

PHILOSOPHICAL APPROACHES TO THE STUDY OF THE SPIRITUAL HUMAN BEING: NATURALISTIC INTERPRETATION OF SPIRITUALITY

Jaroslava BUHERKO

Copyright © 2016
УДК 159.9.015

Ярослава Бугерко

**ФІЛОСОФСЬКІ ПІДХОДИ ДО ВИВЧЕННЯ ДУХОВНОГО БУТТЯ ЛЮДИНИ:
НАТУРАЛІСТИЧНЕ ТРАКТУВАННЯ ДУХОВНОСТІ**

Formulation of the problem. An anthropological crisis of the twentieth century – disequilibrium between the nature and society development, transformation of the being from the higher gift into the means, into the technical world of instrumental activities extremely dramatized a problem of human's place in the Universum, sense and value of her existence. The technical progress without the spiritual factors development lead to a crisis of the social and spiritual sphere of society. It become known that spirituality is a kind of sacred space, crossing the borders of which turns personal and social disaster. And that's why today extremely important is the task of renewal the theoretical research of spirituality problems, clarification the fundamental questions which comes on "boundary" and "beyond boundary" horizons of being sense of life and death, values of the love, happiness, responsibility, duty and hope.

Analysis of recent researches and publications. The research of problematic field of spirituality requires recourse to the history of questions and accordingly works of classics of philosophy. Ethically oriented spirituality (Socrates, Plato, Aristotle) was presented at philosophy of antiquity. The religious origins of spirituality were considered in Thomas Aquinas' and St. Augustine's works. The aesthetic aspect of spirituality is inherent in Enlightenment philosophy. The rational its understanding is observed in Spinoza's and Descartes' works and theoretical aspects are developed in Kant's, Fichte's and Hegel's works. The spirituality as willed spirit phenomenon is understood by Schopenhauer and Nietzsche.

The studying of quality content and prevailing forms of the spirituality implementation are oriented by meaningful for a particular researcher aspects of the problem. So, humanitarian-anthropological direction of research is represented by James, Dilthey, Spengler, Plesner, and Fromm. The Kierkegaard's, Heidegger's, Jaspers', Marcel's, Scheler's works are dedicated to disclosure of existential space of spirituality. The sacred spirituality space is revealed by Freudianism and various psychoanalysis schools in the structure of individual and collective unconscious (Jung's archetypes), and also in religious oriented philosophy (Berdyaev, Soloviev, Frank). Obtaining the spirituality in Frankl is connected with the searching by the human her existing sense.

In modern Ukrainian philosophy the theoretical development of spirituality is in the V. Barulina's, H. Burbulis', E. Bystrytsky's, S. Krymsky's, V. Lectorsky's, T. Kholostova's works. P. Symonov, P. Jershov, R. Vjazemsky consider the spirituality origin problem. M. Kahan, V. Sahatovsky, V. Stepin, V. Fedotova carry out the axiological approach. Moral culture problems, crisis state of "cultural space" and the phenomenon of spirituality absence in modern reality have been studied by N. Borodina, A. Koretska, K. Malyshev, N. Nekrasova, L. Temnikova.

These researches point on human existence multidimensionality and contain phenomenological analysis of the researched problem. Nevertheless, now we should state the fragmentation of exit material, the absence of holistic concept of spirituality as phenomenon that ex-

presses the deep human essence. In addition to it the underestimation of the spirituality category (especially during the Soviet period) lead to its simplified understanding. Consequently there is a need to analyze features of development scientific knowledge, according to the spirituality phenomenon to disclose its origins, formation laws and peculiarities of interpretation of indicated phenomenon. **The purpose of the article** is to carry out a theoretical-methodological substantiation of the spirituality in the context of historical deployment of scientific knowledge about spirituality.

Presentation of the main material of the research. There are different views and methodological approaches to the analysis of spirituality, its essence and formation features. Two the most extensive spirituality interpretation had historically appear: rational philosophy and psychology identified spirituality with conscious activity experience (including into consciousness all mental and emotional processes) religious representatives understood spirituality in narrow sense of the word, namely as experience of human ascension to Divine Spirit and merging with Him. In the basis of such interpretation of the spirituality there is an opinion that without interaction with the Spirit as Higher spiritual instance, the human spiritual life degrades, transforming into intellectual games with dialectical concepts.

