

Spiritual and Moral Personality Development as a Factor Society Safe Existence

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Abstract—The article deals with the problem of increasing threats to the spiritual roots of the individual and society during the globalization. The research methodology is a socio-philosophical analysis of the spiritual and moral development of the individual which serves as a factor of the safe existence of society. The most important strategies for creating and developing a global integration model of social being have been identified. The observations of a safe existence in society, correlated with the achievement of global objectives: survival and life prolongation; preservation and strengthening of health; improving the quality of life. Such concepts as health culture, lifestyle, spiritual and moral qualities, that make it possible to overcome the difficulties of the socio-economic and cultural crisis, are revealed. The setting of significant goals is reduced to the impossibility of achieving them and discouragement in the absence of vital resources. The authors concluded that the structure of social life in the modern era, from the point of view of the society safe existence, have to contain aspects of a healthy lifestyle, maintaining spiritual health and overall vitality, allowing to preserve interest in life and to prolong longevity.

Keywords—*life safety; threats and challenges to spiritual security; healthy lifestyle; spiritual health; public consciousness; moral development; conscious activity*

I. INTRODUCTION

The necessity of a safe existence, defining personal and social boundaries, accepting social norms or abandoning them is built on the foundation of moral benchmarks, among which the preservation of the biological basis of life and the culturological perception of the world are perceived by the natural components of the social which is formed in the family, society and the state. Thus, A.V. Korshunov notes: "... the need for security presupposes a desire to protect against adverse influences from the outside and abrupt internal changes, and this desire applies to all forms of human existence, ranging from protecting oneself and one's family to society as a whole" [1]. On the way of self-

preservation and development, the individual and society are subjected to various tests of a material and moral character. The attempts to overcome the difficulties of such trials characterize the existential nature of personality cognition. But the social and moral upheavals of society are experienced for a long time and difficultly and in many respects influence the final processes of the very way of life of people belonging to the society.

II. THE ESSENCE OF THE SOCIETY SAFE EXISTENCE STRATEGIC TASKS

To study the essence of the strategic objectives of the society safe existence, it is necessary to isolate the components of lifestyle, denoting the optimal conditions for its achievement. Lifestyle combines four components: level, quality, scheme of life and way of life. The lifestyle of a particular individual strongly depends on the environment: climatic conditions, geographical location. Thus, the territory of Russia is located in a temperate climate zone with interseasonal temperature fluctuations up to 20-30 °C. In Serbia, the continental climate prevails in the north with hot summer (average July temperature is about 23–25 °C, maximum – 50 °C) and long cold winters. This creates an additional impact on health, leading to stress on biological adaptation mechanisms and their subsequent depletion. The level of human life determines the degree of satisfaction in the consumption of material, cultural and spiritual goods. The indicator reflects the well-being of the individual and the welfare of society as a whole [2].

Quality of life reflects the qualitative side of meeting the material and cultural needs of people, as well as the subjective assessment of living conditions by a person. It characterizes the economic, political, social factors that determine the person's social position. Indicators of the level and quality of life, complement each other, giving an assessment of the degree of compliance of people's living conditions with their needs and expectations in the

implementation of their work, professional, social abilities [3].

The individual's lifestyle depends on its general cultural development, level of education, spiritual and moral foundations, values and meanings and is formed by the influence of socio-historical conditions, social atmosphere and social values.

Achieving the task of the society safe existence and the safe existence of its different individuals may include various strategies, the most important of which are:

- A security strategy that includes a mechanism of protecting the vital interests of the individual, society and the state.
- The strategy of adherence to certain techniques (rules) of safety as a state in which there is no unacceptable risk associated with causing harm to the life or health of citizens, property, the environment.

Since the safety of life and the actual existence of a person have to include two components: physical integrity and preservation of body health, as well as spiritual health and its development, the society creates conditions for their maintenance and maximum strengthening in the overall development strategy of the society's value orientations.

