

Systems' crisis of the present and goals of spiritualization of strategy development of the modern world

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Abstract

The aim of this article is to pay attention on the problems of dissociation of human community today, which leads to global opposition and, finally, to civilization self-destruction, and also on possibilities of traditional cultures and religions and moral maxims, in processes of cardinal updating of strategy of world development. The mankind has appeared in very difficult situation. It is split on camp, the unions, blocks, spheres of interests etc. the Unity of mankind is lost. At the same time, globalism of problems rising before mankind, increase of present threats, for the adequate answer on them unity of human community is needed, change of strategy of world development is needed, humanization of the international relations, increase of morality in various spheres and spiritualization of activity of the person. The modern world has entered into global and system crisis. The mankind is not capable to develop further without essential transformation of paradigms of own development. Orientation to material welfare, a high standard of living - as world outlook installation dominating today- it is necessary to add, with cultural wealth which are capable to spiritualize various spheres of person's life. Realization of this purpose meets with big difficulties as cultural wealth is poorly perceived modern secular by the world. Nevertheless, complexity of situation moves mankind to gradual comprehension of necessity of realization of this problem.

Keywords: human community, civilization self-destruction, unity of mankind, humanization, international relations.

Resumen.

El objetivo de este artículo es prestar atención a los problemas de disociación de la comunidad humana hoy día, disociación que lleva a la oposición global y, en última instancia, a la autodestrucción de la civilización, y también estudiar las posibilidades de culturas tradicionales, religiones y máximas morales en procesos de actualización cardinal de la estrategia de desarrollo mundial. La humanidad ha llegado a una situación muy difícil. Está dividida, en uniones, bloques, esferas de interés, etc. La Unidad de la humanidad está perdida. Al mismo tiempo, se globalizan los problemas a los que se enfrenta la humanidad, aumentan las amenazas presentes, y para responder a ellas son necesarios la unidad de la comunidad humana, un cambio de estrategia en el desarrollo mundial, la humanización de las relaciones internacionales, un aumento de la moralidad en varios ámbitos y la espiritualización de la actividad del individuo. El mundo moderno ha entrado en una crisis global y sistémica. La humanidad no es capaz de desarrollarse más sin una transformación esencial

de paradigmas de autodesarrollo. A la orientación a la comodidad material, a un nivel de vida alto es necesario añadir una riqueza cultural que permita espiritualizar varias esferas de la vida de un individuo. A este propósito se oponen dificultades importantes ya que la riqueza cultural no goza de mucha aceptación en el mundo moderno. Aún así, la complejidad de la situación lleva a la humanidad a una comprensión gradual de la necesidad de ser conscientes de este problema.

Palabras clave: comunidad humana, autodestrucción de la comunidad humana, unidad de la humanidad, humanización, relaciones internacionales.

The aim of this article is to pay attention to the problems of dissociation of human community today, which leads to global opposition and, finally, to civilization self-destruction, and also on possibilities of philosophy and traditional cultures as the world outlook basis of processes of mankind's association on bases of universal values and the regenerated humanism.

Already enough long time mankind ordeal crisis of the development. The beginning of this crisis can be carried to the beginning of XX-th century. This crisis has global character though outwardly it acts as a turn of economic and political crisis, with special force shown in second half of expired century and, especially, nowadays. A principal cause of global crisis was refusal of mankind from a spiritual life, data of all variety of life of the person to consumption of using material benefits in the increasing scale. The history of last two centuries is history of mankind's falling, down falling to rather primitive levels of existence - only in material layer. So-called progress of mankind in which course the person has concentrated all forces to technological development of civilization, becomes, as now it is obvious, not a progress, but more likely, recourse, loss of spirituality, morals, and as consequence loss sense of life.

This process is truly enough displayed in history of philosophy of this two last centuries. Hegel's philosophy became top of a positive reflexion over life. Ironically, this top has found the form of abstract system of life display in thinking. The life as that is, remained out of Hegel systems, on this place has been set up the logic scheme, projection of it became the life. After Hegel there was no any system of philosophy which so full-scale would display our life. Since Kierkegaard's time all philosophy became philosophy of negation which Schopenhauer has erected in a philosophy ideal. Far it is not casual, at this particular time East philosophy became so popular, and, especially, its extreme forms as negations of a life, an occultism and mysticism. Despite refinement of east philosophical and religious systems, it is necessary to recognize, that the East has not generated system which could become "guide" for life.

