

Spiritual Health of the Nation as a Result of Humanitarian Education

M P Yatsenko^{1,a}, I A Pfanenstil^{1,b}, A A Danchay-ool^{1,c},
M A Boyarskiy^{1,d}, and D V Rakhinskiy^{2,e*}

¹ Siberian Federal University, 79 Svobodny Ave., Krasnoyarsk 660041 Russia

² Krasnoyarsk State Agrarian University, 90 Mira Ave., Krasnoyarsk 660049 Russia

^amikhailyatzenko@yandex.ru, ^bndubrovskaya@sfsu-kras.ru, ^cdayas@inbox.ru,
^dmax_boyarski@mail.ru, ^e*siridar@mail.ru

*Corresponding author

Keywords: spirituality, humanitarian education, social transformations, cognition, axiology

Abstract: The article considers the problem of the spiritual education of the younger generation in the conditions of social transformations. The authors note the need to take into account the characteristics of society and its historical traditions. They show how crucial it is to combine modern approaches to improving the effectiveness of humanitarian education with established pedagogical approaches. Particular attention is paid to the need to use the best ideas of domestic thinkers. The influence of spirituality on the entire system of humanitarian education in Russia is also discussed.

1. Introduction

The relevance of the study of spirituality in the context of humanitarian education is due to several reasons. First, the comprehension of the phenomenon of spirituality always begins at the level of the educational system. It is one of the “eternal” questions that humanity asks itself. Second, in modern society, the problem of the destiny of a person in spiritual activity has acquired particular relevance, which forced to reconsider the traditional ideas about the essence of freedom, the meaning of life, and moral criteria in the highest achievements of culture. Third, spirituality underlies sociocultural diversity, and it is one of the most important factors in the self-organization of society, where the institution plays an important role.

If we proceed from the thesis about the decisive role of education as an institution for the formation of spirituality in our country, we will have to agree that maintaining cultural continuity in spiritual development is hardly possible in relation to an uneducated person. The fact is that education guarantees the reproduction of a person in his wholeness, that is, in accordance with goals formed not only in religious and philosophical theoretical concepts, but also those ideals that are reflected in pedagogical concepts. In this regard, it is important to understand the difference between learning and education, which, unfortunately, is often ignored at the level of public consciousness. Education always reproduces a certain subject of culture in its wholeness. It reflects a person in its ontological completeness, while education reproduces only a specific fragment of cultural heritage.

Therefore, it is the spiritual vector in humanitarian education that contributes to the preservation, reproduction, and development of national culture. Certainty in the spiritual sphere allows us to consider society from the standpoint of improving the entire social structure on the basis of improving relations between people and harmonizing the interaction between nature and society.

2. Materials and Methods

The study of the role of humanitarian education in the formation of spiritual health suggests starting from traditional mental attitudes, which serve as the technological basis of Russian society. It is known that the structure of mentality is formed by the following components: picture of the world, which includes a certain system of ideas about nature, society, and man on the basis of spirituality and the existing value system of a particular society. Spirituality, which is being formed as an ideal in the educational system, is comprehended

by students as the moral principle of the person is improved. This implies the harmonization of communication with the world at all levels of manifestation.

The problem of studying spiritual principles in the educational system also lies in the fact that the horizontal-atomistic tradition of the spiritual ideal, characteristic of Western culture, was based on strict anthropocentrism. It suggests that all spiritual ideals are considered in a horizontal plane, i.e., reduced to an ordinary level. Such approaches lead to a break in the primary ties of a person with God, with the world, because a separate and atomized individual convinced himself that he is the center of the universe [3].

3. Results

The situation was aggravated by the fact that educational institutions were largely affected by changes in the sociocultural situation. This was due to transformations in the sphere of cultural meanings, manifesting itself in spiritual depression, apathy, and insecurity. This state of fatigue of the national spirit fully affected humanitarian education. The fact is that rapid adaptation to a new social system gave rise to a person indifferent to his/her own work, family, national dignity, since he/she was striving for individual success. The result was a loss of creativity, a lack of involvement in the world community, which leads to the loss of the human spirit, from which educational institutions suffered as much as possible.

