

Peculiarities of The Spiritual Life of Society

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ABSTRACT: This article reflects the peculiarities of the spiritual life of society. The article analyzes society as a whole organism. Concepts such as ideology, culture, art, upbringing are explained in a way that is consistent with spiritual life.

KEYWORDS: *society, spirituality, culture, ideology, personality.*

INTRODUCTION

The most important philosophical issues concerning the relationship between the World and Man include the inner spiritual life of man, the basic values that underlie his existence. A person not only cognizes the world as a being, striving to reveal its objective logic, but also evaluates reality, trying to understand the meaning of his own existence, experiencing the world as due and inappropriate, good and harmful, beautiful and ugly, just and unjust, etc.

Human values serve as criteria for the degree of both spiritual development and social progress of mankind. The values that ensure human life include health, a certain level of material security, social relations that ensure the realization of the individual and freedom of choice, family, law, etc.

Values traditionally attributed to the rank of spiritual - aesthetic, moral, religious, legal and general cultural (educational) - are usually considered as parts that make up a single whole, called spiritual culture, which will be the subject of our further analysis.

Since the spiritual life of mankind proceeds and repels all the same from material life, then its structure is in many respects similar: spiritual need, spiritual interest, spiritual activity, spiritual benefits (values) created by this activity, satisfaction of spiritual need, etc. , the presence of spiritual activity and its products necessarily gives rise to a special kind of social relations (aesthetic, religious, moral, etc.).

MAIN PART

However, the external similarity of the organization of the material and spiritual sides of a person's life should not obscure the fundamental differences existing between them. For example, our spiritual needs, unlike material ones, are not set biologically, are not given (at least basically) to a person from birth. This does not at all deprive them of objectivity, only this objectivity of a different kind is purely social. The individual's need to master the sign-symbolic world of culture is for him the character of an objective necessity - otherwise you will not become a human being. Only this

need does not arise “by itself,” in a natural way. It must be formed and developed by the social environment of the individual in the long process of his upbringing and education.

As for the spiritual values themselves, around which the relations of people in the spiritual sphere are formed, this term usually indicates the socio-cultural significance of various spiritual formations (ideas, norms, images, dogmas, etc.). Moreover, in the value concepts of people it is indispensable; there is a certain prescriptive-evaluative element.

Spiritual values (scientific, aesthetic, religious) express the social nature of the person himself, as well as the conditions of his being. This is a peculiar form of reflection by public consciousness of the objective trends in the development of society. In terms of the beautiful and the ugly, good and evil, justice, truth, etc., humanity expresses its attitude to existing reality and opposes it with a certain ideal state of society, which must be established. Any ideal is always, as it were, “lifted” above reality, contains a goal, desire, hope, in general, something that is due, and not existing. This is what gives him the appearance of an ideal entity, seemingly completely independent of anything.

Spiritual production is usually understood as the production of consciousness in a special social form, carried out by specialized groups of people professionally engaged in skilled mental labor. Spiritual production results in at least three “products”:

- * ideas, theories, images, spiritual values;
- * spiritual social ties of individuals;
- * man himself, since he, among other things, is a spiritual being.

Structurally, spiritual production is divided into three main types of mastering reality: scientific, aesthetic, and religious.

What is the specificity of spiritual production, its difference from material production? First of all, in the fact that its final product is ideal formations with a number of remarkable properties. And, perhaps, the most important of them is the general nature of their consumption. There is no such spiritual value that would not ideally be the property of everyone! Still, you cannot feed a thousand people with the five loaves of bread, which are spoken of in the Gospel, and with five ideas or masterpieces of art, material goods can be limited. The more people apply for them, the less each one has. With spiritual goods, everything is different - they do not decrease from consumption, and even vice versa: the more people master spiritual values, the greater the likelihood of their increment.

In other words, spiritual activity is valuable in itself; it has significance, often irrespective of the result. This almost never occurs in material production. Material production for the sake of production itself, a plan for a plan, of course, is absurdity. But art for art is not at all such stupidity as it might seem at first: glance. This kind of self-sufficiency phenomenon of activity is not so rare: various games, collecting, sports, love, finally. Of course, the relative self-sufficiency of such an activity does not negate its result.

The spiritual life of man and humanity is a phenomenon that, like culture, distinguishes their existence from a purely natural one and gives it a social character. Through spirituality comes awareness of the surrounding world, the development of a deeper and more subtle attitude towards it. Through spirituality there is a process of a person's cognition of himself, his destiny and life meaning.

