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# Scientific Approaches to Postmodern Spirituality: Theoretical and Methodological Aspects

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**Abstract:** Today spirituality in the educational process as an independent object of formation and study is practically absent. About this concept is only a unsystematic mention within secondary topics. However, without certainty regarding this concept and the concentration of the educational process on it, it is impossible to solve the key tasks of educational activity. Without the ideas of spirituality and spiritual values formed in the personality, it is impossible to talk about the presence of the spiritual foundations of development and life. The culture of spirituality in the modern world is quite similar to that in the 20th century, because today society provokes a spontaneous acceleration of the pace of changes in life, and therefore the perception of the surrounding world and events in it also changes: knowledge and values become unstable ephemeral. Post-industrial society focuses on material successes, ignoring utilitarian values, and sceptical attitude towards reality often develops into nihilism. The world in which we live gradually begins to resemble chaos, in which there are no moral guidelines and main human values, therefore, losing the real foundation in the outside world, a person often turns to the inner world, to spirituality, in order to hide from “world” problems and difficulties.

**Keywords:** *spirituality; postmodern; philosophy of postmodernism; scientific approaches.*

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## **1. Introduction**

Throughout the twentieth century in society there has been a tendency to abandon interest in the traditional rational layer of consciousness and its replacement with an irrational one. In the course of such social changes, it becomes clear that human consciousness is a combination of opposite but related aspects: mind and fantasy, mind and intuition, as well as mechanistic and naturalistic interpretations of nature, unable to explain to an individual the characteristics of his soul and his own feelings.

## **2. Theoretical and methodological aspects of postmodern spirituality**

### ***2.1. Scientific approaches to postmodernism***

Today, there is a growing interest in the immanent sphere, in the irrational, in religion, as a result of which philosophical postmodernism has emerged as a way to comprehend radical transformations. In the effort to explain and understand new values, philosophers turn to irrational knowledge, using religious and aesthetic experience. Tsareva (2011) believes that to meet religious needs, symbolists use non-religious means, therefore, spiritual culture has development prospects only with the interaction of art and religion, in which art should become a means of religious transformation of life (Tsareva, 2011). Symbolists are of the opinion that by supplementing theology, philosophy and science with the inner experience of man, given his special abilities, one can recognize the divine essence of this world. Thus, religious intuition can become the core of the future spiritual culture, since the main goal of both art and religion is the transformation of the world and man.

The philosophy of postmodernism, like symbolism, perceives religion as an unconsciously-intuitive individual creativity. The idea of symbolism according to the metaphysical purpose of art is rather peculiarly actualized in postmodernism. Art is able to discover the unity of being and existence, rationalize the irrational. Philosophers of the beginning and end of the twentieth century. they are of the opinion that human destiny cannot be determined by a technically organized space, because those necessary human values that science and technology cannot give are created by art, which man turns to in search of inner stability. Being a kind of worldview outside of religion, postmodernism understands the concept of God as an opportunity for spiritual self-awareness. Thus, symbolism and postmodernism are similar in the understanding that religion as a creative process is a tool for improving the inner world of a person.

Modern and postmodern as worldview systems are quite opposite to each other, since the first proclaims the triumph of reason and movement toward progress, and the other emphasizes the limitations of human capabilities, speaks of relativity and multiplicity, the absence of a global goal of human development. Despite this divergence of views, both worldviews nevertheless have a common feature - they strive to limit religious interference in other social spheres of life. However, even this similarity has an echo of disagreement: the attempt of modernism to limit religious interference is due to the logic of historical development, the attempt of postmodernism to the absence of this logic.

According to Dannenberg (2015), the “new Christianity” seeks to synthesize philosophy and theology, which together can “revive” the understanding of the world in theological categories and can become a new philosophy or theology (Dannenberg, 2015). Emelin (2010) believes that religious and secular, theology and philosophy, faith and knowledge “mix” in the new situation of post-secular philosophy (Emelin, 2010, p. 70). Today, European society is in spiritual pluralism, which in some cases can be like spirituality.

Modern postmodernism unwittingly begins to absorb the tendencies toward antiglobalism that have existed in the world since the beginning of the 1990s. Antiglobalism finds its philosophical foundation in postmodernism.

