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Spiritual Awakening of the Personality as key to Spiritual Security in the Context of Postmodernism

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Abstract: The article presents a new view on the problem of educating the spiritual security of the personality from the positions of axiological, culturological, civilizational, systemic, and anthropological approaches, on which the research methodology is based. The article describes the basic concepts of research: spirituality, culture, spiritual awakening, spiritual security, and presents the author's definition of the concept of spiritual security of the personality. The article describes the cultural ideals of coziness in different countries of the world, which allowed us to highlight the features and prove the importance of leading a spiritual way of life, the essence of which is a person's acquiring of a state of inner peace, coziness, security and which is accompanied by the achievement of pleasure from life. The principles of educating the spiritual security of the personality have been defined. They include the principle of spiritualization, the principle of cooperation, the principle of "live" dialogue based on spiritual and cultural values. The authors have identified the main threats to the spiritual security of the personality and described the ways to overcome them, among which special attention is paid to the importance of reviving the spiritual and cultural educational component, which will be the first step towards educating a positive personality with a human face, the humane, altruistic, creative personality focused on creation, not destruction.

Keywords: *intensification; management; economic behaviour; security; threat; risk; management decision; post-pandemic society.*

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1. Introduction

The 21st century has exposed a lot of problems that are relevant to human life, related to the change of moral guidelines, the aggravation of contradictions in the value and sense space of society, the strengthening of cruelty and the pragmatic vector of all spheres of human life. Melissa Alvarez (2019) spoke figuratively about life, calling it a journey consisting of lessons and leading to the education of the soul. It is the education of the soul and spiritual qualities of the personality that is an extremely urgent problem of our time. At the time, Antoine de Saint Exupery expressed a wise thought for the humanity: “There is only one problem – the only one in the world – to return the spiritual content, spiritual concerns to people” (Art of living, 2012). And, as if continuing this thought, Irene Oginsky addressed people with a wish: “Grow spiritually, try to be happy for people, not envious, and you will be happy” (Ibid.).

Frank (1992) with a sense of deep concern called the current epoch as the epoch of “the deepest unbelief, skepticism, spiritual frustration,” “it is the combination of spiritual disbelief with the unsteadiness and turbulence of spontaneous historical movement that forms the characteristic tragic peculiarity of our epoch” (p. 17). The state of chaos, constant stay in a state of stress and tension leads inevitably to the destruction of the personality, the system of his values and life meanings, ideals, culture and spiritual security. Spiritual security is a kind of shield that allows the personality not to lose the human image, which embodies spirituality, hard work, creativity, high morality, patriotism, culture, the beauty of relationships and the beauty of the act. Spiritual security does not allow the personality to bend under the weight of failures, disappointments, and troubles, and this requires spiritual and moral immunity against manifestations of immorality in all their forms. We should recall an important thought in this context by the Canadian culturologist D. Paul Schafer, who considers culture to be a spiritual transformation of the personality and the basis of spiritual security: “...It does so by postulating an “ideal prototype of the cultural personality” against which people can measure the reality of their own experience and to which they can look for guidance in times of adversity. It is a prototype based on the belief that culture in general and the cultural personality in particular provide the most effective avenues and means for dealing with the present and the future in all areas of life” (Schafer, 2017, p. 4). Such a prototype of the personality is based on the belief that the cultural personality should be

holistic, humancentred, creative, altruistic, and humane. This is a necessary condition for a happy life filled with meaning and spirituality, other cultures and other kinds (Ibid., p. 34). P. Shafer emphasized the connection between culture and spirituality: “The more I have become immersed in culture, the more my life has become spiritual in nature... Culture opens the doors to spirituality... Culture is without doubt one of the best vehicles of all for opening the doors to spirituality and unlocking the secrets of the sublime and perhaps even the divine” (Schafer, 2014, p. 211-212, 227). Consequently, spiritual security is based on a solid foundation of the value and sense sphere of a positive personality, the basis of life, and the vectors, the components of which are culture, the value and sense sphere of the personality, moral and aesthetic ideals, a holistic picture of the world, world perception and world attitude. It is necessary to emphasize the importance of the problem of educating the world attitude and perception of the world for spiritual security.

