

# The Formation of Physical, Mental, and Spiritual Health in the General Humanitarian and Physical Education

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**Abstract:** The article reveals the urgent issues of the formation of physical and mental health of a person in different environments caused by the rapid development of modern global civilization. The authors argue that the goals of immense global mass consumption in the face of acute global problems distort the person him/herself. The way out of this crisis may be the development of an integral person in the conditions of noospheric civilization. In a developed society, the education system of the younger generations plays a leading role in shaping the body, soul, and spirituality of a person, which is able to harmonize social and environmental relations in turn. Physical culture forms a healthy body, humanitarian culture, including the culture of teaching foreign languages, promotes mutual understanding and friendly communication of representatives of different nations, the general cultural and philosophical preparation of youth strengthens the spiritual world of a person. The formation of an integral person with good physical and mental health is necessary to overcome the growing crises of modern civilization.

## 1. Introduction

We know that man is a social being. The formation of man cannot go in isolation from social relations. It largely depends on the social structure of macrosocial systems (countries, states) in which a person exists. Currently, social transformations have taken on a planetary, global nature. Two global strategies lined up, which to one degree or another affect all the states of the planet, including Russia [1; 15]. The first strategy is globalism (mondialism) as the dominance of global capital. Its basis is the philosophy of postmodernity, namely, the deconstruction of a one-sided person (with his lusting body) and the destruction of man as a person and social being [7; 8]. The second strategy is noospherism, which is based on the domestic concept of the noosphere, with the preservation of humanity engaged in creative work. This strategy is able to harmonize social relations and relations with nature on the basis of the development of a creative mind of a harmonious person and society. That is, in different global social strategies of modern civilization, the attitude to a person, to his formation, to his health, present, and future existence is fundamentally different.

The purpose of this article is to consider the specifics of the transformation of the bodily, mental, and spiritual health of a person in society in connection with different social strategies in modern civilization. From the goal, the following tasks follow: (1) to show the optimal and non-optimal transformations of human existence in different civilization strategies; 2) to reveal the organizing-forming role of education in the noospheric civilization for the comprehensive development of the body, soul and spirituality of a person through physical, general humanitarian (linguistic culture) and philosophical culture in the process of school and university education.

## 2. Materials and Methods

General sociological and psychological-pedagogical knowledge related to the issues of transforming the bodily and mental existence of man in modern civilization, serves as material for the article. First, we use historical and logical methods for researching problems, methods of analyzing scientific literature, comparing the results obtained. Second, we rely on methods of psychological and pedagogical analysis of educational practices in the field of physical culture, sports, and humanitarian disciplines. Also, the results of the accumulated pedagogical experience in teaching physical education and humanities at the university were used.

## 3. Results and Discussion

In modern global civilization, the vector of globalization, according to the Western model in the context of the unipolar world that developed at the end of the 20th century, still prevails. But it is becoming increasingly apparent that today, "the American model of the New World Order is no longer the only model of the New World Order" [1]. The polar vectors of changes in the sociosphere are taking shape. On the one hand, it is an elitist mass society of global capital and global mass consumption society (globalism) with a growing complex of global problems. But, on the other hand, there is a much more life-affirming vector, namely, the formation of the noospheric civilization [9-11]. "In civilization, where the main goal is the unbridled enrichment of the oligarchic strata and their desire for power to increase profits, there can be no question of restoring the balance of social and natural life... The essence of these transformations is reflected in the concept of the noosphere as a spiritual and ecological civilization developed by Russian scientists" [15].

According to V. N. Sagatovsky, "development in general terms is a change of qualities while maintaining a certain qualitative basis, and the assessment of its orientation depends on our ideals: what we want to preserve, what to change and at what cost" [12]. With the existence of different global social vectors, changes in society, different, opposite directions of impact on a person are built. One of them, being globalist and postmodern, as well as socially affecting the governing structures "above" and "below," is controlled by global capital. It is aimed generally at the degradation of man, his personality, soul, and body. Another direction is the noosphere. As noted in social terms, it is the exact opposite of globalism-mondialism. It is associated with the formation of a person with a harmonious body in the unity of his physical and mental qualities, as a healthy, comprehensively developed personality. It corresponds to the aspirations of the majority of working people who are engaged in creative work and want a decent existence, corresponding to the possibilities of nature and society in a given historical time.