These systems, more likely are - guides of dying. Imaginary heights of the Buddhism or even Daoism are not capable to learn how to live the person. It is possible to see high tragic element of our life, pleasure of despair, contempt to the life, set all one's hopes in non-

existence and expectation from nirvana. The European XIX - the beginnings of the XX-th centuries has grasped this philosophy as it adequately displayed its pessimistic outlook. So there is nothing surprising that since this moment the person in general has ceased to require philosophical interpretation of life. To address to philosophy in attempts to justify senselessness of existence it is excessive, when all life a real life is deprived sense. From this situation mankind needs to draw a conclusion that out of spirituality it is impossible to find sense of life, but it has been made easier and absolutely incorrect conclusion about senselessness of human life in general.

All of us still in any way will not understand, that exactly refusal from the spiritual beginning in a real practical life has led to that grievous condition in which the mankind is now - to a condition of a hopelessness and attempts to give at least some sense to human existence. All philosophy of a modernist style and a postmodern is aimed at sense giving to fragmentary human existence. But it is more and more obvious, that the philosophy of a modern epoch only fixes a fragmentariness and struggling human existence, and it cannot give sense, as it fairly displays loss of most this sense.

When the meaning of the life is not present, all the ways long lives are equally good, for any of them not above another – they are all the same senseless. It is dominating today, and very dangerous outlook. Dangerous because justifies any way of human life. Including, and the most inhuman, denying the person, explaining to him, that there is no sense in his life, that it is necessary to live as it will turn out, only in riches, reaching a high lath of material content, «not to be worse than others» - after all as advertising sad «you worthy of it».

What thus to be surprised, that any person - the competitor to another, that all are in struggle with each other, that «the lost cries», that it is literally in all societies rupture incomes and security level accrues, that the West has monstrously come off on quality of life from the East, that the Islamic world «represents threat» to the western values, that human rights enter contradictions from it, the person, aspiration to live, at least minimum, on conscience and with dignity? There is no need to surprise to all this – all of it is result of loss of unity spiritual and material in the person, in a society, in a civilization.

Whether we exaggerated the level of general opposition, whether «we condense a paints», whether we dramatize a situation? No, on the contrary, we do not transfer all tragic element of a situation. If all goes, as goes, so «the war of all with all» will lead to disintegration of civilized a generality of mankind and to general crash that becomes natural result of available processes and tendencies.

Really, «the private general contract» about uniform civilized project or about several projects of development of mankind is destroyed today. We have not simply set of various cultures, not only some forms of development of various civilizations, but we have the obvious conflict between projects of the further development of mankind. And our inattention to the designated problems has led to that this conflict has come so far that

today even it is difficult to imagine, what is positive exit from the developed situation. Let's address to concrete forms of this general opposition.

In economic sphere concentration of the capital in transnational corporations is observed, investment funds and banks which, despite the transnationality, have headquarters with national "residence permit". Real manufacture for the majority of the countries became unprofitable. Economic development has changed by financial gamble. Wars for natural resources became practically barefaced. Possibilities of the separate countries and even continents to functioning in these conditions are very different. Trading imbalance between the countries and regional associations are huge. Public debts of many countries come nearer to volumes of their internal total products.

All it would be good, if the world go to a uniform world financial system, in which each country will have it comprehensible place. But all noted leads to monstrous growth of intensity in world economic system and to permanent financial and economic crisis.

In world political system the situation is even worse. The international relations never differentiated by humanism, but today they became absolutely immoral. It is hard to analysts to define the basic subjects of world politics: earlier the states defending the national interests, today among the basic players on international scene three-four largest powers, transnational corporations, the world financial institutions, regional associations, and secret forces.

There is no overall picture; movements of the states look convulsive, national interests are greased, tendencies of development of world political system are differently directed. The western civilization, losing the control over processes on a world scene, provokes the Islamic world to the destructive actions contradicting interests of the most Islamic world. Collisions of the western and Islamic civilizations are not present, and will not be, but pressure between them is present with evidence. The Islamic world has not shown any actually Islamic successful modernized project (in such countries as Malaysia successful economic reforms have not Islamic character). The West should invent all new and new forms of indirect operation of "the third world", for deduction of the level reached by the western countries and quality of a life. In relations between the states practice of double and threefold standards dominates.

The international law is changed by the right of the strongest one. National interests of the states and regional associations quite often enter contradictions and these contradictions do not find conciliatory proposals. Even within the limits of the OSCE the balance of national interests of the state-participants of OSCE and the general safety is not possible to find in a zone of responsibility of OSCE. The volume of challenges and present threats accrues. The state of affairs in world policy sphere, and the analysis of tendencies allow drawing a conclusion that the situation will worsen only.