The world perception presupposes the existence of a person’s developed observation of life and natural phenomena, the ability to respond to them from the point of view of moral and aesthetic vision, moral and aesthetic ideals and the culture of action. An interesting example in this regard is the advice of K. G. Paustovsky “How to see the world.” “Try to look at everything for a month or two with the idea that you must paint it. In a tram or bus, look at people in this way. And in two or three days you will find that you did not see a tenth of what you now see on their faces. And after two months, you will learn to see, and you will no longer need to force yourself to do so” (Paustovsky, 2008, p. 277). The world attitude occupies an important place in the structure of spirituality and moral and aesthetic values, it allows you to reveal the value attitude to the life of the world, person and nature. The world attitude presupposes the education of aesthetic, moral feelings, a caring protective and active attitude to nature, a humanistic and benevolent attitude to person.

Spiritual security in the Context of Postmodernism cannot appear at once. It requires solid, filled with moral and spiritual content life, expanding the vision of the world, the adoption of true values and ideals as beacons of full-fledged life.

Today in the Context of Postmodernism, the world around, more than ever, needs “spiritual awakening” (Taylor, 2017), which can lead to a “leap” into a new state of being – a state of unity and harmony with oneself and with the whole world as a whole. We are witnesses of how the modern

world has been swept by a fever of immorality, cruelty, aggression, violence, indifference to the problems of other people, a growing spiritual crisis of the personality, which is characterized by fixation of person on the material values to the detriment of the spiritual, cultural, moral, aesthetic ones (Newberg and Waldman, 2018).

Grozov (2011) rightly claims that a person, who does not have “...moral values as the basis of his life, can be more dangerous to society than a poorly educated person” (p. 48). The state of chaos, constant being in a state of stress and tension leads to the destruction of the integrity of the personality, the loss of his spiritual, cultural and moral guidelines and value systems. It is considered to be urgent the scientist’s idea of the need to find the causes of the existing problems, to understand their essence through a holistic perception of the world picture from the standpoint of spiritual culture and high morality, to determine the orientation of actions in the future, spirituality and spiritual culture, and not market values. This will revive the spiritual and cultural values of the personality, bring it out of the spiritual crisis and identify the ways to overcome threats to the spiritual security of the personality.

The aim of the article is to reveal the essence of the category “spiritual awakening” and prove its significance as a key to the spiritual security of the personality, to identify the ways, means and methods to achieve spiritual awakening of the personality, to define the ways to overcome threats to the spiritual security of the personality in the Context of Postmodernism.

In Ukrainian philosophical and pedagogical science, the problem of spiritual security has been described in the works of Baranivsky (2013), Zerkalov (2012), Krotiuk & Maliarchuk (2012), Maslova (2014), Panchenko (2012), Sukhorukova (2006), Chursin (2017), Shevchenko (2017), and others. In the world practice, the similar studies were conducted by Zapesotsky (2002), Meyder (2009), Rybakov (2011), Tonkonogov (2011).

The concept of “spiritual awakening” is described in detail by S. Taylor, a British scientist, Ph.D., Senior Lecturer in Psychology at Leeds City University in the book “Leap: Psychology of Spiritual Awakening” (2017). Achieving a state of spiritual awakening through a spiritual way of life that is based on the cultural ideals of cozy is reflected in M. Alvarez’s book “The Simplicity of Cozy: Hygge, Lagom & the Energy of Everyday Pleasures” (2019), as well as in P. Schafer’s book “The Age of Culture,” in which the

emphasis is put on the need to develop the holistic cultural personality (2014).

2. Spiritual awakening in the Context of Postmodernism

The study of the problem of spiritual awakening as a key to the spiritual security of the personality in the Context of Postmodernism is based on the provisions of the axiological, culturological, civilizational, systemic and anthropological approaches that reveal comprehensively the system of values, spiritual needs of the personality, the significance of the value and sense sphere in spiritual awakening.

The culturological approach is used to reveal the significance of culture in spiritual transformation, spiritual awakening and spiritual security of the personality. The civilizational approach allows us to reveal the national features of culture and spiritual security. The anthropological approach involves revealing the characteristics of the personality, the peculiarities of one's perception of culture, spiritual awakening and spiritual security.