A significant decline in the status of human spirituality was due to the dominance of the idea of the superiority of the artificial over the natural, so characteristic of Westernist ideology. A spiritual crisis arises at a time when the vector of the subject's external activity grows faster than the organization of the inner world, which leads to numerous manifestations of destructive behavior. For some time, society exists in a situation where it seeks to maintain the integrity of the spiritual world, manifesting itself weakly in the pursuit of freedom, creativity, and the heights of the human spirit. However, the clash of specific people with life realities leads to disappointment and loss of faith. Therefore, the identification of new inspiring ideals is an obvious necessity in modern sociocultural conditions. The current situation leads to the fact that the leading idea of the educational system is the search for the sources of life ideals and leads to the "eternal" theme of spirituality.

One of the leading tasks of the school is to help the younger generation gain a new global sociocultural momentum, and to change the leading vector of development of modern consumer civilization. Spirituality is one of the factors in the determination of sociocultural processes, revealing the fundamental, deep-seated quality of a person. The huge potential of humans is embodied in spirituality. This potential has not been fully claimed until now. Without spirituality, there is no human activity, because even the need for creativity, so natural at a young age, increases as a person and society develop.

Analyzing spirituality through the prism of educational activity, we proceed from the certainty of society in the spiritual sphere of social life, because, in its social being, each society is different from the others based on the basic standards of the naturalness of society. Such standards have significant differences between the consumer society, characteristic of the Western civilization, and the society of creation, in which the Russian person was historically formed. Naturally, these differences are fully manifested at the level of the educational system, because in the consumer society, the following features act as a natural state of hostility and rivalry, natural law. Therefore, the educational system of this society prepares the younger generation in the context of these qualities.

In our society, the educational sphere is able to act as an institution for the formation of spirituality, provided that the educational system operates on the basis of the traditional Russian concept of the unity of education and training. That is why the revival of spirituality in Russian society is closely conditioned by the reform of the national education system, which can achieve the desired result only if the historically established unity of the processes of training and education.

In a society of creation, the function of nurturing sustainable spirituality comes first. This function is implemented in the field of improving public relations, where the opportunity to fully reveal the potential of secular and spiritual authorities to overcome the pressure of entropy appears. In a society of creation, the blocking of trends dangerous for a given society can be carried out according to various vectors of the life of society, where the direction of spirituality in the system of implementing its standards of naturalness plays a priority role. In the presence of relevant subjective factors in the life of society, public practice in objective conditions determines the model of the world that is in demand for a given historical period.

In the educational system, the education of spirituality is impossible without taking into account the fact that in different societies, this process has its own specificity, which is reflected in pedagogical concepts, methodology, and didactic attitudes. If in consumer societies, various degrees of spiritual freedom of society are supported. In a society of creation, the design of perfection is in demand due to the continuous improvement of social relations. The Russian model of the world, in which spirituality acts as the most effective force of anti-entropic processes, occupies a special place in such processes. First of all, this task is assigned to the humanitarian sphere of education, where the leading indicator of the level of spirituality is the creative orientation of human activities for the benefit of society. The solution to such a complex of diverse tasks aimed at implementing a creative vector in society is realized by ensuring at the level of social conditions conducive to the formation of the ability of each representative of society to limit their claims and readiness for self-discipline. Mastering the absolute values of spirituality is acquired by a person in the course of his/her own spiritual experience. Therefore, the adaptation of the content of spirituality to real social reality also plays an essential role in this process.

At the same time, it is worth emphasizing that in the philosophical literature, a single and holistic concept of spirituality, fully reflecting its depth, is still missing. In western countries, society is guided by a certain schematic design, which is based on an axiological scale. Here, a consumer society develops on the basis of such arbitrarily constructed criteria as human rights, freedom of speech, etc. On the basis of which, their arbitrary conclusions about the degree of spirituality of specific societies are imposed. In addition, historical events of different volume and significance can be chosen as the primary principles of identity, which undoubtedly leads to conflicts of different versions of historical memory [1].