Postmodernism declares rejection of the truth in matters of faith. The metaphysical picture of the world is thus presented as torn, with the presence of dualism: sacred and worldly, soul and body. Postmetaphysical philosophy advocates a “right” balance, abandoning such binary nature. Speaking of this, meaning the desire to return spirituality to society and bridge the gap between dogmatic theology and transcendental God. Prosman (2011), Milbank (1990) consider some religious postulates quite unfair in some cases in relation to society and individuals who adhere to non-standard ways of life (same-sex marriage, gay men, etc.) (Milbank, 1990; Prosman, 2011). In this case, overcoming the conflict between religion and secular society at the present stage is possible only through concessions on the part of the Church or Christianity changing its doctrinal attitudes.

Some modern scholars, citing events in the world, conclude that the post-secular era has come, in which the conflict between religion and secular society is eliminated. Some authors insist that the post-secular event happened a long time ago, so now we live in a post-secular world. While there is no unity on the issue of understanding the phenomenon of “post-secular”, on the contrary, scientists' thoughts are quite divergent. For

example, as Sokorin (1994) notes, postsecular processes go not so much against secularization processes as parallel to them (Sokorin, 1994). In addition to a rather abstract understanding of the concept of “post-secular”, Habermas (2002) clearly defined the boundaries of its distribution and the reason for using it within certain limits, he considered the weakening of religious ties between people (Habermas, 2002).

Researcher Petrunya (2007), analyzing the current state of science in a postmodern society, draws attention to the relationship of the intellectual world and spirituality (Petrunya, 2007). According to Kozlovsky (1995), to correctly call the intellectual crisis phenomena of our time means to be halfway to understanding them, and to understand - to be halfway to overcome them (Kozlovsky, 1995, p. 90). In the work “Postmodern Modernity,” the author wrote that the modern system of sensory ethics and law, during its gradual development, sowed the seeds of human degradation and moral values themselves (Kozlovsky, 1995, p. 91). In this regard, the principle of limitless relativism has settled in the world of moral values, the arbitrariness of which gives rise to conflicts and struggle, which in turn causes hatred, dictates of brute force and bloodshed. Chaos, in this case generate conflicting moral principles, turns the world around into a cruel battlefield, and Christian love gives way to hatred: person to person, class to class, nation to nation, state to state, race to race.

According to Vashchenko (2008), the manipulation of consciousness through its influence on the nature of modern society is a negative tendency of the post-industrial era - basic standards experience the elimination of everything sacred from that reality, leads society to chaos through the depreciation of previously established values (Vashchenko, 2008, p. 110) So, civilization in the XX-XXI centuries. undergoes a radical transformation, the exact opposite of its essence in a mythological context. The goal of such continuous changes in the world was not the achievement of creative magic or the survival of the individual and his society, but the desire for pleasure and commerce. Enjoyment is made to exclude personal consciousness; for example, pornography is no less an instrument for manipulating human consciousness. The cult and the industry of violence in their interaction contribute to the release in man of a dark and destructive beginning, can cause a destructive influence not only of the inner world of the individual, but also beyond.

Krzhevov (2005) considers contemporary Russian reality, which is a vivid expression of postmodern culture, and analyzes political reality in the context of a tendency towards statism, which is presented as the only possible input on the issue of preserving national identity and spiritual

identity (Krzhevov, 2005). The author focuses on the need to develop critical thinking skills to preserve the true spirituality that is inherent in society, but cannot be used as a cover for selfish and threatening actions. So, the author notes that the unusual relevance of the spiritual issues of our time, and of spirituality itself, leads to manipulation of consciousness, which is in opposition to the spiritual development of society.

The postmodern era explains in a new way the fundamental principles of spirituality. A search and reassessment of the axiological foundations of modern man. Despite the difficulties and contradictions of postmodernity, a person of creative thinking acquires an unprecedented hitherto freedom based on the constructive basis of spirituality, which, in fact, embodied in the possibility in society to have its own individual picture of the world, distant from the public, universal. Modern man constantly reflects on all aspects of his life.

Postmodernism is the denial of a single and universal image of reality, and, therefore, such a reality does not require accurate and adequate study and explanation. The world around is constructed by the beliefs and behavior of individuals. Postmodernism cannot be embodied in concepts, for such a phenomenon is only interpreted.

An analysis of the creative works of thinkers found that the theme of spirituality and spiritual values is central to the definition of the postmodern era. The problem of maintaining stability, a combination of constant traditional and modern values, is being studied by Ilyin (1998). The processes of individualization and the phenomenon of post-materialism are described by Wise (2002). Ukrainian researcher Krymsky (2003) develops the idea of individualizing universal experience, emphasizing the importance of personal qualities in the concept of postmodern spirituality (Krimsky, 2003). The possibility and necessity of replacing pedagogy with art and aesthetics with their description of subjective experiences is explored by Lyotard (2013).

