

THE PROBLEM OF IDEAL IN THE SOCIAL AND HUMANITARIAN REFLECTION

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Abstract

The article actualizes the problem of social ideal in its ideological and cultural aspects. The social ideal is presented as an element of the spiritual existence of man and society. In socio-philosophical reflection, the ideal is interpreted as ensuring perfection in relations between people, the highest model of morality. The most suitable way of researching the phenomenon of ideal is in the context of the relationship between ideal and reality.

The authors link the possible way out of from the spiritual crisis and overcoming of the social apathy with the moral revival on the basis of new systems of values and ideals. The importance of spiritual priorities, traditions and continuity in the systems of value orientations and ideals is emphasized. A man cannot live without ideals, but he is free to choose them.

Russian reforms of the late twentieth century and attempts to enter the Western cultural space gave rise to the anthropological consequences of consumer orientation, a crisis of national and personal identity, and changed the model of social behavior of part of Russian society.

Some scientists and politicians offer new models of social ideals. This fact is extremely important for the young generation. The ideal strengthens the personal resource, activates the creative potential. Social ideal reflects mental perfection of social life. It also orients a man in the information space.

The main condition for the functioning of any society is high morality and spirituality. The authors refer to the idea of L.N. Gumilev about passionate impulse, explosion of spiritual energy. This energy activates masses of people for creativity, construction of new religions and scientific theories.

Keywords: Social ideal, spiritual being, values, traditions, identity crisis, creative potential, information space.

1 INTRODUCTION

The depth of the crisis experienced by modern humanity indicates its systemic nature. Of course, an important economic, political shock and transformations that affect human life and society.

However, it appears that the cause is in the spiritual realm, in a spiritual dead end, where humanity started excessive consumption. The spiritual life is well ordered, organized, cognitive and falsely estimated, as is already known, the field. We can successfully distinguish between beautiful and ugly, noble and vile, happiness and grief, love and hatred, compassion, sympathy, tormented by conscience, strive for freedom, etc. Our intelligence and arsenal of tools allow us to know ourselves, but in isolation from the emotional experiences of logic and mathematics, with their exact methods are able to explore only what has quantitative certainty (you can weigh, count). It seems meaningless trying to evaluate, for example, spiritual impulse.

Instructive are the words from the poem book of B. Pasternak "My sister is my life." He writes that mankind may be fraught with deceptive calm and cherish the dream of another life. This peace is filled with untruth. But as soon as the stability of society is disturbed, "light poles hidden moral deposits miraculously pulled out of the ground outside." What can be called the moral vertical of human life is released. It seems that in the most meaningful periods of human history there is an increase in the influence (meaning) of moral norms and moral factor of human behavior. The moral revival of mankind is possible through overcoming social apathy and indifference, spiritual growth and affirmation of moral values and ideals.

E. Toffler compares the state of the spiritual life of modern humanity with the maelstrom that collides opposite perceptions, shakes our spiritual universe and every day brings new quirks, scientific discoveries, religious and social movements (Toffler, 1999).

Actualization of the ideal problems is conditioned by the necessity of reasonable and timely resolution of crisis situations in the conditions of political differences, survival of ethno-cultural formations, intergenerational faults.

2 THE PROBLEM OF IDEAL IN THE SOCIAL AND HUMANITARIAN REFLECTION

The problem of social ideal in social and philosophical cognition is built as a normative representation of society in general. Such an arrangement of society, which ensures perfection in relations between people, reflects the highest sample of the moral personality.

In a broad sense, the ideal is a kind of valuable, the best, complete state of the phenomenon, a recognized pattern. From the standpoint of epistemology and scientific sense, the ideal is the truth, in the aesthetic – beautiful, ethical – the most common, versatile, totally moral idea (good, false) Theoretical understanding of the ideal is possible in the context of the decision of the question of the relation of the ideal with the reality.

Plato's ideal exists transcendently to reality and is given to man through the "voice of conscience". Kant's ideal is a priori. I. Kant treats ideal as an essential product of the human mind. The ideal of pure reason it plays an important regulatory role in cognition, directing the mind in search of a systematic unity of all natural laws. The social ideal reflects the ultimate conceivable perfection of social existence.

In the religious interpretation of the social ideal is restricted by "the fallen human existence" – the physical and intellectual weakness, mortality, etc. the very same ideal, commitment to the idea that the purpose of God, expresses the human need to achieve fullness of existence.