Spiritual awakening in the Context of Postmodernism presupposes a radical change of a personality's worldview system, view of the nature of human relationships, life position, world perception, world attitude, a judgement of actions with regard to morality and aesthetics. It is obvious that in this case, each person should have sufficient knowledge of the essence of spirituality (Min, 2010). We share the point of view of an academician I. Bekh, who wrote with great anxiety that the problem of a spiritually developed personality has become a pain of society because the dehumanization of society has reached the red line; rationalism of thinking is excessively cultivated, sensory perception of the world disappears, the romance of life becomes alien to a modern human... New scientific categories are introduced: life as a deed, higher senses, a value and sense sphere, spirituality as an expression of spirit, spiritual encounter, spiritual self, spiritual self-awareness, spiritual reflection (Bekh, 2019, p. 11-12).

Taylor (2017) emphasized that spiritual awakening involves the attainment of a stable condition of inner peace, a sense of unanimity with the outside world combined with sincere love for all people and a willingness to selflessly serve them. S. Taylor believes that spiritual awakening is a transition to a higher, more comprehensive and harmonious state of mind and being. S. Taylor draws attention to the fact that serious changes take place in the soul and psyche of a person, when he/she is spiritually awakening, when the system of values and goals changes. Enlightenment and

spiritual awakening take place when a person's worldview and his/her attitude to the world are transformed. His/her subjective experience, a sense of subjective identity and the conceptual foundations of worldview are changing, a global worldview is developing. The important idea of S. Taylor is that a spiritual shift occurs in a person's consciousness giving rise to a feeling of well-being, clarity of perception and a sense of connection with the world. The awakening of spirituality involves bridging the gap between a person and the world. A person with awoken spirituality has radiant spiritual energy, a pure radiant consciousness. One should pay attention to the thoughts of S. Taylor regarding episodes of awakening spirituality in a personality. Among these episodes, he names contact with nature during meditation, while communicating with art (everything that calms the mind and promotes relaxation). The scientist claims that spiritual commotion is the most typical basis for episodes of spiritual awakening, and then there goes communication with nature, art, etc.

The spiritual awoken state is the "highest mode of functioning" (Taylor, 2017, p. 36-37) in many ways. A person gains a richer perception of the world and a brighter awareness, ceases to experience incompleteness or remoteness from the world. It is such a person who feels a fundamental sense of balance and wholeness. He is not self-centred, but compassion, altruism, and a willingness to sacrifice awake in him/her (Bechara, Damasio, Damasio, 2000).

Based on many years of experience in pedagogical work, we can distinguish the following factors that contribute to spiritual awakening of a personality: the formation of the value and sense sphere, a stable system of spiritual, moral and aesthetic values, the education of the emotional culture, and quite a high level of culture of feelings. Undoubtedly, spiritual awakening is promoted by art, actions of people, nature. Spiritual awakening occurs at a time when the feelings of a personality are deeply affected. In such a case, emotional susceptibility, moral and aesthetic experiences are brightly manifested, e.g., excitement, joy, pleasure, surprise. The source of spiritual awakening is deep sleeping feelings of delight, surprise, joy, and meeting with unprecedented beauty as a response of the affected strings of the soul.

One should take into account the thought of Taylor (2017) that "...in ancient times people did not consider themselves separated from the world and distinctly felt the "spiritual power" permeating everything in the world, including their being". However, currently, a modern person is significantly distant from nature, from the community and his own body (p. 26). The

education of a personality requires the striving for harmony and unity, for constant spiritual awakening. Taylor (2017) wrote about it in this way, “All other people are there, outside, and therefore we are weakly connected with them – the feeling of empathy and community is dulled. We start putting our own needs and desires above the interests of the group as a whole” (p. 26-27). In such a case, there is “despiritualization of the world” and the alienation of a human from it. Plato also wrote about this in his famous work the “Republic”: “...Behold! human beings living in a underground cave, which has a mouth open towards the light and reaching all along the cave; here they have been from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance...” (Plato, *The Republic*, 1994, p. 295-296).

Spiritual awakening is necessary to develop spiritual security of a modern personality. Spiritual awakening comes gradually during spiritual practices (yoga, meditation), spiritual way of life, communication with art and the cultural heritage of the past and present, with nature. Entering into the spiritual way of life is the first step to a personality’s spiritual awakening (Blanke, Slater, Serino, 2015).