The consciousness of postmodern man is focused on constant updating, on the search for his own freedom. The world of postmodern man is deeply eclectic, with ideas of plurality and diversity, disputes between paradigms, coexistence of heterogeneous elements.

Of particular importance is the issue of ensuring stability, vitality and the development of multivariate approaches based on the maximum use of the capabilities of individual individuals, informational, institutional and social potential, the optimal combination of constant traditional and modern values, and, in the end, it is necessary to preserve the features and originality of the existence of a certain community, society. The vector of

postmodernism Ilyin (1996) directs to the search for transcendental value: “The fact is that secular, secular values in postmodern society are in total antagonism to each other. Each of them is for itself. You can only escape chaos by integrating them with transcendental value. The bearer of this value is the Christian Church, which is characterized by universalism” (Ilyin, 1996, p. 88).

For the spirituality of the postmodern era, a phenomenon such as syntagmatics is characteristic, which consists in the fact that the consciousness of a postmodern person is a multiplicity of contrasting elements, such consciousness is in a continuous process of creating a new world, a new world order in which each of its elements has a self-sufficient and valuable value.

The spirituality of postmodern society is indicated by the process of individualization, in the center of which is a person who is both an object and a subject of modern transformations. The spirituality of postmodernism is devoid of time and territorial boundaries in an unlimited cultural space. The process of individualization is self-determination, self-actualization. For postmodern society, post-materialism is also a characteristic phenomenon, as a type of value orientation, which is characterized by a change in religious orientations, non-religious, which emphasize the freedom of individual expression (Weise, 2002, p. 89).

Post-materialism as the basis of the structure of modern civilization belongs to the problems of the spiritual and moral order, because in the conditions of individualization, in the absence of a high spiritual landmark, a person loses the future.

## ***2.2. Scientific approaches to the essence of spirituality***

The importance of personal qualities in the concept of postmodern spirituality is also emphasized by the Ukrainian researcher Krymsky (2003), putting forward the requirement of affirming a “monad personality”, which is a macrocosm of his people, his culture, his era. At the same time, such a “monad personality” is a phenomenon of individualization of universal experience. Similar “monadic personalities” appeared in previous historical eras, but were perceived by society as expressive manifestations of uniqueness, as geniuses ahead of their time. “However, now the density of social ties has grown so much that the formation of monads of their personalities is becoming common. It is no accident that the end of II in the millennia of our era is characterized by a crisis of mass political parties. History has shown that such monadic personalities as M. Gandhi, M.L. King, Mother Mary, A. Sakharov and A. Solzhenitsyn, V. Vernadsky and M.

Grushevsky played a significantly larger role in the 20th century than all political parties combined”(Krimsky, 2003, p. 12).

The bearers of the new postmodern society are characterized by individual identities aimed at enhancing various forms of life, national and personal spiritual uniqueness.

Actually the modern definition of spirituality is based on the opposition of consciousness, as unconditionally valuable and ideal, and the body, lower and material. This creates a situation of bodily and spiritual disunity of man. Postmodernism emphasizes the importance of corporeality, hence the inextricable link between the consciousness of man and his external expression. The postmodern definition of spirituality defines integrity as the defining feature of spiritual human being.

The concept of “spirituality” in the context of solving educational problems is formed mainly within the framework of the humanistic paradigm of human perception of the cultural space in which a person strives for the maximum disclosure of his personality. This forms the image of a person as a holistic and sustainable being. A postmodern understanding of the concept of “spirituality” does not provide for the existence of such an image of a person, and the concept of unity and identity is criticized. In contrast to it, an opinion is put forward on the existence of an individual whose identity falls into partial functions and spheres of life. In this regard, the goal of education is no longer the formation of identity as an integral part of human personality.

The above ideas in modern pedagogy have gained considerable distribution. They reflect the evolution of the human worldview and find themselves in abstract art - in denial of the ideas of the material world, in behavior - in a massive refusal to comply with traditional moral norms, neglect of religious prescriptions. The indicated way of life corresponds to a new type of person of the postmodern era, free from totalitarian ideas, moral standards, art and religion. Understanding of “spirituality” as a concept reflecting the desire for integrity, harmonization of the qualities and goals of a person, over time, is almost excluded from scientific discourse, becomes less popular, and therefore loses its relevance. A person plunges into his emotional life, in the framework of which the ordinary prevails over the ideal, which determines the essence of the person of the postmodern era.

