

## **GLOBALIZATION AND INTENSIFICATION OF SPIRITUAL VALUES IN RUSSIA IN THE PHILOSOPHICAL ASPECT**

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### **Abstract**

The article discusses the processes of globalization and identification of spirituality in Russia. The essence of the spiritual personality as a carrier of the emotional and sensual beginnings, based on the values of goodness, truth and beauty of a person, is substantiated. It is proved that there are correlative links between the spiritual state of Russian society and the views of individuals.

Special attention is paid to the exacerbation of the social problems of modern Russian society, which, in turn, confirms the need for the revival of spiritual values for the further development of the spiritual man. It is shown that the targeted formation of the intellectual, moral, aesthetic beginnings of the individual, we believe, will help stabilize the spiritual life of society and to some extent contribute to the success of future reforms.

In our opinion, an understanding of the problem of spirituality on the basis of philosophical methodology will help outline strategic directions and concrete ways of educating the spiritual person in Russian society, which today needs a strong, active and purposeful personality.

**Keywords:** State, church, spirituality, worldview, priest.

### **I. INTRODUCTION**

In the era of globalization and activation of human activity, when humanity is faced with global problems that threaten the existence of not only civilization, but also the entire biosphere of our planet, the category of global problems includes not only environmental problems, but also the concept of spirituality, according to which you can live in a harmonious world without wars and horrors, because of this, the problem of human spirituality comes to the fore.

The current state of society is characterized by increasing phenomena of lack of spirituality, which is based

on the hypertrophy of personal qualities such as cruelty, intolerance, indifference, greed, etc. the need for a comprehensive analysis of the spirituality of modern man, taking into account its inconsistency is due primarily to changes in the value orientation of the individual.

The relevance of the problem is due to the fact that on the basis of his research it becomes possible to determine the conditions and ways to overcome the spiritual alienation of a person, which are becoming more tangible.

It should be noted that the problem of spirituality is paid close attention. However, at present, the "new horizons" of the study of this problem are associated with the consideration of its internal structure and contradictions from the standpoint of integrity in the socio-philosophical aspect. In modern Russian philosophy, not enough attention is paid to the structuring, systematization and typology of the components that make up the spirituality of the individual and society. Therefore, it is important to determine the analysis of the contradictions of human spirituality, which affect the process of formation of human spirituality. The question of the concept and approach to the problem of spirituality today is recognized as special, as spirituality is one of the most complex scientific concepts.

## **II. METHODOLOGY**

The General theoretical and methodological basis of the article was the ideas and positions of the works of outstanding thinkers of the past, domestic and foreign philosophers who studied various aspects of understanding the essence, content of spirituality and features of its manifestation and implementation in the life of the individual and society.

The content of socio-philosophical analysis involves the use of dialectical method, the application of the laws and categories of dialectics, since the topic is interdisciplinary in nature, its study and presentation require a combination of General philosophical and General scientific methods, including comparative, systemic, analytical, synthetic, as well as dialectical principles of historicism, complexity, objectivity, specificity, etc.

## **III. DISCUSSION**

Given the multidimensionality of spirituality, as well as different ideas about its essence, based on historical traditions, type of society, etc. There is an urgent need to analyze the degree of development of the subject in several areas.

### The First Direction

The study of common problems related to spirituality has always been considered by domestic philosophers who have focused their attention on the peculiarities of Russian spirituality. Significant contribution to the development of the problem; The following scientists related to the analysis of the spiritual state of society: S. S. Averintsev, A. S. Akhiezer, I. A. Bokachev, L. P. Bueva, Yu. R. Egorov A. A. Korolkov S.B. Tokarev A.B. Kharseev, Z.M. Khachetsukov B.S. Khomuttsov K.A. Uledov M.S. Kagan, O.A. Mitroshenkov, BB Mezentsev, V.A. Lecturer G. S. Pomerantz, A. G. Spirkin and many others.

### The Second Direction

The spirituality of Russian society was considered as one of the main components of Russian public consciousness, which was studied in detail in the works of the classics of Russian social philosophy: G.Ya. N.Ya. Berdyaev Danilevsky V.V. Zenkovsky I.A. Ilyin, L.P. Karsavina K.N. Leontyev B.S. Soloviev S.L. Frank and many others. The concept of spirituality was used by these authors as a system-forming category.

In this direction, a special place is occupied by the sources of the culture of Ancient Russia, containing data on cultural and historical events, the spiritual traditions of our ancestors.

### Third Direction

Domestic scientists engaged in basic research in the field of traditions of Russian education, the search for its spiritual and moral foundations. Ushinsky, K.P. Pobedonostsev N.I. Pirogov, S.A. Rachinsky, V.V. Zenkovsky and others.