Since in modern civilization, these areas are global strategic, system-forming, they directly affect the social life of many people. But it must be borne in mind that in the social structures of globalism, the most significant financial reserves are concentrated. This is global capital, almost half of which was formed in an unfair way. This capital has a powerful effect on the administrative structures of many countries, including Russia. The philosophical and worldview basis of these anthropo-social transformations is the philosophy of postmodernism as a philosophy of deconstruction and schizoanalysis [7; 8]. Moreover, according to postmodernism, there is a deformation and deconstruction of the most critical social spheres, such as culture, education, health care, public services for the population and housing and communal services, an unprecedented plunder of natural resources of countries. This causes environmental crises and disasters around the globe, the suffering and death of many people from the deterioration of the environmental situation, from various diseases caused by this. Due to such changes, the Russian people, especially the people of Siberia and the Far East, with their enormous forest wealth, natural resources, and remoteness from the capital, are increasingly feeling this comprehensive negative social and natural impact of globalism. One of the social lessons of recent decades is that people have less and less hope of helping government agencies under the powerful pressure of global capital. There is a need to organize self-survival and self-healing due to local self-government systems, self-organization of small groups, collectives in the family, in labor collectives and in social groups of socially healthy people who want to preserve themselves, their health and particles of a healthy world around them in certain territories, in certain settlements countries.

But nevertheless, we can hope that despite the powerful deconstructive effects of global capital, not all the administrative structures of the district, municipal, regional and regional, ministerial levels of the subjects

of the federation and central state power fall under control and are subordinate to the global capital of the conflicting necrophilic and necrotic elite mass society. In this case, there is hope for the social forces of that part of government that is still able to support the citizens of their country and their family in improving the person, his social and natural environment of life. With the most favorable combination of individual and social factors, parts of the state apparatus, structures of local self-government, labor collectives, individual citizens of the country, their families that remain faithful to their people and homeland can interact fruitfully.

It is also important to note the following. Since the process of capitalization of society has been going on for several centuries, and globalization has been at least half a century, entire generations of people with a deformed essence and forms of existence in the world have grown and come into life. This is especially true for the upper elite strata, rich, powerful, but soulless and inhuman, as well as outcast marginalized strata of the population, generating criminal destructive environments from below. The well-known humanist of the twentieth century E. Fromm in his work "To have or to be" clearly distinguishes between opposing attitudes in people's lives. He designates them as fundamentally different modes (attitudes): either to possess everything that is around ("to have"), or to exist in harmony with the world ("to be") [16]. "Egoism, greed, and bitterness have not natural, but social roots ... As soon as the social climate changes, the value system changes too, and then the transition from egoism to altruism will be much easier than it seems today" [16].

We can say that the reason for all the anomalies in the world around us, built on the patterns of globalism, lies in people themselves. A number of researchers note that humanity is in the grip of a global anthropic crisis, where the "have" mode of possession has become the leading mode of being. Namely, "at present, the planet has been swept by a multidimensional, multifaceted systemic global crisis: environmental, social, anthropic. Moreover, <...> a global anthropic crisis lies at the heart of most crises that have engulfed society and the planet as a whole" [14].

So, there is the question of changing a human being as a whole as a special conscious being, their essence and ways of being [5; 6; 13; 16]. It should be noted that a person proclaimed in a new postmodern form of existence, with a possessive mode of "have," is indeed subject to all deepening deconstruction (bodily, mental and spiritual). In the educational aspect of human transformation, it is necessary to distinguish the following main social methods, leverage on him/her as an individual social being: 1) family (as the initial ontological group cell of society); 2) social educational institutions (pre-school, school, university); 3) media that constantly affect the general culture of society, the consciousness and behavior of many people. Accordingly, the greatest impact on the part of polar social strategies (globalism-mondialism, and noospherism) is exerted precisely on these sides of a person's social-group transformation.

Namely, from the standpoint of globalism, the following components have the main impact on the general culture, family, education. Such an enormous impact makes it impossible to conduct the educational process normally.

Accordingly, a further crisis and disintegration of a person can most effectively also be carried out with the help of the following actions: 1) deformation, deconstruction, and family breakup; 2) deformation, deconstruction, and collapse of the educational system as education and training; 3) deformation and destruction of the cultural potential of society; 4) deformation of the relevant ministerial structures responsible for the social management of these processes. Instead of these main essential groups and social ways of transforming and developing a person, under their guise, simulacra (fakes) are created, basically sick, painful, and collapsing. Consequently, the childhood, youth of a person, and his whole future fate are destroyed. As a result, society is also fundamentally inhuman. But becoming inhuman, society, quite naturally, is becoming more and more crisis, painful, crumbling, and dying.

In other words, the postmodern strategy, which has been widely deployed in modern civilization from the second half to the end of the 20th century, has built the civilization of a stupid and euphoric person, a person as an infinitely consuming body without a soul, as a society of global mass consumption with unlimited accumulation of global capital due to the destruction and destruction of many billions of people as well as the natural resources of the planet. This civilization has no perspective. This is a necrosphere strategy [15].