As you can see, the concept of “spirituality” is multifaceted, consists of many aspects, and only they together turn out to be fully realized. In addition to the sensually-intuitive properties of a person, in particular faith, intuition, insight, spirituality also presupposes a rational in a human being. Moreover, rational qualities are aimed not only at solving practical, everyday

problems, but also at understanding the problems of being. So, according to Scheler (1996), this ability to distinguish between human existence and the essence of existence itself is one of the main properties of human spirituality (Scheler, 1996, p. 22). Scheler called this property an abstraction and contrasted it with traditional abstraction, and his interpretation of "spirituality" is predominantly ontological, perfect in a metaphysical sense.

At present, there is virtually no spirituality in the educational process as an independent object of formation and study. About this the concept is only a rare and rather haphazard reference to minor topics. However, without a clear definition of this concept and a focus on the educational process, it is impossible to solve the key tasks of the educational activity. Without the perceptions of spirituality and spiritual values formed in the individual, it is impossible to speak of the existence of its spiritual foundations of development and vital activity. Therefore, substantiation of the role of spirituality and spiritual values in the educational process emerges as an important direction for the development of philosophical and educational knowledge.

### ***2.3. The main concepts of spirituality***

The concept of spirituality in philosophy, as a rule, was primarily associated with those forms of social consciousness, which, in turn, were identified with the forms of organization of knowledge. A persistent search was conducted, which boiled down to the development of a scientifically universal, "social" essence of spirituality. In contrast to this trend, another thing is observed: spirituality is mainly associated with religiosity, with moral values, postulated by one or another denomination. In modern Western works on society and culture, the concept of "spirituality" is almost not used, it is usually used in world literature of religious and philosophical content, where spirituality is considered as a factor of self-determination of a believer. Such an approach depletes the meaning of the concept of spirituality and in many respects deduces the problems of spirituality from the thematic areas of philosophy.

Scientists do not have a single opinion on the definition of spirituality. Each scientist understands the concept of "spirituality" in different ways. The concept of "spirituality" is always of little importance in philosophy, and plays a decisive role in key problems: a person, his place and mission in the world, the meaning of his being, culture, social life. And therefore, such philosophers: Plato, Aristotle, Pamfil Yurkevich, Grigory Skovoroda believed that the concept of "spirituality" is derived from the



word "spirit" (Latin Spirit and Greek. "Pneuma"), which means moving air, the sound of breath, carrier of life .

Already in the primitive era, the first ideas about spirituality developed. But this concept has not yet been separated from the bodily essence. For the first time, Plato separated physical and spiritual, determined that spirituality is a specific human property, and physical is lower, that which is inherent in nature to man. Aristotle also separated these concepts, but considered the physical and spiritual as absolutely necessary.

Spiritual value orientations are considered as a complex system of mental formations that are aimed at the process of assimilation (perception, internalization, creation) of spiritual values. At the same time, this is a positive attitude of a person to spiritual actions. In conditions of purposeful formation, spiritual value orientations can acquire a higher form - transform into spiritual needs, that is, a system of motives for human activity, which prompts a person to various types of spiritual activity (cognitive, aesthetic, communicative). Unlike other types of activities, the spiritual is not determined by pragmatic goals, but is aimed at satisfying selfless spiritual needs (in knowledge, communication, aesthetic pleasure).

The specific forms of manifestation of spirituality are spiritual states and feelings - insufficiently studied by the traditional psychology of the phenomenon. A striking fact in human sensory-intellectual experience has always been the strange moments of internal "insight", which in some philosophical circles have been called "cosmic" or "expanded" consciousness. Most often, they arise in the process of communication between a person and a person who ardently loves or contemplation of nature landscapes, works of art. At this moment, the person experiences a stormy emotional, feeling of relief, freedom, comprehensive love for the whole world (see "Agape"). Some people feel that his own "I" has expanded to the limits of the Universe, some are aware of themselves as a small part of this infinite world. Then the line between the living and nonliving in nature, man and animals, close and unfamiliar, is erased - everything is perceived as a single whole, an integral part of which is one who is experiencing a spiritual state.

