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Concept and Structure of a Phenomenon of Spirituality in Modern Religious Studies

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The social and philosophical understanding of the nature of spirituality which is considered as system of stable relations of the person and society, as a way of the organization and existence of the valuable beginning in the content of universal life is given. Its religious and secular interpretation, methodology and efficiency in knowledge of two types of society are investigated: consumption and creation in the conditions of modern globalization.

Keywords: spirituality, virtual reality, social, secular, religious, orthodox outlook, consumer society, society of creation, globalization.


Research area: philosophy.

Introduction

Contradictory nature of modern social development, its dynamic global activity put forward new tasks in the field of philosophical judgment of the processes happening in mass public consciousness. One of indicators of this movement is revival of interest in the perspective connected with the spirituality phenomenon nature, with its place and a role in system of social being, both secular, and religious. The opposition aggravation between the personality and society, outlined in the first decade of the XXI century, staticizes a problem of intrinsic filling of spirituality as attribute and the mechanism of reproduction of global activity of society.

Despite that the spirituality subject a keynote passes through all history of the Russian philosophical thought, a subject of the scientific research analysis it became, with rare exception, only in the last two decades. This circumstance is caused by the ideological and socio-political reasons (is more exact obstacles). An important role to excitement of interest in this problem updating played it a specified period. Deep transformation of sociocultural space of Russia led to acute world outlook crisis, initiated public need for the person spiritual, splash in appeals to a spirituality subject in general.

Point of view

For us the full is such understanding of spirituality at which there is an interiorization and an eksteriorization of moral values and spiritual elements of culture in a zhiznetvorchestvo of
the personality. The Smysloobrazuyushchyy core of spirituality is its valuable and semantic filling penetrating moral and ethical intellectual (cognitive) and art and esthetic began, reducing them in a uniform axiological point of spiritual life of the person (Katunina, 2005; Shtumpf, 2010).

As priority in structural hierarchy of spirituality it is necessary to recognize the moral and ethical beginning. It acts as the indicator defining fullness of social and individual life as the morals are one of the main mechanisms not only regulation of the relations, but also “spiritualizing” of the person. In the course of finding of knowledge, a choice of living position and ideals, people comprehends and worries not only the personal life experience. Sometimes the meaning of life can be found only when it we don’t realize any more. But experience of the destiny gives dynamic rise to search of new values and knowledge, protects persons from degradation. Therefore the maintenance of spirituality as moral basis not only and not so much individual, how many social life is so significant. It integrates thought, knowledge and experiences with behavior action.

The inclusiveness in the valid, original process of public life forces its participants to choose system of the vital strategy and values aimed at improvement of life. And here spirituality can and has to carry out a role of the valuable and moral vector of subjective and social programs of human activity possessing huge potential for transformation possible in real-life.

In our opinion, the potential condition of spirituality of the person and society in the modern world can be opened, having presented it as the special spiritual virtual (Frankl, 1990; Biryukova, 2011]. The matter is that the term “virtual reality” which arose in a physics subsoil in the philosophical and theoretical plan promptly expands space of the action and there is an element of the categorial device of many sciences (Kuybar, 2006, 2009). The virtual reality is sensually reliable, incorporeal, it is given to the person only in his feelings, this subjective mental experience of the designed, possible world. It is known that objects of virtual reality are perceived by the subject as real-life. But they arise and exist (prove) only in the act and time of interaction of the person with technical means as a way of intersubject communication. Their feature consists that they don’t exist potentially in other particles as physical elements, but are shown only in imagination of the person and carry, like a dream, ephemeral character (Menchikov, 1999). Virtual objects exist only “here” and “now”, carrying out the functions during an interaktion and modification of objects by means of mental immersion to the virtual world. They never appear in entry and final conditions of virtualization.

In this light researches of R. Feynman who by practical consideration in the field of quantum physics comes to a conclusion that process which can arise only owing to temporary violation of conservation laws is called as virtual process are very actual (Feynman, 1978). These words confirm our doubts in possibility (degree) of safety of the human person as integrity. Moreover, it becomes clear that interaction of the person with virtual reality has strong and not harmless impact on mentality, a sociality and an orientation of activity of the modern person.