In cultural sphere there are two dominating trends. The first - globalization unifies national cultures, reducing them to a common denominator - mass pop culture. The second,

quiet aggressive reaction of national cultures to pressure of globalization, in attempts to keep national and cultural identity. As consequence of the second trend - short circuit of national cultures in state borders that conducts to pauperization of a world cultural landscape. The general level of culture in the world falls, the young generation separates from a cultural heritage, and designs protest youth subcultures.

In spiritual area there are destructive processes. And destruction of spiritual sphere goes with acceleration. The Christianity is superseded on periphery of the state and public life of overwhelming majority former Christian countries. Islam in the Muslim countries is more and more politicized, and in the European irritates indigenous population. In the Western world Islam phobia moods are very strong. New religious movements though in set arise, but less religious in essence, and cannot generate new form of religiousness.

Religiousness level worldwide promptly falls, the belief turns in marginality, the sin dominates (the European members of parliament have expressed obvious bewilderment and confusion when the Patriarch of Moscow and All Russia Alex II in October, 2007 in Parliamentary Assembly of the Council of Europe has reminded obvious Christian truths about which has at all forgotten the ostensible-Christian world).

France, Belgium, the Netherlands in 2010, and also Italy, Spain and other countries of "Old World" forbid carrying of Islamic symbols in public places. Switzerland on a referendum of 2009 has supported an interdiction of minarets, the European court under human rights has forbidden the crucifixion at schools of Italy, in many countries of Europe it is forbidden to carry body cross, about 20 000 temple premises in Europe are reoriented: cinemas and other entertaining institutions are sold or transformed in beer bars.

In 2009 the Council of Europe has regarded blasphemy as display of free will of the person, not among illegal actions. The European members of parliament have satisfaction apprehended the decision of some Protestant churches about an admissibility of female priesthood and even the female episcopate (in 2010 the female priesthood and the episcopate are resolved in Anglican Church). Religious values and ideals admit become outdated, lost the value for the modern person. Moreover, religious values are opposed to liberal values. It is considered, that the rights and freedom of the person can be realized only in the conditions of global secularization.

Even the short review of the basic aspects of a condition of the modern world staying in mutual confrontation, mutual claims and contradictions, shows, that today the problem of generation of new paradigms of world development on principles of partnership, dialogue of cultures and civilizations, a humanization of the international relations and spiritualization of modern culture is extremely actual.

What it is really possible to make in this direction? What, available to mankind, means and ways can resort for transformation of energy of mutual confrontation and destruction in energy of creation of the best future for all? Whether it is possible, in general, correction of a situation or a civilization is doomed to disintegration and mankind on destruction?

There are some answers to these questions. These answers arise in a context dominating today concept of the further development of mankind. *The first group of answers* corresponds with idea of progressive development: in that case it is possible to expect continuous improvement of a cash situation in process of development of science, techniques, the newest technologies, manufacture optimization, trade and public relations. It is not excluded, that such variant of development can be carried out, but to us is thought, that it is unduly optimistically. The previous experience shows that progressive development without crises does not happen. And frequently crisis brings to nothing all previous achievements.

Most likely, it occurs because there are no mechanisms of accumulation and preservation of positive achievements. Small difficulties and the contradictions arising in the course of positive growth, collecting, lead, eventually, to the change of a paradigm of development denying the former scheme of development. Therefore the mankind “jumps aside” here and there, accepts one and then other way of development as unique true. Development carries pendulous character: democracy - ochlocracy - oligarchy - fascism - socialism - nationalism - communism, and further - in the opposite direction. At similar oscillatory movement possibilities of each stage increase, but stability of system does not increase.

The second concept is connected with education and teaching human community. According to it, education is capable to change mankind and all results of its activity to the best. Sources of this outlook can be noticed in antiquity, but the classical form it has reached in XVIII century, during «the Education epoch». We live till now in this paradigm though it discredited itself almost completely. A hope on education as panacea from all problems of human development, today gives way to irritation formation. Each subsequent generation reduces requirements to formation, its level, and its criteria.

Attempts cardinally to change strategy of education do not change a situation. No doubt, the person should be educated, socialized, “built” in a society, to broadcast it the turned out values and etc. But education as the appeal to reason, to education, to socialization in the tideway of former values does not achieve the object. Education should be considered as important, but the subordinated moment of development of mankind. What is the aim of education in wider context is subordinated - these questions remain outside of learning paradigms. Therefore education is not independent strategy of development of human community, and definitive answers in this horizon we will not receive.