At the present stage of rapprochement, such an interpenetration of education systems occurs, which significantly complicates the categorical description of education. The interaction of education systems is manifested in their openness to each other, the ability to influence each other. The development of any education system is due to both internal causes and the external nature of interaction with another education system [2].

A spiritual person is determined by the characteristics of the society to which it belongs and manifests itself to the maximum as a certainty of the integral spiritual personality of this society. This is fully reflected in the specifics of the educational institution where the spirituality of a particular society is brought up. The spirituality of society, which is formed under the influence of specific objective conditions and subjective factors of its life, suggests a person's spirituality adequate to itself. At the same time, the personality, in the totality of its features, determines the formation of a society of an appropriate level of spirituality. Historical practice indicates that during the life-affirmation of a consumer society, favorable conditions were created for the formation and strengthening of spirituality as a characteristic of a free person. In a society of creation, the definiteness of which is set by perfection, fundamentally different personality traits are formed. Therefore, in such societies, the spirituality of the person is fundamentally different from the spirituality of a free person.

It is important to show students in time that spirituality can act as a qualitative characteristic of consciousness, manifested in a certain life position [7] (or as "ability" [4]), revealed in the improvement of social relations that relate to the spiritual sphere. It can be argued that spirituality appears as a determinant that directs the life of a society of creation on the path of self-improvement, as well as the harmonization of relationships between people and relations between nature and society. At the same time, the spirituality of the consumer society manifests itself as a certain determinant, which ensures the viability of society on the basis of a historically established axiological scale, where the material component dominates. The school's task consists precisely in the fact that at an early age, that spirituality is instilled in the child, which determines the standard of naturalness of the corresponding society. For example, in a society of creation, whose vital activity is determined by the level of perfection of social relations, in the humanitarian block of disciplines, examples of mutual assistance, patriotism, collegiality should play a leading role. Naturally, such a standard of spirituality has many manifestations. However, the complex of vital social relations protecting the society, as well as obliging its members to take care of the continuous improvement of ties, is formed on a spiritual basis.

In the modern world, the problem of the formation of a new model of education is particularly relevant. By realizing this problem, the transition to a new type of social development could be ensured by giving it a new impetus. For Russia, such a model should include not only ways to overcome the crisis of the modern social model, but also offer an effective education system based on the best examples of Russian pedagogical

practice, on the one hand, and current information technologies, on the other. The ideas for constructing such a model should be based on positive philosophical ideas about the formation of the future, on the predicted state of society and man, as well as on the knowledge gained through various educational approaches and practices. Only following this way, it becomes possible to achieve a high spirituality of society and, of course, the educational system.

Education is revealed in the unity of upbringing and training, if we follow the essential specificity inherent in the Russian educational tradition, which confirms the conceptual orientation of education, acting as the leading institution of socialization of a young man. Such an approach promotes the reproduction in the society of the type of spirituality that is claimed by a particular society. Therefore, for example, the unity of education and training appears as a standard of naturalness for a society of creation, which follows from the unity of spiritual and secular authorities. In addition, it is essential to emphasize that this vital area of modern social development contributes to the development of creative spirituality due to the actualization of the spiritual experience of domestic teachers. This direction is adequate for the life of our society. The unity of instruction and upbringing is revealed as a training upbringing and upbringing education, and this contributes to the sustainable development of society.

In the modern world, creative spirituality does not extend to the whole society, which is associated with deep social differentiation, as well as with the alienation of the function of transmitting spirituality from the institution of education. This trend indicates the loss of a specific essential characteristic of Russian culture because such distance indicates a serious crisis not only of the domestic educational system but also of the national intelligentsia (as a carrier of the tradition of the unity of education and spirituality). That is why the revival of spirituality is largely associated with the reform of the Russian education system. It can be successful only if the traditional, historically established unity of the processes of education and training based on domestic values would be maintained. Spirituality is formed in accordance with the standards of naturalness inherent in this society and on the basis of a model of the world adequate to society, which is revealed as a certainty of society in the spiritual sphere of public life. As already emphasized, social institutions have a decisive role in the formation of the spirituality of any society. However, not everyone takes into account the fact that the sustainable development and vitality of each society are laid down by the educational system. If the standards of naturalness of a particular society are maintained, then education, acting as a leading social institution, contributes to the reproduction of a particular type of spirituality in society in the first place.