Considering the development of the ideas about spirituality in general genesis of the science, let's note that at each new stage of its development the science had received the impulse for reformulation of its principles and conclusions due to reorientation from some knowledge kinds into other ones. So, Plato and Descartes oriented on the theoretical knowledge aspect, Aristotle and Bacon on the empirical-contemplative one, in the science of XVII-XVIII clearly appeared a desire to objectivity, creation ontological pictures of the world, in XIX-XX the role of research subjective factor had increased, in Postnonclassical science consideration of value-aims guides of a scientist, creation personal (not visible) knowledge. According to indicated tendencies the object of research of human spiritual world is changed that find a reflection, in particular, in the concepts: from "human soul" (Antiquity), half-mystical "human spirit" (Middle Ages), "human consciousness" (New time) to "spiritual reality" (nonclassical science) and "spiritual being" in our time.

Scientific knowledge is essentially rational and at the same time belongs to human. That's why are appeared difficulties in spiritual phenomenon researching, cognition of which goes beyond the epistemological opposition of subject-object correlation and logical-analytical researching object comprehension [1]. Let's analyze the peculiarities of development of knowledge about spirituality basing on the scientific thought development logic. Genesis of the science in cyclically-commiting perspective is in the focus of attention of Professor A. V. Furman, particularly its development in periods of global revolutions when the bases of science functioning philosophical foundations radically changed, the world scientific depiction transformed, that naturally caused the change of the scientific rationality type (Classical, Nonclassical, Post-classical, Postnonclassical).

Thus, analyzing the peculiarities of the new thought of the New era (first scientific revolution period), the scientist notes that namely then "a science empiric sphere firstly had formed as special layer of rational depiction of the world in which new type ideal object are operating – theoretical constructs and models in which the essential sides and connections of real objects, things, events are reflected" [10, p. 20]. In that time in the science simultaneously appeared two opposite methodological prescriptive positions – rationalism and empiricism which allow to penetrate into the essence of things, single out the causal links and formulate the laws, carry out reverse step-motion in the different forms, types and experimentation levels from a general to a single and from abstract to specific.

The study of the spirituality at indicated historical time is characterized by transition from the naturalistic to metaphysical interpretation of the given phenomenon. If **Naturalism** finds the nature as the only one universal principle of explanation of everything existing that excludes any supernatural essence, in the basis of metaphysical interpretation of spirituality is the idea that human being through its imperfection and limitation can't be the spirituality source. Do not having completeness in herself, human needs a "value vertical", correlation with absolute values and meanings. **Metaphysics** traditionally oriented human to some universal sense being; accordingly the spiritual search and motion to spiritual perfection were connected with directivity to absolute, transcendent values not directly related with subject-transformative human activity but belonged to the absolute

spirit sphere. To the end of XVIII metaphysics was that sphere where, as said Hegel, the spirit "was engaged with its pure essence" [2, p. 16-17]. It is lead to the creation of abstract categories and laws which separate from empirical phenomenon, locate allegedly on the other reality pole and transform into schemes, formulas thanks to what the horizon of each philosopher vision takes the objective form. The spiritual phenomenon studying is influenced by tendency to absolutizing of the thought and consciousness, the spirit is considered as motion-development of thoughtforms and consciousness is expanded to the identification with God.

Science development in XVIII – first half of the XIX (second scientific revolution period) continued in the classical format but caused the differentiation of ideals and norms of scientific knowledge, appearance of a special world ontological depiction, promote the science disciplinary construction and fast growth of its productive power. In the study of spirituality during this period, begins the transition from the metaphysical approach to the **socio-philosophical** one. The reduction of absolute essences is happens – nature and spirit – to socio-cultural realities, human is considered in unity with the cultural-historical world. Social philosophy is an ideological antipode of the metaphysics, criticizing "the abstract idea of human self-worth as arbitrary metaphysical construction", assumes as a basic the consideration of the human "in real conditions of her existence" taking into account her life circumstances and pragmatic necessities [8, p. 215]. Into the field of researchers attention adjudged that fact that in its real content the spirituality may be comprehended only on the material of self-cognition and self-improvement of personality during her spiritual growth that is only when the unity of the object-external and internal world of human soul will be components of human existing-being of human in her integrity and perfection, will be links of self-awareness of her own I [7, p. 70].