However it is necessary to recognize that the idea about the virtual nature of spirituality isn’t deprived of the bases. Unalterability of emergence and existence of this phenomenon in the act and time of interaction with the person acts as the starting parcel explaining an admissibility of this assumption. These circumstances set conditions of presence or lack of spirituality in real life. The valid life means the appeal to spiritual intensions, concepts and standards not
as obligation determination, and only as the
duty caused by a set of potential elections and
opportunities. Spirituality it is possible to present
spaces of opportunities which either receive in the
form, or don’t receive realization depending on
concrete and real conditions of life. And here as
decisive factors spiritual and moral character of
the acting personality, a difficult combination of
properties of the person and features of external
conditions of his activity act. Only in the course
of realization of the opportunities spirituality turns
from virtual object into the real-life principle.

In this measurement we find it possible
to define the concept “spirituality” how the
social and philosophical category designating
a certain party of virtual reality which in an
act integrates and generates the sum of social
qualities of the subject: philanthrophy, honesty,
conscientiousness, justice, a pokayannost and
others which in total acted as the tool of concrete
definiteness (potrebny model) in the organization
of public life of people. These properties of the
personality, according to this or that religious
or secular doctrine, as the principles or precepts
are used by social communities as the invariable
norms, rules, a ban and permissions directed on
“designing” of human community (Abramov,
Kosolapov, Kuybar, 2015).

It is necessary to add to the told that the
cultural tradition of the Russian people is defined
by humanistic bases of his outlook. The last mean
philanthrophy, moral, truth, beauty, perfection,
harmony, love, belief, hope as the highest,
immutable bases of life. Spiritual filling of the
designated tradition is connected with potential
possibility of its manifestation in life of each
person and further – society. It confirms the fact
of presence of the humanistic beginning in a
phenomenon spirituality, revealing in variety of
the existing opportunities, values, duties doing
human life of a worthy appreciation (Zinrov,
2006; Homuttskov, 2009; Cozlova, 2012).

The humanistic beginning is defining in
the comparative analysis of secular and religious
interpretation of spirituality. These positions,
having many common features, nevertheless
differ. Their main difference is shown in the
purposes pursued by them, tasks, the mechanism
and tools of creation of the humanitarian circle of
the subject and, further, society.

The secular position adheres to the point
of view of “harmonious development of the
person”. It is directed on uniform maturing of
all forces and abilities of the person in process
of his formation and education. The intellectual
beginning and democratic principles in
this case belong to basic values: freedom,
ethical standards, advantage, benefit, culture,
independent thinking. The purpose of a secular
position is creation of the general humanitarian
environment of human community. Spirituality
in this case acts as the tool of a humanization
of the subject and society. It defines the general
humanistic orientation of development of civil
society. As the mechanism of implementation of
this purpose the legal system governing the civil
relations in the state acts.

Thus, the concept “secular spirituality”
of knowledge is the social and philosophical
category designating a certain order of the
composed social qualities of the person (freedom,
advantage, the benefit, etc.) which it uses as
the instrument of socialization for the purpose
of achievement of personal success which are
clear and also following which is used by other
participants of the social movement, but, isn’t
rigid if weakens action of the principle: “I” at the
expense of another”.

The religious position relies on idea (law) of a
hierarchical structure of all forces of the person –
both biological, and sincere and spiritual, at the
same time coordinated among themselves. In
this regard we will note that the understanding
of a phenomenon of spirituality in Orthodoxy
is unique, and significantly differs as from understanding of spirituality in other religions, and in understanding philosophical. Because spirituality doesn’t exist in an abstract look, and is realized through the concrete carrier – the person, the orthodox divinity at first does the detailed analysis that there is a person, and only then considers problems of spirituality and its value for the person.

**Example**

And the first problem arising thus – than two similar terms used during creation of the person differ from each other: on an image, and on similarity Supreme. At first sight both terms transfer some certain compliance to the original on sense, then two words why are used? Here the Bible text doesn’t give the clear answer.

**Image** – it’s given (at creation) to Adam various abilities distinguishing it from an unreasonable creature and pulling together it good luck (freedom, a rationality, creativity, etc.). The prelate Gregory the Theologian and Saint John of Damascus called in a way soul of the person, introducing the idea that the God’s image makes the nature of soul human.

**Similarity** – the objectives of human existence which is achieved by effort of own will in virtuous life – a bogoupodobleniye.