The threat to spiritual security is seen in the totality of global factors which are potentially dangerous for the person's spiritual sphere, society and the state and is determined through the external world and internal transformational impact on the sociocultural and moral society values.

At the same time, at the present stage, the society is constantly exposed to the risks of restructuring and the danger is both, in fact, in the change of vital foundations, and sluggishness, as the rejection of any changes.

The presence of risks for the spiritual health of society and the individual, mediates the possibility of forming a new direction with a socio-philosophical and culturological background [4]. To preserve the spiritual security of society, it is necessary to create and develop a global integration model of social being, containing aspects of a healthy lifestyle, maintaining spiritual health and overall vitality in its structure.

The specific of spiritual security has been thoroughly studied by various areas of science from the point of its confessional content. In this respect, the scientific views on the processes of personal development under the influence of religious consciousness; the formation of an altered consciousness under the influence of sectarian organizations; the influence of the state-confessional policy, aimed at improving inter-confessional relations to protect the interests and freedoms of Russian citizens are of great interest.

III. THE SPIRITUAL SAFETY AS A FACTOR OF CULTURE AND SOCIAL PATTERN

It seems that the modern cultural environment is closely connected with religious schools that have a polar effect on

the identity of a particular individual. An attempt to master religious knowledge often contains an existential conflict of the personality, since it does not give it any choice, but is predetermined by the very fact of turning to teaching. At the same time, no religion denies a possible search and does not reject the suffering in his spiritual search. In fact, the temple of God often becomes the last refuge of a lost soul, ensuring the safety of existence and survival in a cruel and unjust world, offering help and sympathy and finding moral means of support for a person who got into a difficult life situation. The ethics of this participation does not imply the submission of documentary evidence of any right to provide assistance: the suffering soul applies personally and receives as much as he or she can accept. Sometimes, this assistance is able to objectify the problem of a specific person and to become a mainstay in his spiritual recovery for the continuation of his life.

Orthodox priests Alexis Baburin and Valentin Zhokhov, in a public address to believers, give such an explanation of the suffering of the body and spirit: "Disease can serve a person's spiritual growth, but only when it becomes a free suffering - a feat in which a sick person agrees to endure suffering consciously in accordance with Divine. Thus, a person discovers the virtue of patience, humility and obedience, which does not remain without reward: first, the Lord, through the prayers of the sick and his loved ones, alleviates the suffering of the sick up to the miracle of healing; secondly, the Lord sends a doctor "[5].

Metropolitan Hilarion of Volokolamsk, arguing about the causes and consequences of spiritual illness, said: "...unbelief is a disease, spiritual blindness, and faith is spiritual health" [6]. A full spiritual life leading to knowledge and fellowship with God is unthinkable without the development of spiritual health.

The concept of "spiritual security" is presented by P.N. Bespalenko in the broadest sense as a qualitative characteristic of a society for which the state of spirituality is an important criterion for the functional coherence of the main social institutions, ideology and culture [7].

A.S. Zapesotsky reduces the concept of spiritual security to a system of conditions that allow culture and society to preserve their vital parameters within the established norm [8].

Thus, spiritual security acts as a link in the chain of indicators of the society spiritual health, since it determines the problematic aspects of socio-cultural and moral development in a specific historical and temporal period.

All social institutions of a society, in which an individual is involved, have a definite impact on his spiritual health, either filling him with new meanings, or spreading panic and confusion in him. The way in which his family, professional, and social life is built depends on the outcome of the general interaction of individuals and society in the formation of stable tendencies to preserve spiritual health.

Spiritual security is based on the cultural and socio-philosophical context, since society is able to reproduce learned and accepted values, traditions and customs adopted

by them through cultural carriers: books, scriptures, music, ethical teachings, national languages, religious dogmas [9]. The loss or destruction of cultural foundations is, at the same time, the loss and destruction of the society spiritual life, its identity and uniqueness in a concrete historical period. Preventing the actual ruin of cultural traditions and relics, preventing the actual destruction of cultural heritage is the task of a global socio-political scale and every person.