People who have experience of spiritual states claim that after experiencing them they embraced feelings of love for all living things, a desire to do good. So, spiritual states stimulate the emergence of spiritual feelings (conscience, guilt, repentance, love, faith, hope). A specific form of sensory manifestation of spirituality, in our opinion, is empathy, that is, a person's ability to sympathize with another person (being), desire and ability

to understand and feel his inner world, to understand its value and originality, the desire for selfless satisfaction of his needs and interests.

Spirituality is a feeling and awareness of reality that directly or indirectly directs the life of a person. Spirituality is all that in the world, is the real leader of human life and society. It should be borne in mind that spirituality is the unity of the objective and subjective in relation to the certainty of human life. Therefore, depending on the historical realities and circumstances of the life of a certain person, spirituality has various forms. But more often revealing spirituality is observed in the creative activity of man.

Creative, full of spirituality, a person is able to turn a stone into a work of art, a tree into a historical monument, iron ore into a railroad, that is, make sure that nature is in accordance with ideas that people recognize as a strength of mind and as those in which they seek soul.

Since spirituality is defined as the ability of the human soul to be guided not only by bodily, but also spiritual, spirituality must be understood as such a property of the soul, allows a person to put the material in dependence on the ideal.

Physical activity is directly visualized as a change in the surrounding reality. A comparison of the facts that can be observed gives reason to conclude that in bodily activity a person realizes a peculiar attitude to the world. It manifests itself in the fact that a person, having some need, desire, creates a certain interaction between objects, eventually obtaining the desired product. So, the bodily attitude to the world is the ability of a person to change objectively existing reality objectively.

In everyday life, most people do not use this ability, on the contrary, their life position becomes unstable if they adhere to guidelines, which, in their opinion, contradict the essence of man. It is appropriate to recall Kant, who, reflecting on the development of human spirituality on a historical scale, noted that from birth the individual is inherently evil and only in the process of cognition does he choose the spiritual path in his intellectual growth.

The modern world, in comparison with various forms of human existence, in particular religion, art, science, which are closed in their structures and in which the transition from one form to another requires certain spiritual and emotional transformations, is perceived through the prism of a material understanding of reality, things and items. If something foreign and incomprehensible does not fit into the clear boundaries of everyday life, then the mechanism of everyday logic automatically works, throws the foreign beyond the real and ignores it until it is possible. If it is

no longer possible to ignore the “incomprehensible” at a certain stage, then with a view to properly resolving this situation, such means as the connection between the transcendent and everyday life (medicine, religion, literature, etc.) are used.

Thus, Scheler (1996) defined below the emotional manifestations of the human personality as strong enough, in contrast to the higher categories of being and values, which are initially weaker, since all that is beautiful is short-lived, because of its fragility and vulnerability (Scheler, 1996, p. 23) In different historical periods, the tendency to return to the natural state of society, which may be a sign of its fatigue or the decline of civilization, has repeatedly spread. However, the only way to avoid degradation of the spirit is hidden in the spirit itself, in the awareness of the transcendent, which is an integral part of its structure. Realizing his superiority over all the existential forms of the world, a person can no longer return to his original state. However, the state of spiritual and moral attitudes, the “flights” of the spirit beyond the limits of naturalness, can occur only with the participation of all the intellectual and emotional qualities of a person. It is this maximum tension and unity of all human abilities, all the best, in our opinion, that should be considered spirituality.

#### ***2.4. The place of postmodern spirituality in pedagogy***

The philosophy of education, under the influence of the ideas of postmodernism, considers pedagogy in the context of the problems of modern culture. Some pedagogical theories are based on the ideology of postmodernity, like phantoms that are not relevant to reality. Hence the rejection of the objectivity and universal significance of pedagogical knowledge. The individual is in the center of attention in his originality, which contradicts universalization, where pedagogy can be replaced by art and aesthetics, and a person gets the opportunity to describe subjective experiences (Lyotard, 2013, p. 78).

So, the leading function of pedagogy is defined as the aesthetic development of the world, not by coordinating concepts with observations, but as the ability of the spirit to perceive, observe, define such forms of sensory knowledge as an image, metaphor, projection, fantasy and means of implementing aesthetic construction of the world. According to some scholars, pedagogical science can become a special kind of art, a kind of narrative narrative, far from encroachment on universality.

Pedagogy as an art is directly related to the abilities of the teacher and is implemented in a communicative relationship "teacher-student."