The third concept - which can be estimated already more highly - starts with unity of mankind (both patrimonial, and ontological). Yes, unity of mankind very strong paradigm of development. Many are eliminated difficultly solvable problems. For example, receives a deep substantiation dialogue between civilizations, cultures, religions: after all it is mankind conversation with itself. Or wars - it is a shame to be at war with the brothers. Or treachery - whom we betray? – Ourselves. Also it is necessary to tell, that arguments of unity of mankind are theoretically very strong. But for some reason about this unity

in practice constantly forgotten. National identity in practice appears more preferably universal. The religious accessory consolidates the big mass of people, but opposes to their people practicing other religion. The rich people form the circle, formed - the, power structures, becoming isolated, form bureaucracy, poor - remain in a circle of the poverty, the state resists to the state, the regional union - to the regional union and etc. In any way is not possible to realize this unity of mankind.

The fourth concept development corresponds with general evolutionary process. The person and mankind, according to this approach, is a part more of more general - planetary system of development. Any laws correspond only with the person, but as a whole all submits to the general, hardly probable to space laws. Therefore it is necessary to search in space for last reasons of everything, including mankind developments. In this world outlook system the weariness of the person from responsibility for a history course appears. Shifting all responsibility on the nature, the person as though speaks: a little that depends on me, I only a part of space evolution.

In this paradigm influence of pantheism is strong, predetermination and mechanical necessity, is not present both a hint on freedom and creativity possibility (unless to participate in this space evolution, but it is not clear how).

At last, *the fifth concept* goes back to religion. According to it, the God who has created people and world has created all in the best way. But the sin of the person has destroyed unity of the God, the person and the nature. As a result, the person is compelled «in sweat of the face to works» for maintenance of the life.

What is interesting in this paradigm? It unique accurately states the mankind future. Namely: the mankind moves to an apocalypse, end of history and Terrible Court on which each person will be condemned depending on the maintenance of the terrestrial life - or on eternal pleasure, or on eternal torments.

That is, history has the end, but up to the end there is not clear a posthumous destiny of the person. The modern world concerns this paradigm, as to the out-of-date, not answering criteria of scientific character and incorrect in essence as it is considered, that in it many internal contradictions and naivety.

These five paradigms of mankind development settle a spectrum of possible approaches to designing of answers to challenge of the modern world and a finding of positive ways of an exit from tragically deadlock of development of mankind. Certainly, there are still some variants, but they are combinations of the stated paradigms.

What possibilities contain in the previous paradigms for qualitative improvement of human community condition and for development of strategy of mankind elaboration on essential others - more human bases? In development of such strategy there are some variants. It is possible to concentrate on progress possibilities, and with it to connect improvement of today's situation. Progress, basically understood as growth of technological achievements of mankind, really gives more and more ample opportunities of the comfortable and provided

existence of the person. But it is already noticed by many thinkers, that material well-being growth in itself is not capable to satisfy inquiries of the person.

In this strategy of development the aspiration to the increasing enrichment and material comfort leads to that the person cannot stop at any level of incomes and consumption. He aspires to have more and more things and services. Surrounding people also aspire to it. There is a mutual competition for the goods and the services, leading to exhausting race for a standard of living. And this competition is not productive; it does not allow falling outside the limits of real consumption. Internal, actually human measurements of the person, do not develop in such conditions, their development even stirs to increase in volumes of consumption. As a result, we have quite financially secure person who in many respects has lost human qualities and even not suspecting about this loss.

Last years there were ideas which have found expression in a number of concepts of progressive development, but development with “human face” when material welfare growth does not contradict personal development of the person, and, on the contrary, provides this development. This mean, progress is as though accompanied by culture increase. These are optimistic concepts, and in it their advantage. But they do not consider that circumstance, that the culture which “develops” in this case, is not culture in the true sense words (as increases of the person), but is culture of consumption, besides works on ideology of consumption. In culture of consumption there is no spiritual component without which any culture is emasculated and ceases to be culture.

Therefore the progress understood mainly as progress technological, it is impossible to spiritualize, strengthen in it human measurement. To spiritualization we see the reason of failures in this inability of progress to cultivate it, to allocate at least with any sense which is falling outside the limits actually consumption. It is necessary to draw an unfavorable conclusion that technological progress is not strategy of an exit from today’s crisis of mankind. Moreover, it is possible to assume, that exactly technological progress and has led mankind to this crisis.

The situation does not vary at all in connection with development of technologies. Development of information technologies, creation of an information field, the Internet, a virtual reality, etc. only worsens a situation with culture and spirituality of the person. The matter is that than it is more and the further the person leaves in the space of a virtual reality not mastered by it, the more it loses in development of private world.