It isn’t necessary to separate these two concepts from each other since they though have the shades, but are inseparably linked with each other. “Image” reminds mainly of gift by God to the person, “similarity” – of a spiritual and moral duty of the person to store this gift and to promote its pro-shine. Likening to God is possible only on “soil” of an image. Similarity is disclosure of an image.

Besides, the concept of an image gained developments after coming to Jesus Christ’s world since Christ is “an image of God Invisible” (2 Boxes. 4, 4; Stake. 1, 15); “shine of glory and image of its form” (Evr. 1, 3). “the first person Adam became hulk living, and the last Adam is spirit life-giving” (1 Boxes. 15, 45). Christ is a true image of God, and, therefore, the bogoupodobleniye is an acceptance of the Christ’s image, and together with it and spirit of life (spirit life-giving). In communication with Christ of people restores in itself the God’s image dulled by a sin.

Summing up the result of a subject of creation of the person, it should be noted that according to orthodox dogma, the person to be created in the last day creations of the World, and the latest, i.e. is the highest and perfect creation. According to the person has the most difficult structure: the body has a terrestrial origin, and Spirit of life-giving a body, and made his Person, occurs from God. Respectively in the Person are combined, or better to say that in the Person two worlds – the world a terrestrial and inner world unite. And from that how successfully the person realizes this function of association degree of his spirituality, as activities for a spiritualizing of the surrounding terrestrial world, and for enhancement of God’s Spirit in itself, i.e. to strengthening of the personal communication with an inner world depends.

Religious approach sees relationship of the person with different levels of integrity from the point of view of his subordination Supreme. The person is created by it and undoubtedly is only a God’s creation, proportioning all the words, affairs and acts to his will and a favoring. The purpose of this position the general tendency to spiritual coexistence and a unification, achievement of general sanctity seems. The mechanism of implementation of this purpose is the spiritual life of society including and secular level of a social humanization. As the instrument of achievement of religious spirituality the conciliarity meaning integrity
and internal hierarchy of intrinsic forces as separately taken subject, and a unification of all society in aspiration to general (desirable) spiritual integrity acts.

**Conclusion**

In this article authors the concept “Conciliarity” – treat as the social and philosophical category indicating the social mechanism of functioning of religious spirituality as a substantial kernel of world outlook unity of confessional community. The philosophical essence of concept of church conciliarity consists that modern completeness and integrity of spiritual unity of persons in a bogochełovechesky organism of Church have the basis in correlation of each personality directly with Christ. Cathedral unity of individuals thus personally both in the spiritual sources, and in the dynamics. Its source is understanding and alternation by the person of the unique originality in the face of the Absolute and, thus, conducts the individual to perfect completeness personal life, i.e. is ontologic ensuring their perfect spiritual unity [8; Kanapatsky]. Conciliarity as the instrument of religious expression of spirituality many centuries it was used in the Russian cultural tradition, achievements of a spiritual unification of our people. From here it is possible to conclude that the category “religious spirituality” in social and philosophical knowledge indicates the cathedral unity of persons in a bogochełovechesky organism of Church based on idea of local life in God and good luck by means of unconditional trust to canons of the accepted dogma, continuous following to the principle: “I” together with others”.

The told allows to differentiate methodologically in the academic interests ideas of spirituality of society in the conditions of modern globalization. The matter is that they rely on understanding of spirituality as the methodological tool of knowledge and allow to postulate two types of global community: “consumer society”, which natural state – a condition of hostility, rivalries, suppression of interests of the neighbor in interests of personal success by the principle: “I” at the expense of another”; and “society of creation” which naturalness is shown in the form of improvement of the humanitarian relations, compassion, purity of conscience and others by the principle “Ya” together with others”.

**References**


Концепт и структура феномена духовности
в современном религиоведении

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В статье дается социально-философское понимание природы духовности, которая рассматривается как система устойчивых связей человека и общества, как способ организации и существования ценностного начала в содержании общечеловеческого бытия. Исследуются его религиозное и светское толкования, методология и эффективность в познании двух типов общества – потребления и созидания – в условиях современной глобализации.

Ключевые слова: духовность, виртуальная реальность, социальное, светское, религиозное, православное мировоззрение, общество потребления, общество созидания, глобализация.

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