The end of XIX – beginning of XX (third scientific revolution period) celebrated with the rise nonclassical science which already hasn't pretended to absolute and entire objectivity of knowledge but characterized by pluralism, disciplinary diversity of depictions of the world, approval of the gnosis and relativity principle, assertion of the human knowledge the relativity when each of theory is assumed as true only in the specified data system or coordinate and

significant increase of subjective factor [10, p. 21]. Had appeared in the spirituality researches new approach – **spiritually-anthropological** had appear in the spirituality research. In contradiction to social philosophy which studies the spirituality by reducing the spiritual experience to its epiphénoménon – mental and cognitive activity, creativity, moral behavior, consequently understanding of it is abstract, in some extend "truncated" (limited), in spiritual anthropology the essence of given phenomenon is revealed in its context. New filling gets the idea of complementarity of human and Absolute that expressed by their mutual striving and combining. The basis of it is the idea about world duality, existence in it two layers of the reality: true, spiritual, noumenal world and sensual, phenomenal, objective that has not real existence.

In the last third of the XX (beginning of the fourth global scientific revolution) Postnon-classical Science began forming which to the ideals of nonclassical cognition added the requirements of consideration value-aim guides of scientist and his personality altogether. Number of interdisciplinary, problem-oriented researches is growing objects of which are complex, often unique, dynamic, open, self-development systems, the research work with which requires principally new researching strategies and co-operation models [10, p. 22]. In the studying of spirituality is increasing the tendency of taking into account different directions of research of given phenomenon, particularly the religious, moral, artistic-aesthetic, esoteric. At the same time all of them are implemented in dimensions of logical-analytical discourses by the way of reflexive verbal definitions since human used to see the true of being only in the aspect of the objective phenomenon *cognition*. A new *approach* in the spirituality studying becomes – **noological**. If earlier the faith, will, feelings in the process of cognition activity of scientist were as something secondary, solitary, not essential, randomly subjective, then now the focus is shifting from cognitive aspect to reflectively-practical one. Herewith some difficulties are appeared related to feeling of the flowability, uncertainty, absence of clear guidelines in the form of objectivities of the material or ideal nature since "the consciousness which used to operate by ratiocertainties-objectivities as certain discreteness, inconveniently feels itself in the sphere of internal, subjectively singular and individual" [7, p. 23].

Table

*Philosophical and retrospective analysis of understanding
the spirituality phenomenon in historical overview*

Historical periods	Approaches	Approach essential content	Object matter	Terminological definition of the spirituality
Ancient	Naturalistic	Human is a spiritual subject gifted by the being intuition	Soul	Spirituality as manifestation of human natural essence sleeping in her deeps
Classical. 1st scientific revolution (s.r.), XVII	Meta-physical	Human as spirit-soul creature	Spirit	Spirituality as immanent attribute of the objective physical reality, interaction between the human soul and objective Spirit
Classical. 2nd s. r., XVIII-first half of XIX	Social-philosophical	Human lifecreativity determines the content, quality and directivity of human being	Consciousness	Spirituality – lifemeaning value, individual ascending to own ideals, values, and to its implementation in own life
Nonclassical. 3rd s.r., end of XIX – beginning of XX	Spiritually-anthropological	Spiritual-immanent infinity of human being	Spiritual reality	Spirituality is human intentional generic essence, actualization of unconscious forces, deep archetypes.
Postnon-classical. 4th s.r., last third of XX and till nowadays	Noological	Human as the image and likeness of God, hence the purpose and meaning of life	Spiritual being	Spirituality is human immanent transcendent essence, her exit beyond narrow frames of empirical being.

Christian-philosophical noology substantially intersects with ontology, epistemology, phenomenology and philosophical hermeneutics. The spiritual understanding and spiritual cognition become a problem not only theoretic-cognitive (epistemological or methodological) but also ontological and noological one. The human noosphere is described by a range of mental-spiritual, moral-spiritual and aesthetic-spiritual concepts firstly such as "imagination", "intuition", "mind"; "will", "conscience", "faith", "love", "gladness", "hope". Structuring of the soul-spiritual life and cognition are determined by categorical order of the phenomenological-anthropological triads such as: "spirit-soul-body", "being-existence-transcendence", "impression-reflection-expression", "potency-ak-tency-intention" and others [6].