Imaginary depth of a virtual reality tightens the person and substitutes for itself depth of person, its spiritual and moral maintenance. In development of the newest technologies we have not an exit from a labyrinth all extending consumption, but definitively we lose possibility to get out from this labyrinth.

We cannot connect hopes with education and studding of the person and mankind in strategy of development of mankind. After all formation has an object to prepare professionals for work in the same paradigm in which they are learning. So, formation

broadcasts developed way of ability to live on rising generation, in educational process young people inherit stereotypes of this ability to live, as though they did not revolt against ideals of the senior generation. To break off this circle in reproduction of a paradigm of consumption, it is necessary to enter in educational process as an overall objective moral and spiritual development of the person. And professional skills will be easier acquired by that, as there will be a purpose to person justifying self-return of the person of the trade will be more deeply developed.

Therefore, at deep understanding of essence of education - as education of the moral person and spiritually educated person, nevertheless there is a hope - by means of reform in formation - to change a situation to the best: to bring up the person correlating sense of the life not only with consumption of material benefits, but - first of all - with spiritual development. We speak too much about unpopular today spiritual development of the person because out of this development it is impossible to change a critical situation in which today mankind is.

The person, developing last two centuries in a direction of a consumer society, at first has postponed problems of spiritual development on "then", and then has at all forgotten about these problems. Here it also has appeared in a situation when to move further in a former paradigm it became difficult, and change strategy of development he cannot, as he does not see any exit in habitual horizon of existence. The exit in this horizon really is not present. It also should address to the moral maintenance of human life and the purposes of spiritual development - the exit contains in this sphere.

Why we so definitely say what the reference to a moral aspect of life of the person and to the spiritual maintenance of life only and it is possible to resolve the basic collisions of the modern world, to lower level of present threats, to reconstruct structure and the maintenance of the international relations and etc.? First of all, because the world around us and ourselves are not reduced to flat material existence. The person and everything, that it has constructed, have both a material and spiritual component. Therefore for some time it is possible to bury in oblivion a spiritual component of life and to develop as if it is not present.

But so it is possible to develop not for long. Otherwise, the creation of the person deprived the spiritual maintenance, will absorb it, will deprive of the rests of spirituality and will destroy. We also move today in this direction. And it is good still, that forces and understanding have sufficed mankind to be frightened of that condition in which we are now. From this we have sensation of system crisis. This sensation is fertile. It has a sobering effect on some part of mankind, and through it - we will hope - and for mankind as a whole. In general, the relation to crisis should be changed. We are afraid of crisis, seeing in it only loss, only tragedy and essence of crisis absolutely other. Crisis pays our attention to our mistakes, on not quite correct and even at all incorrect strategy of development.

Crisis forces to rethink all process of movement, beginning from the purposes of this movement and finishing an estimation of its results. Therefore crisis, at the correct relation to it, possesses huge creative potential. Crisis if creatively it to realize, gives both an impulse and means to change strategy of development.

In our case, system crisis in which, without any doubt, mankind is now, compels mankind to concern critically paradigms dominating today civilized developments. This critical relation - at sincere effort - will generate essentially other strategy of development of mankind.

We will not incur a problem to present such strategy in the developed kind. It would be too self-confident and even senseless business. This problem should be solved by large collective of authors. But we will try to state some blocks of the future strategy already now.

The best way for change strategy of human community development is for today not sharp change of senses and the purposes of development of mankind - such change people, on the whole, will not accept. And after all we want; that they have accepted changes in strategy development, without acceptance of these changes there will be no their realization. Therefore, it is necessary to introduce these changes in structure of dominating today strategy, and to introduce them as the internal moment of the same strategy requiring some updating. It not the deceit, is the compelled cunning. Such cunning of policy go daily.

Changes, especially sharp changes, cause the protest, therefore politicians, introducing something new, demanding efforts for acceptance, represent business in such manner that anything essentially new do not introduce, and only supplement already available. So do us: We recognize importance of presented ideals and aspirations on realization of material requirements, but we will tell that this realization demands addition of the purposes - the person should develop internally, for completeness of finding material benefits. It, by the way, not a lie - is valid, it is necessary to be developed enough that in all completeness to seize even material benefits. This internal condition of mastering by material benefits should be deepened before introduction in consciousness of our contemporaries of spiritual development necessity, so spiritual development should not be frightening problem, but natural thing.