Spiritual awakening is the key to spiritual security of a personality. Spiritual security is “a system of conditions that allows culture and society to maintain their vital parameters within the historically established norms” (Zapesotsky, 2002). Tonkonogov (2011) focuses on the fact that spiritual security is one of the types of national security and represents a “state of protection of the spiritual sphere of modern society characterized by observance of the interests of an personality, society and the state, and protection of traditional spiritual (intellectual, moral, aesthetic) values of an individual, group and mass consciousness from internal and external threats” (p. 13).

We consider spiritual security as a state of personal security from the destruction of his/her life goals, attitudes, ideals, spiritual values, aspirations, beliefs, spiritual culture. Spiritual security involves the education of a sense of citizenship, patriotism, and love for the Motherland – both “small” and “big”. Spiritual security is the guarantor of national security.

2.1. The key concepts of spiritual security

The key concepts of spiritual security are the categories of spirituality and spiritual culture. We consider spirituality as a process of awakening and

self-development of a personality in accordance with the highest values of Truth, Good and Beauty, the result of which is the education of a harmonious, holistic, spiritual and moral, spiritual and cultural, highly educated, highly humane, creative, broad-minded, responsible personality with a developed cultural worldview and high-level value-based “awoken” consciousness. The understanding of spirituality as “a highly moral way of life of a person shrouded in universal human ideals, warm-heartedness, high spiritual aspirations” (Shevchenko, 2017, p. 366) appeal to us.

The concept of “culture” is inextricably linked with spirituality and is an integral factor in spiritual security of modern society. According to Vyzhletsov (1996), culture is defined as “practical implementation of universal and spiritual values”. In the book “Macroshift: Navigating the Transformation to a Sustainable World” (2004), E. Laslo considers culture as “a complex of a system of values, worldview, incentives and customs that characterize people and distinguish them from each other.” The scientist rightly emphasizes that in modern reality it is necessary to make a change in consciousness as an element of culture of the majority, since if it does not happen, then the threat to the survival of humankind will not disappear (p. 136). Today, the revival of spiritual and cultural values of a personality and his/her spiritual culture is becoming extremely important, as it will make it possible to educate a holistic, highly spiritual, highly moral, highly cultured and highly educated creative personality with a developed cultural worldview, which will ensure spiritual security.

The most important condition for educating spiritual security of a personality is spiritual culture. “Spiritual culture is always a reflection of the common cultural background of a historical epoch... Each epoch creates a unique spiritual culture of a personality, which is an indicator of a person’s value content, in fact, a measure of his/her humanization in a certain cultural space” (Shevchenko, 2017, p. 115). Spiritual culture of a personality is his/her “integrated feature to reflect the inner world of a person, values, attitudes, ideals, cultural meanings of life. The key components of spiritual culture are truth, good, beauty, faith, hope, love, and wisdom. It is their education that contributes to spiritualization of a personality, enrichment with the highest values, brings him/her closer to the ideal” (Shevchenko, 2017, p. 118). In terms of the above, it is very appropriate to pay attention to the point of view of M. Chursin (2017) on the essence of spiritual culture, which the scientist defines as “a conscious strive for spirituality, faith” and, therefore, for Salvation. Developing this idea, the scientist emphasizes the

importance of spiritual culture and the priority of spirituality in formulating possible rational concepts for preserving not only the humankind, but also life on our planet (p. 356-357).

While investigating the problem of spiritual awakening of a personality as a key to spiritual security, it is worth mentioning the point of view of M. Alvarez. Her main idea is that “people should and must cultivate a healthy sense of the Good and the Beautiful ... And make it their duty ... to exterminate the scum that has flooded society” (Alvarez, 2019). We find quite relevant M. Alvarez’s thought that creating a cosy life is one of the components of spiritual security, and she considers love, selflessness, joy, care and compassion the keys to it, “when you insert these keys into the locks of your life, you open yourself to miracles that the Universe offers” (Alvarez, 2019). According to the scientist, one can enter a state of constant spiritual awakening, protection from threats from the outside world by immersion into cosiness every day, having learnt to see beauty in ordinary, simple things, to do what brings joy, pleasure in life and brings a sense of comfort and security to life. M. Alvarez considers cosiness as a way of life of many people in the world, which can change the central spiritual essence of a person. In our study, we are interested in the cultural concept of cosiness of different peoples of the world, which brightly characterize the national character of each of them. For example, *hygge* is the Danish custom of finding pleasure in simple things turning the ordinary into the unusual, creating a joyful atmosphere that conveys a sense of security, comfort and emotional warmth (Denmark); *fika* – coffee break – time to enjoy the silence on your own or to chat with friends (Sweden); *friluftsliv* literally means “living in the fresh air,” connecting with nature, which contributes to experiencing a sense of spiritual healing, raising the level of consciousness and a deeper connection with your spiritual self (Norway), etc. (Alvarez, 2019).