Let us consider in details the development of the ideas about spirituality basing on these historical-logic periods of science development (*a table*).

Fundamentals of naturalistic interpretation of spirituality were laid in Antiquity. A characteristic feature of naturalism the absence of disruption between natural and spiritual, consideration the nature as a single universal principle of explanation of all existing that exclude any

"supernatural" essences. The spiritual life was qualitatively determined with natural phenomenon and considered in approval with human anthropological nature [8, p. 187].

In the ancient period thinkers expressed a lot of value ideas about spirituality, means and ways of its development. The idea itself of spirituality appeared in connection with attempts to understand the human nature, the sense of her life, ways of being organization, problems of self-cognition and self-awareness. It should be note the important role in forming the system of views and ideas about human spirituality of Socrates philosophy. For representatives of Pre-Socratic philosophy the problem of human soul and spirit was mainly a side-effect of their philosophical consideration about the world. And it's naturally because all Ancient Greek Philosophy was imbued with ideas about space general animacy (hylozoism) [4, p. 19].

Starting with Socrates spirituality problem becomes directly related to the human essence. Human spirituality understanding becomes from the consideration of the concept "soul" in the extremely vital ontological paradigm of antiquity, leitmotif of which is the search in diversity of the things and processes of certain deep, simple, eternal first principle ("nature", "es-

sence", "prime cause", "marginal basics").

Heraclitus claimed that first principle of all and hence the soul is a fire that was for the philosopher a kind of methodological principle as "the most adequate symbol of development, continuity and constant changes" [3, p. 80]. That's why considering the concept of soul the philosopher notes: "Never will we find the soul limits, even how many its ways are researching, because its deep is its logos" [9, p. 231]. Even in the "Physis" horizon this Heraclitus idea about soul space immensity outlines bright beam to the next thought about the soul beyond matter. The soul is conquered by Logos laws, hence its development depends on the objectively existing world; moreover human soul should be filled with knowledge and different charities because only educated and charitable soul is able to exist when "... ignorant soul dies immediately after leaving the body, and well educated and hardened by charities soul stands the University expiroses" [9, p. 253].

The idea of improvement the soul got further development in Pythagorean doctrine who assumed that the purpose of the life is catharsis – purification of the soul through the perception of space harmonic structure and the way of such purification derives through the science. From here appeared a concept of rationality: only harmonic can be rational (and harmonic is subordinate to the mathematical regularities). Representatives of the Pythagorean School put forward the idea of quaternary: "Our soul consists of quartet: ... intelligence, knowledge, thoughts, feelings, each art and each science comes from them, and due to them we are acting like intelligent creatures" [9, p. 437] that actually outlined spirituality architectonic contours. Nevertheless only in Socrates doctrine human become as spiritual subject gifted by the being intuition.

Relationship between human body, soul and spirit is quite complex. The soul is conscious and thinking human I and her morally oriented behavior. It is higher than body because it inspires the body. And the spirit with it turn is higher than body and soul: it spiritualizes them both. The soul requires special care, "cherishing" and upbringing (later the "soul cherishing" will be called as spiritual development, and human striving to become the best as possible – as spirituality). For Socrates, human spiritual world content is consisted of "true" and "right" knowledge, and their absence pushes human to "bestial" since nonspiritual and immoral – existing. Orientation on the knowledge as higher

value rejects the Socrates type of human spirituality and even in the modern philosophical conceptions it stays in one substantial line with the others spirituality components. The spirituality naturalistic interpretation did not finish by the antiquity chronological frameworks, its higher forms and varieties are saved till our time.