4. Discussion

The complexity and ambiguity of such a complex object as domestic education causes many different, often polar, assessments, which are fully manifested in various concepts. For example, A. A. Korolkov expresses the following important thesis regarding contemporary national education: individual philosophers strive to create their own pedagogy. However, they did not have a real impact on education because it is guided by deep philosophical thoughts, which are expressed in the corresponding essays. Based on this premise, the purpose of education is not to accumulate knowledge, because this is only a prerequisite, but to introduce to the world of the problems of science [5]. We would like to agree with N. N. Moiseev, who believed that the question of how the phenomenon of the spiritual world could arise in the process of evolution is among the most difficult. The development of the spiritual world is a dynamic process with its bifurcation states [6]. We consider more appropriate concepts where the social aspect of spirituality is actualized.

Indeed, the product of teachers' activities is the members of society who are able to carry out the necessary social activities and to establish relationships among themselves that correspond to the norms of social communication [8].

Nevertheless, it is not enough to have an understanding of culture in order to be considered a worthy citizen of one society. But one must be involved in it. In other words, one must become a carrier of a certain culture. However, more and more representatives of our society are beginning to understand that depriving a domestic education of a spiritual component can lead the whole society to perdition by planting a cult of debauchery and violence. Today, we are forced to state that the emasculation of spirituality from the educational sphere led not only to a fall in the intellectual level of the people but also to more dangerous consequences. In particular, these consequences were manifested in sharply increased crime, the breakdown of families, alienation, accompanied by a significant number of young cosmopolitans.

5. Conclusion

Thus, the education system can act as an institution for the formation of spirituality in Russia only if the education system operates on the basis of traditional Russian values, which are manifested in such an important postulate as the concept of the unity of upbringing and education. That is why the revival of spirituality is largely due to the adequate reform of the Russian education system. It can be successful provided that a careful attitude to traditional domestic values that have developed over a long historical period, reflecting the unity of the processes of education and training. In the context of globalization, which levels the sociocultural identity of peoples without reflecting the spiritual needs of a person, the revival of spirituality at the level of the educational system is becoming more and more in demand.

References

- [1] Kudashov, V. I., Chernykh, S. I., Yatsenko, M. P., Grigoreva, L. I., Pfanshtil, I. A., & Rakhinsky, D. V. (2017). Historical reflection in the educational process: an axiological approach. *Analele Universitatii din Craiova - Seria Istorie*, 22(1), 139-147.
- [2] Pfanshtil, I. A., Yatsenko, M. P., Kudashov, V. I., Mongush, A. L., & Rakhinsky, D. V. (2019). Multiculturalism and educational practice: problems of sociocultural identity preservation. In D. Bataev, (Ed.), *Proceedings from SCTCGM 2018: Social and Cultural Transformations in the Context of Modern Globalism* (pp. 1493-1502).
- [3] Artamonova, E. I. (2008). Competency-based approach in the formation of the personality of a professional teacher. *Teacher Education and Science*, 10, 4-9.
- [4] Burbulis, G. E., & Kemerov, V. E. (1986). *Spirituality and rationality*. Moscow, Russia: Znaniye.
- [5] Korolkov, A. A. (2006). *The spiritual meaning of Russian culture*. Saint-Petersburg, Russia: Herzen State Pedagogical University.
- [6] Moiseev, N. N. (2001). *Universum. Information. Society*. Moscow, Russia: Ustoychivyy mir.
- [7] Fedotova, V. G. (1987). Spirituality as a factor of adjustment. *Philosophy Issues*, 3, 11-28.
- [8] Shchedrovitsky, G. P. (1968). *Pedagogical research system*. Retrieved from <https://gtmarket.ru/laboratory/basis/6738>.