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# CHANGE IN THE CONFIGURATION OF BASIC AND SPIRITUAL VALUES IN THE CONDITIONS OF UNCERTAINTY OF EPOCHAL CIVILIZATION TRANSFORMATION

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**Abstract.** Global society is currently in a situation of epochal civilizational transformation, which is accompanied by an environmental and global military-political crisis, the manifestation of which is the military aggression of the Russian Federation against Ukraine. This leads to a change in the configuration of basic and spiritual values in societies, when values not related to survival and critically necessary development go into the background, and the role of strategic basic and spiritual values that contribute to the consolidation, stability and cohesion of society increases. In this situation, experts and mass media should contribute to the fact that as many citizens as possible authentically understand their own strategic values and have the opportunity to coordinate their own consolidated actions.

**Key words:** civilizational transformation, uncertainty, basic values, spiritual values, instrumental values, change of configuration of values, actualization of values.

As it became clear after 02/24/2022, global society is in a state of uncertainty - a bifurcation point of an epochal civilizational transformation, which is actually a multi-layered cascade of bifurcation changes in the political, economic, cultural, and ecological spheres of human life. The basic, instrumental, ultimate, and spiritual values of man and society are the determining driving attractor of these transformational changes. Therefore, it is important to find out how the configuration of basic, spiritual and some other types of values changes in conditions of global

uncertainty and how and to what extent value reflection can influence these changes in the age of cardinal civilizational bifurcations.

Epoch-like civilizational transformations, accompanied by a change in the configuration of values, occurred only a few times in the history of mankind, these are the Agrarian Revolution (Y. N. Harari) [5], the epoch of "Axial Time" (K. Jaspers) [7], and the Industrial Revolution. Currently, the next civilizational transformation is taking place, which can be associated with the Digital Revolution of artificial intelligence (M. Tegmark) [3] and the Energy Revolution (J. Rifkin) [9] of renewable energy, the results of which depend on the extent to which humanity can consolidate and realize fundamental basic and spiritual values. If humanity chooses the right strategy of action on the basis of humanistic values, thanks to new technologies it will be possible to avoid the devastating consequences of environmental problems and overcome extreme poverty and create conditions for individual human development in the countries of the "third world". If aggressive wars for the control of authoritarian and totalitarian violent political regimes (D. C. North, J. J. Wallis, B. R. Weingast) [1] over natural and human resources spread throughout the world, it could lead to military and environmental disasters and the death of civilization. Therefore, the correct choice of the value system in the critical situation in which the modern global community currently finds itself is very responsible.

The experience of human development shows that those societies that choose human-dimensional and socio-dimensional strategic values of development, where individuals achieve a high level of consolidated productive creative interaction with other individuals, the society becomes competitive and achieves social harmony and well-being for the majority of citizens. Such societies, as a rule, manage to reconcile personal interests and values with social ones, and their creative potential in the scientific and technological spheres turns out to be high enough to solve urgent and perspective environmental problems, and to contribute to the countries of the "third world" in improving their social indicators (average life expectancy, health, education, etc.) (S. Pinker) [2].

The values of a person and society constitute integrity, although on the surface of conscious perception they may undergo one or another deformation. No society can exist without observing the minimum basic survival values (physical security, material stability, health, social security, etc.). However, there may be significant differences in the understanding and practical interpretation of other basic values that also form the basis of the life of a person and society

(freedom, equality, justice, dignity, etc.) in liberal-democratic and authoritarian-totalitarian societies. Totalitarian political regimes, for the sake of maintaining violent power and justifying aggression, can devalue the meaning of these values and turn their meaning to the opposite.

Ultimate values, a kind of ideal models on which the consciousness of individuals is oriented (happiness, well-being, harmony, peace, etc.), are inherent to the people of all countries, however, the officially declared way of achieving them may be tied to certain political conditions, lose their strategic orientation and acquire a populist meaning. In countries that have a strong expert environment that uses scientific research and a developed civil society that relies on extensive social networks, the influence of speculative populism can be significantly weakened.