In the structure of the personality (according to S. Freud: "I" (consciousness, reason), It (the subconscious) and "beyond I" - the leading idea, the limit of personal significance, the ideal with which the person is bound by faith (Freud, 1989).

According to E. Fromm's theory, the system of ideals is a powerful source of human energy. Man is not free to choose whether or not to have "ideals," but he is free to choose between different ideals: to worship destructive forces or to worship common sense and love (Fromm, 1993).

Faith, as a matter of principle and necessity, is not directly connected with religion, but is built by everyone in accordance with the choice of the ideal.

Intellectuals of different times and nations brought some regularity in the prosperous existence of ethnos, state, Empire, civilization. They called high morality and spirituality the main and necessary condition for the functioning of society. Morality is the fundamental principle of the whole system of human spirituality, at the personal and social levels.

L. N. Gumilev in his theory of ethnogenesis focuses on the fact that in the very early stages of ethnic (or political) process is so-called the passionate impulse, the explosion of moral energy, which generates an incredible activity, the enthusiasm of huge masses of people. This is a special effect ("factor x") encourages people to action: they make trips, conquer nations, create a new religion, and scientific theories. This is the

stage of recovery. However, the "quiet" development of society does not happen. Passionaries collide with each other, the energy "dissipates", and the ethnic group lives "by inertia". Passive people come, seeking to get rid of active, hardworking, harmonious people. And further ethnos loses all creativity (Gumilev, 1982).

In the context of his reasoning, it is possible to explain the facts of the sudden emergence in Central Asia of a powerful Mongolian ethnic group, whose passionary activity gave rise to the Empire of Genghis Khan. Under this scheme could arise and perish The Empire of Alexander the Great, Arab Caliphate. Their heyday coincides with the peak of spiritual and moral state, with a mass patriotic spirit. In the twentieth century, there was an attempt to create a "German state" - an Empire with an ideology, but without «morality". Hitler saved the Germans from the "Chimera-conscience", i.e. from any responsibility for the crimes of the state. It is not surprising that the state existed for only 12 years without a moral foundation.

Philosophers from Heraclitus with his image of Logos, thought about the priority of morality in the spiritual life of mankind, the universal principle of harmony, the law of justice, managing the cycle of fire. Such reflections can be traced up to modern ideas of K. E. Tsiolkovsky on space ethics of extra-terrestrial beings and the theory of V. I. Vernadsky about noosphere.

Technical creativity plays a huge role in the life of modern man-made society. It is certainly connected with the "ideal of technical". This is a specific historical criterion, a normative model, a benchmark assessment, positively perceived by the community. Regulators of technical activity depend on technical creativity. It also determines the methods and goals of mastering technical reality, the choice of methodological and technical programs for the development of society. In the public sphere, the technical ideal promotes the integration of technical specialists into cohesive creative groups and creates advantages in solving the problems of creating new equipment and technologies. Through technical ideals, the results of engineering work are transformed into a broad cultural context, acquire cultural meaning, and technical activity is organically part of the cultural and semantic unity.

It is possible to consider the problem of the evolution of the technical ideal as a basis for the analysis of not only the development of technology, but also the modern technocratic society. N.A. Berdyaev believed that when man creates, he objectifies the value (Berdyaev, 1997).

Interpreting the current everyday life as the context of the formation of a new social ideal, let us pay attention to "informationalism" - a new way of development, the problems of which was introduced into the scientific discourse by M. Castels (Castels,2000). He believes that societies are organized around human processes, structured and historically determined in the relations of production, experience and power. Researchers abandon the term "capitalism", and M. Castels insists on "rejuvenated, information capitalism", which retains its formative features, showing greater rigidity and flexibility at the same time in the means of achieving their goals. The outlines of the new social ideal are already distinguishable, although its concept is not framed about the end. We are not talking about social equality, justice, equalization of cultural differences in the so-called "fourth world", which appeared outside the global Network. This world is confronting a new, "digital" inequality. The achievement of such a social ideal is associated with sophisticated methods. M. G. Delyagin concretizes their description of the mechanisms of information technology dissemination, withdrawal of financial and intellectual resources from the "dead countries"(Delyagin, 2003).

Unfortunately, information technology specialists do not identify these risks, because they ignore the social context of their development (For example, M. McLuhan). The contradiction between the ideal of the information society and the real imbalances in the spread of computer technology should be understood as the emergence of a new kind of inequality.

The ideal of information accessibility is reflected in the Charter of the global information society (Okinawa, 2000), but it is still far from being implemented.