Stated - only the scheme of transformation of available strategy of new development with which we connect possibility of an exit from deadlock in which the mankind has tired out itself. To fill with the maintenance this scheme – this is really challenge. It is easy to tell «to introduce in consciousness of our contemporary necessity of spiritual development». And how to introduce? Also what to understand as spiritual development? What is in general spirituality? It is clear, that spirituality is something other, rather than material, but even a simple question: «the culture is spirituality or not? » results us in bewilderment. We guess, that spiritual is not identical to culture though somehow is connected with it.

In discrepancy of culture and spirituality very valuable hint on tactics of introduction of spiritual trusses in «inveterate» consciousness of the modern person contains.

The culture can be understood as the fallen asleep result. The spirit creates culture and, partly, remains in culture, but to see it there - in the settled cultural forms - at once it is not possible. It is necessary to do effort - both over ourselves and over a culture subject - and only then we can see the spiritual creative impulse which has fallen asleep in them in those or other forms of culture. For example, we take a cloth of the artist, a picture. It, undoubtedly, a culture phenomenon. And we guess that the artist has made spiritual work, creating this cloth. But in what this particularly contains spiritual in the finished picture? Whether in a plot, in paints, in style of the artist, in impression which is made by a picture on the spectator? This all receptions of skill, where spirit is here? Spirit as that, here is not already present.

But there is a result of this action - picture and all its sides which are listed by us. Moreover, we have possibility to adjoin with spiritual essence, having like «spirit of picture». As the picture cloth included its spiritual maintenance when picture was writing so this spiritual appears at sincere aspiration to understand sense represented on a picture. Here, as a first approximation, «spirit affairs», its movement from ontology spirit - through spiritual effort of the creator of picture - to spiritual effort of the spectator. The spirit is present at each of these steps; it is at material embodiments, in a picture, in paints, in style, in ability of the spectator to fulfillment of the visual certificate, in desire to understand the represented. The dialectics of spirit and its material reviewer in a case with an art cloth is that.

But communication spiritual and material always and everywhere. As in each private display of this communication the general maintenance and even essence of dialectics of spirit and a matter appears. Therefore, if before us it is a problem to spiritualize available strategy of present development and without this spirituality as we spoke earlier, the mankind will be cast into chaos and to spiritualize it is necessary in conformity with the stated interrelation spiritual and material. So, it is necessary not to deny value of the material: material benefits, level and quality of human life, the purpose of a material civilisation - how to deny, if all efforts of the person are bent on it - it is necessary not to deny, but to sate these purposes with the spiritual maintenance. And now we know how to carry out this saturation, approximately. It is necessary to clear spiritual there, where it with evidence is present, and it is necessary to spiritualize material there, where the spiritual is present in disappearing small quantities.

The person is quite capable to spiritual saturation everything what he will touch. This ability has a source in the human nature as beings of the spiritual. The trouble of our time consists that the person has correlated himself only with problems of material transformation of the world. Person has buried in oblivion spiritual essence, has not refused it - that is impossible basically - but has removed in «a distant corner» cares. And person

tries to carry out material transformation of the world purely material means. Though conceptually it is impossible - any effort of the person contains spiritual aspect - in practice spiritual it is possible to reduce to a minimum, as has occurred to the modern world.

To be up to the end consecutive in a statement of our vision of possibility spiritualization of development strategy of mankind, it is necessary to clear only one moment concerning essence of the spiritual. But this moment the most difficult and most difficultly explainable purely rational means. It is possible to agree that the person is capable to spiritualize the validity and that the person - a spiritual being. But there is a question about the nature spiritual. In what its source, whether generates the spiritual maintenance of all by person himself or the person only reformats and redirect spiritual on this or that subject and process? The question can be asked in other way: person creates spirituality or participates in this creation? Or to ask it so: if the person a spiritual being, creative and free, whether he obliged only to himself by these abilities?

Any system of philosophy does not give the distinct answer to this question. Many of thinkers in this or that form brought attention to this question and tried to give answer on it. Hegel, for example, found a source of these characteristics of the person in Absolute spirit which is embodied in all real and to all is the reason. Creativity, freedom of the person and all sides spiritual Hegel correlated to Absolute spirit. N.Berdjaev considered freedom (and everything connected with it) the ontologic characteristic of life.

The religious philosophy saw a source of spiritual, freedom and creativity in the God. The Marxist philosophy deduced all high qualities of the person from in detail-practical activities of person at a dominant of economic public relations. But for philosophy is not quite correct to send to the God in search of answers to limiting questions. Therefore it is rationally, logically prove the nature spiritual philosophy is no possible. Except for the extremely primitive deducing spiritual of material, which explanation we cannot accept, as the spiritual has absolutely other nature in comparison with material and cannot be deduced of material.