Spiritual values (love, compassion, faith, creativity, etc.) contribute to the development of a person's human qualities and connection with other people and the integrity of the existence of the universe. The more a personality is developed through hard work on itself, the deeper contact and interaction it can establish with other personalities in the process of co-creation. Constructing benevolent and trusting relationships between individuals as highly effective self-management is the most important way to solve complex technological, socio-communicative and discursive issues. The attractive intentional power of spiritual relationships contributes to the effective resolution of complex technological, economic, social and environmental problems. Spiritual values provide optimism, perseverance, stability and motivation of a person in the realization of absolute values. If the role and importance of spiritual values is downplayed in society, as is the case with authoritarian and totalitarian political regimes, then important problems of social development are solved only partially or remain unsolved at all.

Instrumental values are designed to provide the means of realizing both basic values that form the basis of a person's life, and ultimate (ideal) values that a person seeks to implement in life. Instrumental values include certain practical skills and mechanisms of human activity (rationality, competence, etc.), as well as human moral qualities (responsibility, honesty, decency, etc.), which are necessary for the effective functioning of the social system. Instrumental values are important not only as means of ensuring the material and technological well-being of a person, but as such means and social mechanisms that form consolidated productive mutually beneficial relations in a self-organized society and micro-society, which decisively influence the creation of high technologies and well-being. Here it is important to emphasize that the values are not rigidly

tied to the situation and in their totality are integral and manifest in different contexts and in different ways depending on semantic nuances.

In addition to the specified varieties of values, it is possible to single out absolute values (justice, freedom, truth, etc.), which permeate all other varieties or aspects of values as a whole system, which leave stable the basic life orientations of a person, and which ensure the cohesion of society and do not change in extreme conditions.

It is worth noting that in a holistic system of values as regulators of human activity, certain values, such as justice, can manifest themselves in different functions - basic, instrumental, etc., and also act as an absolute value depending on the social situation and context.

Basic and instrumental values in a situation of uncertainty also have a pragmatic meaning (L. A. Hickman, N. Rescher) [6; 8], according to which it is necessary to make balanced use of non-renewable natural, as well as human physical, intellectual and spiritual resources for the most complete realization of values, ensuring a dignified human life and preservation of the environment. Here it is necessary to act rationally, with a sense of responsibility and to find a reasonable consensus.

Also important are the values of identity (F. Fukuyama) [4], when the whole other system of values is perceived through the features of local, group, family, national, and also global identity, at the same time when identity is perceived as a value as such. In addition, identity is a social mechanism and a tool for adaptation and creative activity of an individual in the world together with other individuals who at least partially share his or her values.

In the situation of uncertainty, which is characteristic of the era of civilizational transformation, and which is accompanied by regional wars and the global confrontation of liberal-democratic and authoritarian-totalitarian societies, the configuration of basic and spiritual values is changing. If in the relatively peaceful time of the "end of history" (F. Fukuyama) the main things were material values and resources that ensured the economic, ecological, cultural and educational development of a person, then in a situation of military-political and security uncertainty, the importance and value of identity increases, as well as the role of spiritual values that unite people, make them more resilient and resistant to difficult trials. The tasks of ecologically oriented economic development, the issue of the introduction of renewable energy and ensuring the social development of the countries of the "third world" are not disappearing anywhere. These tasks have to be solved in extremely difficult conditions of acute shortage of natural, technological and

financial resources at the expense of spiritual and psychological human resources. That is why the role and importance of spiritual values is growing in the conditions of a situation of uncertainty. In this situation of uncertainty, it is necessary to adhere to the most important strategic values of survival and development, to show stability and pragmatic flexibility.

**Conclusions.** Thus, during the aggravation of the global military-political and ecological crises associated with the epochal civilizational transformation, a change in the configuration of basic, spiritual and some other types of values as regulators of human and social activity takes place. In this situation of uncertainty, the role and importance of those values that are not related to survival and critically necessary development are decreasing, and the role of strategic basic and spiritual values that contribute to the consolidation, stability and cohesion of society is increasing. For the qualitative implementation of basic and spiritual values, instrumental values are important, if they are properly actualized. In order to achieve a just peace and global cooperation in the environmental sphere and the sphere of social development, it is necessary that as many citizens as possible authentically understand their own strategic values and act in concert with the goal of their implementation.

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