The history of mankind has shown the inconsistency of the human spirit, its ups and downs, losses and gains, tragedy and enormous potential.

Spirituality today is a condition, factor and subtle instrument for solving the problem of human survival, its reliable life support, sustainable development of society and personality. How a person uses the potential of spirituality depends on his present and future.

Spirituality is a complex concept. It was used primarily in religion, religious and idealistically oriented philosophy. Here it appeared in the form of an independent spiritual substance, to which the function of creation and determination of the fate of the world and man belongs.

In other philosophical traditions, it is not so used and has not found its place both in the sphere of concepts and in the sphere of the socio-cultural being of a person. In studies of mental conscious activity, this concept is practically not used due to its “non-operationality”.

At the same time, the concept of spirituality is widely used in the concepts of “spiritual rebirth”, in studies of “spiritual production”, “spiritual culture”, etc. However, its definition is still controversial.

In the cultural and anthropological context, the concept of spirituality is used when characterizing the inner, subjective world of a person as the “spiritual world of a person”. But what is included in this “world”? What are the criteria for determining its presence, and even more so development?

Obviously, the concept of spirituality is not limited to reason, rationality, culture of thinking, level and quality of knowledge. Spirituality is not formed solely through education. Of course, outside of the listed spirituality there is not and cannot be, however, one-sided rationalism, especially of a positivist-scientistic sense, is insufficient to define spirituality. The sphere of spirituality is broader in scope and richer in content than that which relates exclusively to rationality.

Equally, spirituality cannot be defined as a culture of experiences and sensual-volitional assimilation of the world by a person, although outside of this spirituality as a quality of a person and a characteristic of his culture also does not exist.

The concept of spirituality is undoubtedly necessary to determine the utilitarian-pragmatic values that motivate the behavior and inner life of a person. However, it is even more important in identifying those values on the basis of which life-meaning problems are solved, which are usually expressed for each person in the system of “eternal questions” of his being. The complexity of their solution lies in the fact that, although they have a common human basis, every time in a specific historical time and space, each person discovers and resolves them anew for himself and at the same time in his own way. On this path, the spiritual ascent of the individual is carried out, the acquisition of spiritual culture and maturity.

Thus, the main thing here is not the accumulation of various knowledge, but their meaning and purpose. Spirituality is the acquisition of meaning. Spirituality is evidence of a certain hierarchy of values, goals and meanings; it concentrates problems related to the highest level of human assimilation of the world. Spiritual mastery is an ascent along the path of gaining “truth, goodness and beauty” and other higher values. On this path, the creative abilities of a person are determined not only to think and act in a utilitarian way, but also to correlate their actions with something “impersonal” that makes up the “human world”.

The imbalance in knowledge about the world around us and about oneself makes the process of forming a person as a spiritual being, possessing the ability to create according to the laws of truth, goodness and beauty, to be inconsistent. In this context, spirituality is an integrative quality related to the sphere of life-meaning values that determine the content, quality and direction of human existence and the “human image” in each individual.

The problem of spirituality is not only the definition of the highest level of mastery by a person of his world, his attitude to it - nature, society, other people, to himself. This is the problem of a person going beyond the framework of a narrowly empirical being, overcoming himself "yesterday" in the process of renewal and ascent to his ideals, values and their realization in his life path. Therefore, this is the problem of "life creation". The inner basis for self-determination of a person is "conscience" - a category of morality. Morality, on the other hand, is the determinant of the spiritual culture of a person, which sets the measure and quality of a person's freedom of self-realization.

Thus, spiritual life is an important side of the being and development of man and society, in the content of which a truly human essence is manifested.

The spiritual life of society is an area of being, in which objective, supra-individual reality is given not in the form of external objectivity opposing a person, but as an ideal reality, a set of life-meaning values present in himself and determining the content, quality and direction of social and individual being.

Genetically, the spiritual side of a person's existence arises on the basis of his practical activity as a special form of reflection of the objective world, as a means of orientation in the world and interaction with it. As well as subject-practical, spiritual activity in general follows the laws of this world. Of course, we are not talking about the complete identity of the material and the ideal. The essence lies in their fundamental unity, the coincidence of the main, "key" points. At the same time, the ideal-spiritual world (concepts, images, values) created by a person has fundamental autonomy, and develops according to its own laws. As a result, he can soar very high above material reality. However, the spirit cannot completely break away from its material basis, since ultimately this would mean a loss of orientation of a person and society in the world. The result of this separation for a person is a withdrawal into the world of illusions, mental illness, and for society - its deformation under the influence of myths, utopias, dogmas, social projects.

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