In addition to these concepts of cozy, M. Alvarez also pays special attention to cultural concepts that are focused on improving health. This *shinrin-yoku*, literally translated as “swimming in the forest,” implies a connection with the earth, plants and animals living on earth, which helps to find harmony with your inner world (Japan); *lagom* means to be moderate in everything; this philosophy is focused on self-limitation, the need to live a simple life and rejoice in what you have (Sweden); *sisu* is an inner worldview that allows you to move forward stubbornly and not get discouraged, to be persistent in your thoughts and actions (Finland); *wabi-sabi* is the concept of

gratitude, which means finding inner beauty in imperfection, acceptance of all things, oneself and other people, with all their shortcomings, flaws and imperfections (Japan) (Alvarez, 2019).

2.2. The importance of following a spiritual and cultural way of life

The importance of following a spiritual and cultural way of life is illustrated in detail in the book written by a Canadian scientist and culturologist P. Schafer “The Age of Culture” (2014). The scientist provides evidence of the importance of keeping a spiritual and cultural way of life through sharing personal memories of how his education as a holistic cultural personality was strongly influenced by art, culture and spirituality. In particular, music lessons in the church choir, listening to music at home (e.g., Xerxes’ aria “Ombra mai fu”, Almirena’s aria from the “Rinaldo” opera, minuet from the “Berenice, Queen of Egypt” opera by F. Handel, “Mass in Forty Parts” by A. Striggio, “Spem In Alium” by T. Tallis, Second Piano Concerto by S. Rachmaninoff and the second movement of the “Concerto Opus 9, No. 2 D minor” by T. J. Albinoni, “Birds” by Respighi, etc.), as well as introduction to the cultural heritage of the past and present through acquaintance with masterpieces of the world painting (numerous landscape paintings by Van Gogh, splendid depictions of Giverny gardens in France by Claude Monet and many others) had a huge impact on his education as a holistic, spiritual and cultural personality. Moreover, as the scientist notes, the feeling of fullness of life with happiness, joy and pleasure fills him not only when he comes in contact with various arts, which have amazing potential to lift people to heights and transport them to unearthly places and spaces. As B. Shaw aptly said this in “Back to Methuselah” (1980), “Art is a magic mirror, and you need it to reflect your invisible dreams in visible images. You use a glass mirror to see your face; you use works of art to see your soul” (p. 297). An important thing in the education of a holistic, spiritual, cultural and moral personality is the atmosphere in which it becomes. In particular, Home, and not just a house, is a place where a person feels protected from the threats of the outside world, where he is comfortable and warm at heart. As P. Schafer (2014) notes, his parents managed to create an atmosphere of comfort, coziness, warmth, security and safety in the house. All household items were inexpensive, and all combined perfectly and created a feeling of coziness, comfort, aesthetic beauty and security (Gordon, 2013). Each thing was unique and original, and together they represented a harmonious whole. All this is important for the spiritual awakening of a holistic personality.

Speaking about possible ways to achieve a permanent state of spirituality, he was convinced by personal experience of the positive impact of the environment on the human body in combination with the use of various spiritual practices. P. Schafer (2014) notes that the combination of long walks and performing Yuanji Dances – gymnastic exercises, which are based on natural rhythms, flows and elements combined with beautiful music, have become a kind of medicine for him to restore health to normal. Like J. Campbell, to whom the famous phrase “Follow your bliss” belongs, P. Schafer (2014) sees the meaning of life in achieving a state of constant spiritual awakening, when the cultural way of life gradually turns into a spiritual way of life. According to the scientist, it becomes possible when people “do the thing that is right for them and what they were intended to do with their lives, something which can produce a great deal of happiness but be very painful at times” and this happens when people manage to find balance in life and live a full life (p. 221).