Postmodern pedagogy not only does not offer a single image of a person, but also insists on his decentricity, on the plural forms of his life.

If we consider spirituality in education from positions traditional for pedagogy, namely: as a combination of moral and ethical qualities subordinate to generally binding norms and values, then it should be recognized that they are not consistent with the concepts of a decentric personality and a plural pedagogical process. If we proceed from the principle of autonomy of the individual - special autonomy and independence of a person on which his freedom is based, then this is fully consistent with these principles. With the help of his mind, willpower, a person determines the laws that he uses throughout life, coordinating them with the laws of nature and society.

Certain guidelines that a person sets for himself, Weber (2013) called a bunch of individual personal meanings. They provide not only the existence of an ideal, but also the opportunity to choose the means for its implementation, and only then does the ideal turn into a goal, it is identified with intentions and values, duty, love, and obligations. They do not have an objective correlate, remaining intentions, subjective preferences, on which the individual's traditional activities are based, unconsciously perceives meaning as a tradition (Weber, 2013, p. 517). So, autonomy is the ability of spirituality to influence matter, build a sequence of events, things, relationships, which, in the end, competes with nature - the natural state of affairs, forming an artificial reality - the world of the spirit.

Popper (1984) in *The Self and its Brain* describes the relationship between nature and spirituality. He notes that the material world at a certain stage of its development creates a more perfect world - the world of human mental states, and on this basis the world of human imagination is formed - the world of stories, legends, scientific theories, problems, works of art. All these objects are certain means of fixing the content that people with their mental states create (Popper, 1984, p. 314).

Scientists-economists have identified two groups of human needs. The first group provides the needs of saving life - "natural needs." The second group includes other needs, due to which the intellectual organization is unknown and is complicated by the internal organization - the "need for growth". Gumilev (2016) gives these ideas and argues his theory of passionarity, with the help of which he explains the periods of rise and decline of ethnic groups at different times.

He notes that during the formation and development of an ethnic group in some individuals there is a desire for purposeful activity associated with a change in environment. (Gumilev, 2016, p. 278). This impulse is a

deviation, it contradicts the instinct of self-preservation and such qualities of society as greed, passion for pleasure, stinginess, money-grubbing and the like. All these feelings, according to Gumilev, are “not bad” and not “good” from an ethical point of view, but modes of passionarity, which contribute to the development of an ethnic group.

Carriers of passionarity are not always able to calculate the consequences of their actions, confirms the thesis that passionarity is an attribute outside of consciousness, and subconscious. However, the essence of this quality, according to the author, is rather biological than spiritual. “Passionarity has an energy essence, and the human psyche only transforms impulses at its level, stimulating increased activity of carriers of passionarity, which creates and destroys landscapes, peoples and cultures” (Gumilev, 2016, p. 334).

When applying Gumilyov’s theory to the problem of reducing the relevance of spirituality in the postmodern era, it should be borne in mind that during periods of crisis the number of passionaries decreases. So, today the majority of people are either “harmonious” (the level of passionarity is equal to the instinct of self-preservation) or “sub-passion” (whose self-preservation instinct is higher than the level of passion). This ratio corresponds to the heyday of civilization and the growth of material well-being.

However, according to Gumilyov, even these periods of “rational egoism” are opposed by a group of impulses that are different from passionarity, but also powerful: people have a strange attraction to truth, beauty and justice, this train changes depending on the strength of the impulse and is limited to constant “clever egoism.”

The problem of spirituality has a decisive place in the pedagogical paradigm of postmodernity, since the pedagogical task of the modern era is not only to develop, describe and determine the ways, means and methods of forming certain competencies, as well as knowledge and skills, but also to develop human qualities, abilities, behavior and character traits. Such ideas are implemented within the framework of many postmodern educational concepts, among which the most popular are: critical education P. Freire, German anti-pedagogy, feminist pedagogy, pedagogy of critical thinking, Waldorf pedagogy.

### 3. Conclusions

Thus, certain properties of the human soul that go beyond the preservation of the species are reality, which is an integral part of the relationship "man - nature - society". As a rule, it is these qualities that ensure, on the one hand, the preservation of traditions, and, on the other, forward movement. As far as the "non-passionate" modern man is, the desire to uphold and build, primarily for himself, ideals, values, meanings is just as moderately developed in it. Spirituality in it exists in the form of inherent potency. The educational opportunities allow us to reveal this potential, but only in the way that is necessary for a modern person.

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