from one qualitative state to another.

**Transitivity** – change from one state to another

**Type** - sample, concise and brief presentation of thoughts.

**Value** - that which is recognised; personality and socio-cultural significance of an object.

**Value reference** - a kind of axis of consciousness that ensures stability of man in his relations with the world.

**Values** - culturally conditioned certainties of things, phenomena and processes reflecting their importance for humans.

**Victimity** (from the Latin *victima* - victim) - a personal quality, sufficiently steady, that characterises the object description of an individual to become a victim of external circumstances and the activity of the social environment, a kind of personal predisposition to become a victim under conditions of interaction with others and of the impact of those others who, in this respect, turn out to be neutral, ‘not dangerous’ for other individuals.

**Victimology** - the doctrine of victim of crime, providing for a complex study of a victim as the object of any crime.

**Will** – one of the constituents of the human psyche structure, determining the ability to select an activity’s purpose and to mobilise efforts for its implementation

**Wisdom** - mode of the world spiritual development aimed at developing the strategy of survival of man and mankind.

**World outlook** – system of worldview and man’s place in it, of man’s attitude to the world and to himself.

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