The problem of preserving national educational traditions in the context of the transition to global space and the catch-up modernization of the Russian education system is studied in the works of GS Denisova, L.V. Tarasenko, M. Radovela, Yu.A. Chebotarev and others. A. S. Zaposotsky considers the problems of ignoring the spiritual foundations of national culture in the modern Russian educational system as a threat to national security.

#### Fourth Direction

The study of the spirituality of society in the modern conditions of globalization is associated with the study of its (social) spiritual landmarks. Today, the concept of “universal human values” in their liberal or conservative interpretation was put forward (F. Fukuyama, 3. Brzezinski, G. Kissinger, K. Popper, etc.).

#### Fifth Direction

The researchers of the creation society (collectivist society) support the dignity of the national-spiritual experience, its productivity in solving national problems; they criticize cultural uniformity and values imposed by the West (N. S. Trubetskoy, L. N. Gumilev, A. S. Panarin I, and others), according to which standards of western social life appear.

Thus, the diversity of the works of these scientists allows us to trace the dynamics of the development of spirituality in the history of Russia.

### **IV. RESULTS**

The philosophy of life and existentialism emphasizes our understanding of spirituality as the most important manifestation of human existence and connects spirituality not only and not so much with the ability to abstract abstract thinking, as with the sensory-affective side of human life and existence.

The importance of a person as a carrier of spirituality, regardless of his social significance, regardless of his degree of development or depression, is postulated by the philosophy of life and existentialism, based on the self-image of a person as a person, which, in our opinion, is quite true within personal and psychological values for a particular living inspired person.

Philosophical anthropology draws our attention to the openness of human existence itself, describes the sphere of human spirituality, studying such manifestations of its existence as instincts, emotions, impulses, etc. Expanding the horizons of ontological rootedness of spirituality, this tendency aggravates our attention a wide range of interpersonal problems, where spirituality is synthesized through acts of recognition and knowledge of the “Other”. Philosophical anthropology regards the question of the completeness of spirituality as insoluble, as well as the question of the definition of man himself.

Marxism enriched the idea of spirituality with the most stable and consistent definitions, where the main characteristic of spirituality is the ability to think. Adhering to the line of consistent materialism of E.V. Ilyenkov defined human spirituality as one of the projections of the body, which he considers to be integral.

Freudianism and neofreidizm define human spirituality as a phenomenon that grows out of the relationship of the unconscious, conscious and superconscious; and for the most part, spirituality is unconscious and is synthesized by evolution from fear to conscience.

Postmodernism, having learned from Freudianism, the main approach to spirituality as a manifestation of the unconscious, makes an unsuccessful attempt to escape from pansexuality in a theoretical “pairing from body to spirit”. The combination of intellectual and sensual, intuitive and rational - this philosophical stream returns to the center of moral research, the realization of which occurs only in the process of communication and manifests itself through each language at the textual stage of life.

Russian religious philosophy draws our attention to the depth of the problem of spirituality, pointing out that the foundations of being are spiritual. Opening the moral foundations of human existence as a value, spirituality is defined as the most important human characteristic, the full development of which is the attainment of the absolute fullness of being, is the attainment of the status of the God-man.

On the basis of analytical work, one can give the following, the most capacious definition of spirituality, which is a collection of impressions, ideas and values; objectified spirituality through activity. Human spirituality is represented by us as a subjective-objective formation, not only immanent to human nature, but influencing and experiencing influence from animate and inanimate nature, society and the Other, that is, with them in a synergistic unity; spirituality is a hierarchical entity that goes back to deep moral norms.

The structure of human spirituality is defined by us as a combination of religious and secular components, subdivided into aestheticism, ethics and theorist, constituting secular spirituality; and aesthetics, ethism and dogmatism, which constitute religious spirituality; the interrelation of these components determines a certain social type of spirituality. The increment of spirituality, its qualitative and quantitative development depends on the degree of tension in the relationship of its constituent structures. Depending on the direction of this energy, one or another type of human spirituality is formed, and the higher the value of the negentropy of

one or another type of spirituality, the higher the degree of its stability and integrity.

As the most influencing the formation of the spirituality of the individual, we considered the contradictions of the existential orientation, which, of course, do not exhaust the whole perspective of this process. These are contradictions of soul-body, love of neighbor (mercy), egoism, hope-despair, faith, doubts, freedom-responsibility, communication isolation, pride-humility, sin-repentance, significance or misunderstanding.

## **V. CONCLUSION**

The history of Russia shows that spirituality is a prerequisite for the harmony of the spiritual sphere of society, counteracting the forces of disorder injustice and moral decline.

In order to preserve the spirituality of the society of creation, daily care is necessary for the reproduction and deployment of the potential of its culture. In particular, the fundamental role in the survival of Russian society is played by the revival of a clear conscience, the perfection of the word, mercy, compassion, spiritual love, etc., which have always been an important source of people's spiritual potential.

There is also a Russian economic project that includes historical experience, non-commercial exchange, the norms of Orthodoxy (the harmony of spiritual and secular authorities), and so on.

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