In the Middle Ages Naturalism was mostly supplant by Christian worldview and for a long time lost its positions in European culture. But in the Renaissance the Naturalistic tradition again became powerful. Spirituality understanding receives in it new sounding influenced by secularization of the spirit and spirituality problem. As historical event secularization is dividing the church from state, religion from policy, and in the spiritual sphere the secular trend takes a form of "anthropological turn", in result of what philosophy transforms into a humanistic doctrine about human subjectivity, about human culture and antropologization takes the form of anthropocentrism. Human became higher than nature and in some sense even higher than absolute spirit: "she herself is the best nature, she herself is the higher absolute spirit. And this absolutization of human personality is that new that we find in the Renaissance. This is anthropocentrism" [5, p. 376].

In the New Age spirituality understanding got a new interpretation influenced by Cartesian philosophy that lead to a sharp increase of subjectivism and psychologism. The main principles of Descartes philosophy based on reduction of all human experience to consciousness experience which arise inside human self. Due to consciousness emancipation from bodily, instinctive and subconscious elements, human "I" identified with invariable and self-identical consciousness. The question about what "humanizes" human and sets her life perspective resolves uniquely and positively in favor of the mind and its functions – cognition and self-cognition. It is self-cognition that is assumed the highest manifestation of spirituality.

The "epistemic bias", given to the spirit antropologization process by Descartes, more and more increases in classical period. Although the German classical idealism also links human spirit with Divine Spirit, however the interest in last fades into background. "The Divine Spirit and the nature happen as formal, abstract moments in life of human and humanity, and for Fichte human personality is directly generates from itself everything: nature and Deity itself. Western philosophy, thereby, create extremely abst-

ract, impersonal understanding of the Divine Spirit finally expelling from it personal beginning. According to such approach, when the spirit appears as a simple abstraction, anthropocentrism saves the naturalistic character that especially bright appeared in Feuerbach philosophy" [8, p. 194].

The naturalistic notion about spirituality retained its importance in modern philosophy. Its secular version turned out especially needed in Ukrainian philosophy of the last decades as alternative to religious understanding of spirituality. Supporters of the secular points of view on the spirituality phenomenon (for them religious variant is excluded because of world-view reasons) understand the spirit, soul, spirituality as metaphorical analogues of "precise" concepts: "consciousness", "thinking", "mind", "morality", "psyche", etc. Spirituality in this approach becomes some "common denominator" of all spiritual phenomena, gathers them in some unity closed within human world of values and ideals. Human striving to the spiritual self-improvement is defined as "inspiration", "animation".

In a such way for naturalism in all its variants the spirituality problem was and stay as a pseudo problem. The naturalistic approach to the spirituality in its original forms considers conditionality of the spirit and spiritual phenomena – moral, religion, poetic creativity – only by natural impulse, instincts or biological factors consequently it is prospectless concerning the disclosure of deep spirituality essence.

In the ancient naturalism the spiritual is absorbed by natural, in Renaissance naturalism conversely natural rises to spiritual. In New time the human spirituality problem replaces by the consciousness self-identity problem to the background. In the Classical science the ontologization of the spirit, its identification with a nature leads to getting by spirituality the ontological status of a natural and self-sufficient formation that obeys to its internal laws of becoming and functioning and do not requires correlation with the spirit through its solubility in nature.

In the process of spirit subjection and identification of its spiritual functions with consciousness the spirituality problem reduce to the individual-psychological level. In this case the theoretical comprehension of spirituality is implemented by the fragmentation of spiritual reality that expresses in stable separating of two spirituality components: rational-prudential and rising spiritual (moral). Spirituality is thought not in correlation with the spirit but as element of consciousness and moral feeling that does not go beyond the limits of human being and doesn't need a special singling out. This approach

determines the direction of many psychological researches in our time.

CONCLUSIONS

1. At each new stage of scientific knowledge development the methodological approaches to spirituality analysis were changed, appeared certain conceptual models of understand the spiritual peculiarities, experience, and human self-improvement. The retrospective analysis of spirituality phenomenon comprehending in the historical excursus allowed to formulate the following approaches of understanding the spirituality: naturalistic, metaphysic, socio-philosophical, spiritually-anthropological, and noological.

2. The basis of the spirituality naturalistic interpretation was established in the ancient period of science development. The spiritual life was quality identified with natural phenomena and considered in harmony with human anthropological nature. In the Renaissance epoch the understanding of spirituality had got a new interpretation influenced by Cartesian philosophy. The orientation to knowledge as higher value (the human spirituality "ancient" type) is kept also in the modern philosophical conceptions in one substantial range with the others spirituality components.