Developments in the field of artificial intelligence and creation of an ideal society on its basis generate interest of philosophers in the socio-anthropological aspects of technical development. The questions about artificial and natural intelligence are discussed. The problem of the relationship between people and machines is also studied.

The development of modern high technologies, including sensory systems can lead to the appearance of "postman". British researchers A. Berry and W. Day present it in the form of a robot in two versions, but intellectually equal to each other: One is friendly (to the person), the other sows evil and treason (Day, 1981).

Probably, it will be a perfect person. But will the human be preserved? Transformation of the socio-cultural essence of man, "cyborgization of modern man" are in the line of development of nano -, bio -, info -,

cognitive technologies, the integration of human and artificial intelligence devices, combining physicality with the machine (Polikarpov, Kureychik, Polikarpova, Kureychik V. V.,2008).

Are there any limits of changing human nature? It is possible to solve this problem realizing and accepting a priority of spirituality over material needs.

Social ideals are especially important for new generations. For young people it is necessary to have an ideal as a mean of survival, a reference point in the information space, a factor of actualization of creative opportunities of the person in the solution of the becoming complicated problems of activity.

It is important to study the social ideal as a factor that enhances the personal resource. Each young person, building a system of optimal interaction with the world and with themselves, is in the global and personal border situations. For successful professional activity it is important to have a clear reference point in the form of a certain system of social ideals and values. They bring stability, organization, rationality in the life of the individual, form a sense of purpose in the implementation of professional duties, and contribute to the protection from negative factors. Ideals help to understand the meaning of life and transform social needs into personal experience and focus on life success. It can be argued that the ideals act as a mechanism of "life navigation", offering traditional ways to solve the most important problems of life.

Knowledge of traditional systems of ideals and values fill the deficit of life experience and wisdom, help to make the right decision in a situation of existential crisis, control and determine the self-esteem of the individual, her creative potential. Through the knowledge of ideals comes the understanding of responsibility for professional actions, the ability to anticipate risks and consequences, to realize dreams and goals, to achieve success in a career.

The aspiration of Russian society in the late XX early XXI century to enter into the Western economic, political and cultural space and become a full member, gave rise to the anthropological consequences of consumer orientation in the public consciousness. Material benefits, " consumerism " came to the fore in the system of social value orientations. But in the Russian Orthodox traditions there has always been a cautious attitude to property.

Of course, the social behavior of some part of Russian society is quite correlated with the Western way of life by external attributes. However, the crisis of national and individual identity is generated, in our opinion, by the introduction of the Western civilizational model "from above". We need new ideals that "work" for the development of man and society in a new social space and time.

At the beginning of the XXI century mankind is concerned with the introduction of new projects of self-improvement. Transformations do not have the expected effect, and the spiritual, ideal aspects of being evolve even more slowly.

In the absence of global changes that facilitate the life of society, there is a tendency of fears, experiences and mistakes. A number of Russian teachers, sociologists, philosophers, managers are working to create a new social ideal. Unfortunately, these initiatives are little supported in society and are not considered to be of primary importance.

We have to admit that the old systems of ideals and values have been destroyed, and the new ones have not yet been built. In this transition state, society is in a state of multiple contradictions, processes of marginalization are going on, and traditional types of social cohesion are lost. Human life is concentrated in micro groups, closes in the family. Reactions to external influences are decreasing, and many social projects focused on ideological meanings and moral integrity are often unrealizable.

Life in the regions, agglomerations, small towns, has a big difference. It is a very specific world (often without a future). Social stratification, unfavorable ecology, unfriendly urban environment, isolation of rural settlements from social infrastructure is identified by researchers as negative factor that prevents the formation of social ideals.

The paradox is that the preservation of fundamental humanitarian ideals and values is a condition for the future of humanity.

3 CONCLUSION

The models of social ideal are the result of project activity of intellectuals and politicians.

Thus, the society of knowledge as an image of the social ideal is described by I. Alekseeva: "the society of knowledge acquires the features of a new social ideal that determines the direction of strategies and

programs of regional, national and international structures» (Alekseeva, 2009).

Together with the images of the social ideal of "the society of knowledge ", "information society" appeared "digital economy" with a claim to the same role.

In European philosophy, the possibility of " being different", i.e. to transcendent, to rise above oneself, is considered to be one of the definitions of freedom.

It is possible to identify the forms, the realization of individual freedom in the modern world on the basis of value-oriented ideals – through patterns and norms of behavior, following which a person changes and assesses his new state as a higher and valuable.

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