3. Studying the problem of spiritual awakening of the personality as the key to spiritual security in the Context of Postmodernism

In the process of studying the problem of spiritual awakening of the personality as the key to spiritual security in the Context of Postmodernism, we have obtained the following results:

We have identified spiritual culture and spiritual values as key components of the personality’s spiritual security.

The principles of the personality’s spiritual security education are defined. They include the principle of spiritualization, the principle of cooperation, the principle of “live” dialogue based on spiritual and cultural values.

The key threats to spiritual security include conflict and intellectualization of society, which do not coincide with the moral improvement of the personality, the destruction of national culture, national science, education and upbringing (Shevchenko, 2017).

It should also be noted a number of threats to spiritual security, the negative impact of which has had a very aggressive effect on the development of education sphere. These include the deformation of the system of spiritual self-reproduction of society as a result of the crisis of socialization institutions; the extinction of the creative potential of student youth as a result of the abolition of “live” dialogue between teachers and students; hypertrophied orientation of the mass consciousness to material values, individualism, immorality, which led to the emergence of a modified

social consciousness with “spiritual pathology,” and in educational area, it has led to the situation, when education is considered as a commodity, which results in its further commercialization and almost complete exclusion of spiritual and cultural educational components within the educational process; destruction of the core of spiritual culture due to forcible introduction of behavior standards and ways of life of Western society through the media; manifestations of spiritual, cultural and moral nihilism, which are the cause of extreme devaluation of importance of the intellectual work, and spiritual and cultural values of education; (Baranivsky, 2013; Bezuhla, 2017; Zapesotsky, 2009; Krotiuk and Maliarchuk, 2012; Maslova, 2014; Meyder, 2009; Panchenko, 2012; Sukhorukova, 2006).

Possible ways to overcome the threats to spiritual security and, accordingly, the achievement of the personality’s state of permanent spiritual awakening, we have identified as the following:

- working out of a strategy for the preservation and education of spiritual values, spiritual culture, creative positive spirituality, focused on the education of the values of collectivism, social sympathy, mutual assistance, service to national interests;

- changing the vector of higher education from the focus on material values and training of highly specialized professionals with economic worldview to spiritual and cultural values and education of a holistic, spiritual, cultural, creative, highly educated personality with a developed cultural worldview and high-level value-based “awakened” consciousness;

- inclusion of spiritual and cultural educational components into the educational process. In other words, creation of a “live” dialogue between teachers and students, which will be the first step towards educating vital spiritual, cultural and moral values as a basis for transferring the values of spiritual culture as well as educating a holistic, broad-minded, creative, spiritual and cultural highly educated personality with a developed cultural worldview;

- focus on encouraging humanity, sincerity, kindness and mutual respect in human relationships within educational process;

- emphasis on achieving harmony, integrity and unity with nature and people around;

- creation of the university video library with feature and documentary films on spiritual topics, focused on educating young people with high moral behavior, culture of action; education of the highest values of Truth, Good, and Beauty, inculcation of aesthetic taste and culture of feelings;

- creating a favorable atmosphere for the education of a holistic, spiritual and cultural personality in the university space on the basis of cultural ideals of security and comfort through a special course “Spiritual Dimensions of Your Life”; special seminar “Value and Sense Sphere of Personality” and educational course “Spiritual Security of Student Youth”;
- organization and conducting extracurricular classes, focused on psychological and pedagogical aspects of educating student youth’s awareness of the importance of spiritual security and cultural way of life. In this case, the triad of possible starting points for achieving a state of permanent spiritual awakening of the personality are nature, spirituality and art. All of them are united by the focus on achieving a state of comfort, coziness and security, when a person enjoys life.

4. Conclusions

In the conditions of modern reality, the problem of education of the spiritual security of a personality is acute, as the future of both a person and humanity as a whole largely depends on its solution. It is indisputable that educating a person with a human face, as a holistic, spiritual, cultural and creative personality with a developed cultural worldview and “awakened” consciousness based on moral values is the key to the spiritual awakening of society as a whole, to the unity and harmony of interpersonal relationships. Promising areas of further research for us are the characteristics of key methodological approaches to the problem of educating spiritual security in the Context of Postmodernism, developing a correspondent structural and function model of spiritual security education, as well as developing programs for extra curricula courses, core training courses and special seminars on this topic.

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