3. In modern science there is a wide range of approaches to definition of the spirituality phenomenon and its derivates. The important step to create the holistic conception of spirituality is the comparative analysis of the main methodological principles and approaches of human spiritual sphere studying that requires more substantial analysis of the metaphysical, socio-philosophical, spiritually-anthropological and noological approaches of the spiritual problem research.

1. Бугерко Я. Феномен духовності у контексті філософсько-психологічних досліджень / Ярослава Бугерко // Pedagogy and Psychology. – 2015. – III (27), Issue 51. – С. 69–74.

2. Гегель Г.В.Ф. Наука логики: [у 3-х томах] / Георг Вильгельм Фридрих Гегель. – М.: Мысль, 1970. – Т.1. – 501 с.

3. История философии в кратком изложении: [Текст] / пер. с чеш. – М.: Мысль, 1995. – 590 с.

4. Канапацкий А.Я. Онтологическая истинность духовности / А.Я. Канапацкий: дис. ... д-ра филос. наук. – Уфа, 2004. – 334 с.

5. Лосев А.Ф. Философия. Мифология. Культура / Алексей Фёдорович Лосев. – М.: Политиздат, 1991. – 525 с. (Мыслители XX века).

6. Онищенко В.Д. Філософія духа і духовного пізнання: Християнсько-філософська ноологія / В.Д. Онищенко. – Львів : Логос, 1998. – 338 с.

7. Осипов А. О. Онтологія духовності: [монографія]: у 2-х книгах] / А.О. Осипов. – Миколаїв : Вид-во МДГУ ім. Петра Могили, 2008. – Кн. 1. – 240 с.

8. Токарева С.Б. Проблема духовного опыта и методологические основания анализа духовности /

С.Б. Токарева. – Волгоград: Изд-во ВолГУ, 2003. – 256 с.
 9. Фрагменты ранних греческих философов: [Текст] / Ин-т философии. – Ч.1: От эпических тео-космогоний до возникновения атомистики. – М.: Наука, 1989. – 576 с.

10. Фурман А.В. Генеза науки як глобальна дослідницька програма: циклічно-вчинкова перспектива / Анатолій В. Фурман // Психологія і суспільство. – 2013. – №4. – С. 18–36.

REFERENCES

1. Buherko Ia. Fenomen dukhovnosti u konteksti filosofsko-psykholohichnykh doslidzhen/Iaroslava Buherko//Pedagogy and Psychology. – 2015. – III (27), Issue 51. – S. 69–74.
2. Hegel G.W.F. Nauka lohyky [u 3-kh tomakh]. T.1 / H.W.F. Hegel M.: Mysl, 1970. – 501 s.
3. Ystoryia fylosofyy v kratkom yzlozhenyy [Tekst] / per. s chesh. – M.: Mysl, 1991. – s.80.
4. Kanapatskyi A. Ia. Ontolohycheskaia ystynnost dukhovnosti. Dys. ... d-ra fylos. nauk. Ufa, 2004. – 334 c.
5. Losev A.F. Fylosofiya. Myfolohyia. Kultura / A. F. Losev. M.: Polityzdat, 1991. – 525 s. (Myslytely XX veka).
6. Onyshchenko V. D. Filosofiia dukha i dukhovnogo piznannia : Khrystyiansko-filosofska nooloohii / V. D. Onyshchenko. – Lviv : Lohos, 1998. – 338 s.
7. Osypov A. O. Ontolohiia dukhovnosti : [monohrafiia : u 2-kh knyhakh] / A.O. Osypov. – Mykolaiv : Vyd-vo MDHU im. PetraMohyly, 2008. – Kn. 1. – 240 s.
8. Tokareva S. B. Problema dukhovnogo oporta u metodolohycheskyye osnovanyia analiza dukhovnosti / S.B.Tokareva – Volhograd: Yzd-voVolHU, 2003. – 256 s.
9. Frahmenty rannykh hrecheskykh fylosofov [Tekst] [perevod]/Yn-t fylosofyy–ch. 1:Ot epycheskykhnoookosmohonyido voznyknoveniya atomistyky.–M.: Nauka, 1989.–S.231.
10. Furman A.V. Heneza nauky yak hlobalna doslidnytska prohrama: tsyklichno-vchynkova perspektyva / Anatolii V. Furman // Psykholohiia i suspilstvo. – 2013. – №4. – S.18–36.