There is only one sphere of human life in which the spiritual finds the explanation and substantiation. This sphere – is religion. The religion does spiritual its direct subject. Spiritual - the basic theme of religion. Therefore we cannot pass by a religious sight at essence of the spiritual. What does the religion tell about the spiritual? The religion asserts that the creator of all spiritual - is God. As well as abilities of the person to creativity. And freedom therefore is ontologically implanted, that it is implanted in the God. Whether we can accept this explanation of essence of the spiritual? Our answer for many people will seem strange. And the answer is that: we can accept this vision spiritual though the religion, though religion does not give a rational substantiation essence of the spiritual. But religious vision of spiritual – the most clearest and consecutive. And it is time to person to get accustomed that it is not possible to explain everything in him strictly rationally. We are not obliged to become on the point of view of religion that something can be

borrow from it. It is possible to approach purely operationally: we will take advantage of knowledge without deepening in the reasons.

So, we will shortly repeat all train of thought of our reasons. The mankind realizes itself in very difficult situation. It is split on camp, the unions, blocks, spheres of interests etc. Unity of mankind is lost. At the same time, global problems raising before mankind, increasing threats of the present demand of unity, change of strategy of world development, a humanization of the international relations, morals increase in dialogue and spiritual activity of the person. The mankind was fall into global and system crisis. It is not capable to develop further without essential transformation of paradigms of own development. Orientation on material welfare is necessary to add with cultural wealth which will spiritualize ability to live. Complexity consists as cultural wealth is closely connected with religion, and the modern world almost has completely lost religiousness. The situation is close to the desperate: and develop further without acceptance of cultural wealth mankind and accept spiritual (in many respects religious values) it is not capable.

We plan a certain exit: not to break off with a dominating paradigm of development of mankind on the basis of domination of material assets, but to introduce in this paradigm the new elements connected with spirituality and morality. For this purpose it is necessary to show, that material consumption cannot be the end in itself for person, that increase of a standard of living is required for liberation of the person for its concentration on development of others, not material interests and possibilities. That, it is necessary to make the purpose of material welfare transit to higher ideals. It is possible, as there is a readiness for spiritual growth in person.

The morals should be built in actively not only in those processes and spheres where it already present or present in not shown kind. Such spheres are: culture (though it strongly deformed, deprived of internal spirituality and shown to pop culture), education, science, art. Appreciable success of updating of strategy development of mankind would be presence of morals at economy - after all the sphere of economy and the finance in many respects defines shape of the modern world. But here we meet huge difficulties. Morals, especially religious morals, enter in deepest contradictions with moral principles of modern economy, with character, forms and strategy of modern economic development. The modern economic system, modern financial system is not guided at all on morality. Moreover, economic and financial systems of the present are essentially immoral. Profit, instead of spiritual development of the person, underlies functioning of these systems.

Thereby, the modern economic system is not inclined to acceptance of ethical standards of the functioning. And without moral influence on economic sphere we cannot essentially change development strategy of the modern world. It will not be possible to change positions by abstract appeals to humanization of economic sphere. Here if it will be possible to prove, that the morals raise rate of return then the economy would resort to morals and spirituality.

Outright, however, it is impossible to prove it. But here are certain possibilities are present. If to consider economic system more widely, including in it and relations of people in the course of economic activities, it is possible to consider as certain version of profit stability of public relations, or healthy climate in labor collectives, or durability and stability of family, or initiative of managers. And without certain level of moral development to reach all it is impossible. Therefore, indirectly, the economy is capable to acceptance of spirituality elements and some minimum of morals.

Let's remind that the Catholic Church not the first decade insist on development of social partnership of owners of the enterprises and hired workers. Ideas of social orientation of business quite often are present at encyclic of pontifexes. And these ideas, certainly, possess a moral charge. Recently and Russian Orthodox Church began to speak about necessity of moral improvement of economy. So, in 2004, on the World Russian National Cathedral where in many respects tone is set by Russian orthodox church, was accepted very characteristic and interesting document to our theme - «Arch of moral principles and rules in managing» in which moral rules of economy development were regulated. These principles and rules rest upon religious precepts, in their application to economic sphere of human life.

But these initiatives have not received a wide circulation and realization at this moment. The Patriarch Moscow and all Russia Cyril within 2009-2010 repeatedly paid attention to the true reasons of current financial crisis. He underlined, that crisis has refusal reason from moral values. The economy began to develop in a separation from its human maintenance, huge development was received by operations in sphere of the speculative capital, and investments into real sector of economy were reduced. So the economy is today sphere of collision of various paradigms of its further development.