Modern society is constantly experiencing a threat of the safety of spiritual health preservation, undergoing political, economic and cultural upheavals due to penetration of its foundations with new directions and trends of world culture, and therefore, it is obliged to mobilize forces and resources to resist such threats and strengthen moral principles for self-preservation [10].

The spirituality reflects the meaning fullness of a person's life, and is opposed to sociality in the extent that sociality is mercenary and soulless.

At the same time, spiritual health is the need and activity quality of a person, which is determined by internal cultural and moral values that appear in the way of life and relationships between people.

The interrelation and interaction of the collective and individual, social and personal, dialectical unity of the socially-typical and individually unique in behavior, communication and thinking manifest itself in the lifestyle of a particular person.

M.Ya. Vilensky and M.M. Borisov accented that "a healthy lifestyle should be recognized by the person as the most rational and optimal in specific conditions, as a vital necessity" [11]. Maintaining a healthy lifestyle, at the same time, depends on the cultural contacts of society and the individual, the historical context and the preservation of the human heritage.

A society can form specific attitudes that are not achievable for a person at a certain stage: such as, for example, the criteria for model beauty. At the same time, maintaining excellent well-being not only does not require unbearable sacrifices from an individual, but directly depends on his mental health, understanding of his own value and resistance to social intolerance. His value orientations will express an external line of behavior aimed at achieving the goal of health promotion. G. Olport, reflecting on mental health, wrote that, unlike an immature personality, a mature personality functions autonomously, its motives are conscious and unique [12].

A. Maslow emphasized that a mentally healthy person is internally independent of the environment, he decides whether to resist the environment, neglect it, or adapt to it [13].

In addition, science identifies four indicators of spiritual health: 1) the existence of life goals and attitudes, defined by existential search for meanings; 2) conscious and variable activities aimed at the realization of goals; 3) achievement of the stated goals; 4) estimation of the achieved result [14].

The indicator of life goals and attitudes reveals the specific motivations of the person, which are necessary to maintain his spiritual health, since they express his subjective needs and are endowed with certain meanings. The needs generated by the individual may be related to meeting daily household needs, or the global goal of acquisition of real estate, and with the assimilation of new knowledge, new experience, and the faith discovering. An existential frustration is formed with the loss of meaning.

IV. SPIRITUAL HEALTH AS AN INDICATOR OF PERSONAL CONSCIOUS ACTIVITY

A healthy lifestyle unites a complex of recreational, educational, spiritual and moral activities that ensure harmonious development, health promotion, and increase the people efficiency. It includes effective educational and labor activities, rational needs and giving up bad habits, rational nutrition and behavior, as well as life creativity, and is the basis of a productive, creative life, a condition of longevity.

The danger exists in the modern world even in peacetime. The individual is influenced and affected, and he is seduced by the novelties of the material world and sexual freedom, is immersed in new circumstances and is tested for resistance to stress. He is motivated to acquisitions and charges, at the same time blaming for an irresponsible attitude towards consequences and an unhealthy lifestyle [15].

Since a person lives in society and the latter largely determines and sets the rhythm of life orientations, no one is free from his attitudes, and even delusions. At the same time, society can form a positive lifestyle of a person, declaring behavioral destructiveness and habits out of the law and beyond moral norms.

In a professional environment, the security issue arises as an indispensable condition for the fulfillment of an employment contract by an employer. The right to rest and food is the inalienable right of the individual. However modern working conditions, often, not only do not support sanitary standards, but in fact undermine the health of the worker, forcing him to work hard on the path to achieving professional success.

The ultimate meaning of any life is caring for the preservation of life. It is also about taking care of the lives of others, in the prevention of early death and the possibility of saving the lives of many people in their short living period. Waiting for the death of a loved one can wake the true picture of life in the soul, not so much testifying to the futility of any efforts, as showing the other how many things one must do before his own demise.