АНОТАЦІЯ

Бугерко Ярослава Миколаївна.
Філософські підходи до вивчення духовного буття людини: натуралистичне трактування духовності.
 У статті проаналізовано особливості розвитку знань про духовність у співвіднесені з логікою розгортання наукової думки. Здійснено ретроспективний аналіз осмислення даного феномену залежно від типу наукової раціональності (класична, некласична, посткласична, постнекласична) та виділено відповідні методологічні підходи вивчення духовності: натуралистичний, метафізичний, соціально-філософський, духовно-антропологічний та ноологічний. Показано, що ідея духовності з'явилась у зв'язку зі спробами усвідомити сутність людини, смисл її життя, способи організації буття, осмислити і здолати проблеми самопізнання і самосвідомості. Розкрито витоки, закономірності формування, розуміння і трактування сутнісного змісту духовності у виділених підходах. Показано, що натурализму характерна відсутність розриву між природним і духовним, має місце розгляд природи як єдиного універсального принципу пояснення всього сущого, і що духовне життя якісно ідентифікувалося з природними явищами та розглядалося у суголосці з антропологічною природою людини.

Ключові слова: генезис наукових знань, методологічні підходи, тип наукової раціональності, натурализм, метафізика, соціальна філософія, духовна антропологія, ноологія, наукова революція, душа, дух, духовна реальність, духовність, духовне буття.

АННОТАЦІЯ

Бугерко Ярослава Николаевна.

Философские подходы к изучению духовного существования человека : натуралистическая трактовка духовности.

В статье проанализированы особенности развития знаний о духовности в контексте логики развертывания научной мысли. Осуществлен ретроспективный анализ осмысления данного феномена в зависимости от типа научной рациональности (классическая, не-классическая, постклассическая, постнекласичная) и выделены соответствующие методологические подходы изучения духовности: натуралистический, метафизический, социально-философский, духовно-антропологический и ноологический. Показано, что идея духовности появилась в связи с попытками осознать сущность человека, смысл его жизни, особенности самопознания и самосознания. Раскрыты истоки, закономерности формирования и понимания сущностного содержания духовности в выделенных подходах. Показано, что натурализму характерно отсутствие разрыва между естественным и духовным, рассмотрение природы как единого универсального принципа объяснения всего сущего, духовная жизнь идентифицировалась с природными явлениями и рассматривалась в контексте антропологической природы человека.

Ключевые слова: генезис научных знаний, методологические подходы, тип научной рациональности, натурализм, метафизика, социальная философия, духовная антропология, ноология, научная революция, душа, дух, духовная реальность, духовность, духовное бытие.

ANNOTATION

Jaroslava Buherko.

Philosophical approaches to the study of the spiritual human being: naturalistic interpretation of spirituality.

In the article are analysed peculiarities of development of knowledge about spirituality in correlation with the logic of the scientific thinking progress. It is implemented retrospective analysis of comprehension of given phenomenon due to the type of scientific reality (classical, nonclassical, post-classical, post-nonclassical) and singled out appropriate methodological approaches of studying the spirituality: naturalistic, metaphysic, socio-philosophical, spiritually-anthropological and noological. It is shown that the idea of the spirituality had appeared in connection with attempts to realize a human essence, her life sense ways of organization to comprehend and to solve self-cognition and self-realization problems. It is disclosed origins, regularities of formation, understanding and interpretation of essential content of spirituality in outlined approaches. It is shown that it's typical for naturalism the absence of the break between natural and spiritual, there is a place for consideration of the nature as unique universal principle to explain all existing, moreover, the spiritual life is high-quality identified with the natural phenomena and was considered with anthropological human nature.

Key words: scientific knowledge genesis, methodological approaches, scientific rationality type, naturalism, metaphysics, social philosophy, spiritual anthropology, noology, scientific revolution, soul, spirit, spiritual reality, spirituality, spiritual being.