The certain spiritual maintenance appeals of the world ecological public to creation of conditions of support to those manufacturers who observe ecological norms possess. It also is step to the necessary direction as the ecology one of the first has revealed communication between operation of natural recourses and crisis of economic and public relations.

Reforming require not only spheres of ability of person live, but also traditional approaches to spiritualization these spheres. The humanism, for example, till now is considered firm value of development of human community. To it high intentions are attributed, it is allocated with huge possibilities. But the humanism itself which has arisen in Renaissance, and personifying ideal mutual relations of people in a society, has ceased to be really humane. Its potentialities have settled themselves. Really, for what calls humanism today? If we analyse the maintenance of documents and declarations of the international public associations of humanists we will see in them absolute domination of formally understood liberal values. And liberal values at their formal perception enter the obvious contradiction with universal values. This contradiction is especially appreciable at comparison of extreme interpretations of human rights and traditional values of the

various people and ethnic groups. Insisting on observance of the rights of minority (whose interests should be certainly observed), humanists as though do not notice a position of the majority which also requires protection of the rights. Contradictions of interests (and the corresponding rights) various social, ethnic and religious groups are not eliminated by purely legal ways. All have the rights, and legislative registration of these rights lags behind inquiries of practice. The initial sense of the law as justice is lost today. The moral nature of the law is forgotten. The law, morality, justice and the right are today in the deformed mutual relation. Therefore, in parallel with spirituality various spheres of human life, it is necessary to spiritualise and ways of it spiritualization.

For a thesis concrete definition about necessity spirituality many spheres of human life we once again will address to religion and its possibilities in the modern world. Perhaps, the mankind has too early refused decisions of various problems religion means. It is quite clear, why the religion is debarred today from acceptance of fatal decisions for the world. It is too much religions and all of them are not consent among themselves on many and many questions.

From here the conclusion that the religion does not solve, and more over, aggravates problems. Therefore, the right of the decision of problems is given secular structures which is equally dissociate from all religions. But at the same time is forgotten that system of sights, that, given to itself the right of the definitive decision, itself turns to a certain similarity of religion. Its absolute decisions are similar to religious trues. This aspect should be meant constantly.

So, the religion practically has completely lost ability to influence occurring in the world processes. It is goes down to level of private decision of the person. At the same time, the religion have own specific problem-solving decisions of present challenges. We will show it on a concrete example. To lower level of threats in the modern world, leaning against religion possibilities, it is necessary to lower level of sinfulness of the person and a society. Leaders of different religions more and more loudly speak about it. More and more heard the voice of the Muslim and Orthodox theologian who are paying attention of the world community on necessity spiritualization of the concept of human rights, on increase of the moral maintenance of these rights as the sinful person transforms freedom into slavery, and possibilities abuses. The sinful person cannot "dispose" of the rights adequately, as he does know neither advantages, nor true freedom. Therefore, as it will not seem banal, but elimination of world threats begins with work of each person on himself, begins with spiritual revival of the person. After all problems of the modern world, many of which seem today absolutely insoluble, are generated, finally, the person - who else all creates on the earth? - The person already so isolain, that he does not trust himself). These problems have reached such level of complexity and insolvability that differently as by limiting pressure of forces cannot be solved any more. But the limiting bases is an area of religion, hence, only it these problems and разрешимы. Therefore, and thinking purely rationally,

the reference to religion are important - as though unusually for rational consciousness it sounded. Eventually, what loose confused world, addressing to religion possibilities: after all other means are practically settled - let's address to these possibilities as shows historical experience (which, truly, learns nothing the person) in extremely difficult conditions the religious reality becomes defining.

Let's address to other example. Today the mankind special hopes connects with dialogue forming between cultures and civilizations. Among similar initiatives «Dialogue of civilizations» (it is formed by Greece, India and Russia - countries which have brought the appreciable contribution in civilized development of the world) forum have received popularity and «Alliance of civilizations» (initiated by Spain and Turkey - the countries with interpenetrating cultures). Dialogues of civilizations under the aegis of these two organizations go not simply. A number of detached onlookers reproach initiators of these structures with prosecution of the civil purposes. But nevertheless the number of supporters of these organizations spreads also. And so, the core about what we wished to tell, having addressed these to particular organizations as an example, consists in the following. The religion in these dialogues starts to play very appreciable role, as it appears, that the civilizations entering dialogue, enter it the cultures, and at the heart of cultures religions lay. It turns out, that exactly religions co-operate among themselves in dialogues of civilizations. And this is very considerable circumstance outright speaking about possibilities of religion in the decision of global problems that is present now.