The possibility of experiencing someone else's death, expressing condolences to the family and friends of the deceased opens in the person sacred knowledge of the finiteness of his own being. The finiteness of the life path, the insuperability of death as the final stage of any life allows people to transvalue own moral values adopted in the consciousness: from the irrepressible lust for life to its complete loss. At the same time, the reality of death acts as a motivating constant in reassessing life orientations, carrying

not only "unconditional evil", but also revealing the truths of self-preservation through maintaining a healthy lifestyle and rejection of excessive mental and physical overloads.

An awareness of the meanings of attaining immortality, embodied in faith, as a spiritual and moral guideline of personal development occurs through the perception of death.

Belief in God allows people to overcome sorrows and sufferings, and it becomes easier to endure failures, to find answers to the spiritual needs of one's personality.

At the same time, a rather cold and detached attitude of society towards the existential experiences of the individual will not be an obstacle to comprehending the new reality and creating new meanings. The greatest difficulty in comprehending oneself is precisely the separation of one's personality from the rest of society, the formation of one's own life project. The search for one's own meaning or its change always affects someone's interests and enters the comfort zone of other people who not only approve of ideas and their implementation, but also hinder their implementation, creating visible or invisible barriers, artificial difficulties of overcoming. In such conditions, the individual must be steadfast in his spirit, turning to God for help and relying on his own strength. Do not give up, do not reduce the rhythm of your own life, and recognize the limits of safe existence. Refusal to comply the safety requirements of human existence reduces the spiritual and moral value of a healthy lifestyle.

The indicator of conscious activity aimed at achieving the stated goals is an important evidence of the person's spiritual health, since the refusal to implement them, in a situation where there is no direct and simple way, will remain only a good intention, the reaction of a weak spirit.

The indicator of achievement of the stated goals will determine the level of subjective comfort, enjoyment of success and strengthen the spirit of victory. Problems in achieving the goals, which are in the long term of their expectations, external obstacles that require additional efforts and resources do not affect this indicator, since they arise objectively. However, the lack of success may indicate the wrong goals or resources to achieve them [16].

The estimation of the achieved result is carried out at the final stage. Success in achieving a certain goal could be associated with the presence of additional incentives and required too much cost. For example, the resource of biological health has been exhausted by years of continuous processing and now, instead of happy possession of the achieved goal, the person is forced to restore the damaged health.

V. CONCLUSION

The preservation of physical and mental health is the most important factor on the way to achieve life goals. In the absence of vital resources, setting significant goals is reduced to the impossibility of achieving them and discouragement. In this regard, it is necessary to form a healthy demand and the will to live.

The safety of existence always includes several components:

- safety as the absence of danger;
- safety as a feature of the social system;
- safety in the performance of professional activities;
- safety as a state of security.

In each of them, the person is able to form value reference points, finding for himself significant conditions in their manifestations.

Thus, a healthy lifestyle is a necessary constant of the spiritual and moral being of the individual, allowing people to maintain interest and prolong longevity, changing person's reality and integrating into new social strategies. The spiritual and moral value of a healthy lifestyle is connected with the issues of its meaning, spiritual development of a human personality, and safety of existence. In the face of searching for new meanings, in the period of socio-political landmarks and attitudes transformation, it is necessary to direct efforts towards the self-development of a health culture, spiritual and moral qualities that allow one to overcome the difficulties of the socio-economic and cultural crisis.

The experience of safe existence in society is always aimed at achieving global objectives: survival and life prolongation; maintaining and promoting health; improving the quality of life. The realization of these tasks in practice will allow people to minimize the risks of humanity self-destruction in global world wars and embody humanistic missions of providing assistance and sympathy to the miserable poor and sick, as the highest value of a developed spiritual society.

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