This destructive strategy must be contrasted with such a general global strategy for influencing the existence of a person, which restores and develops its integrity, starting from childhood and adolescence, i.e., noosphere strategy. This is due to the correction in the person of the following: 1) human physicality along

the path of its harmonization; 2) souls in the aspect of the return to it of humanity; 3) with the general restoration of the unity of the body, soul and spirit, at a qualitatively new level of the formation and development of spirituality (P. G. Vorontsov) [2; 3]. It is necessary to use the above-mentioned basic levers of influence on the body, soul, and spirituality of a person. The impact on childhood and adolescence during periods of school and university education, when the body and basic personality traits are formed, is a priority. We can completely agree with researchers who consider it necessary in the system of philosophical-anthropological and pedagogical knowledge to single out a special industry, namely physical culture, and sports anthropology. Its main task is the formation of a harmonious human body as the basis of his/her physical and mental health [4].

The path to transforming a person that opens up at the same time is the path of his all-round perfection, the formation of an integral person as an organic cell of any society, and harmonious society. We proceed from the fact that a person is united in many of his manifestations in his highest threefold structure: body – soul – spirit. According to P. G. Vorontsov, "Traditional physical-health-improving practices are not just physical qualities, abilities and physical exercises, not sports and tourism as occupations, but a culture that can change a person for the better and bring human spirit, soul, and body to integrity and harmony" [3]. In general, we come to the following socio-pedagogical settings that form a healthy whole person.

Body health can be studied and improved from several perspectives: general biosocial, health-improving physical-sports and restorative biomedical.

Soul health can also be studied and improved from several perspectives. This understanding and restoration of the following: 1) the traditions of the race and the people as the consent of man with him/herself, with people, society and nature; 2) the beauty of the relationship between man and nature; 3) the beauty of human relations with people and society. Therefore, the health of the soul is based on the best principles of traditionalism, on harmonious holistic psychology, on the holistic education of man in the trinity of body-soul-spirit, on the restored ecology of nature and ecology of the soul.

The health of the human spirit is the pinnacle of the manifestation of its developing essence. According to V. Solovyov, human spirit health is the path to a divine-human condition [10; 11]. This is the main goal and strategy of being an integral person. This is an introduction to the highest divine Harmony of Peace, Creation, Good, Love, Beauty, Truth, Justice, continuous self-improvement. This constant harmonious self-development is opposed to opposing forces and processes (enshrined in postmodern philosophy). This is a confrontation of disharmony, destruction, evil, violence, ugliness, lies and endless manipulations, fakes, simulacra, fakes, etc., injustice, general degradation and deconstruction, right down to a destroyed soul and a disfigured, disharmonious, dying body and, in principle, spiritless being. Therefore, the health of the spirit is a return to higher ideals and models of being (N. A. Berdyaev, V. I. Vernadsky, F. M. Dostoevsky, I. V. Kireevsky, N. O. Lossky, V. S. Solovyov, P. A. Sorokin, L. N. Tolstoy, P. A. Florensky, A. S. Khomyakov, and many others.) [9-11]. But the return must not be through blind faith, which often turns into the madness of fanaticism. This is an expansion of consciousness to the realization and acceptance of the divine-natural harmony of the world, as the main noospheric strategy of existence, which must be protected and maintained in and around oneself.

In the epistemological, cognitive plan, here, we should talk about the versatile and multifaceted process of self-perfection. But there is an improvement in the egocentric that does not conflict with the world, whose ideal is to crush the whole world (society and nature) for itself by means of total possession for constant parasitization on it. This is a Harmonious personality in the unity of spirit, soul, and body, capable of correctly understanding the world and himself, establishing a balance of relations with people around him, with society and nature, feeling his unity with the unlimited divine-natural Cosmos.

In the matter of strengthening the overall health of the body, soul, and spirit of a person, the education system (general humanitarian and physical culture) plays a vital role. The main goal of the education system (healthy, not violated by socio-postmodern deconstructions) is education (as a practice of faithfully balanced human behavior in the world) and training (as a worldview and theoretical preparation necessary for this) of human. This is the education of man as a way of perfection of his body, soul, and spirituality. At the same time, different blocks of training and academic disciplines are responsible for different aspects of human development. The perfection of the body, first of all, is associated with physical culture and the organization of a healthy lifestyle. A block of humanitarian disciplines is connected with questions of the perfection of the

soul in education, including classical literature, foreign languages as an introduction to languages and cultures of other peoples through linguistic and cultural communication, native literature, and world classical literature. Perfection of the spirit is among the highest spheres of human culture. Associated with them are such university disciplines as philosophy, cultural studies, religious studies, which contain the wisdom of the best traditions of the peoples and the classics of modern culture and philosophy in its best spiritual examples [5; 11; 12; 16; 17].

We believe that success in the formation of an integral healthy harmonious person in modern civilization is possible with the restoration of the best traditions of national education, with the close interaction of all culture-forming disciplines, namely physical culture, humanitarian linguistic culture, classical art and literature, philosophical culture. In general, the formation of a common cultural-philosophical field of knowledge that creates a harmonious body of a person, his soul, spirituality and determines the correct health-preserving behavior of people in the surrounding world is necessary.

#### 4. Conclusion

Thus, this article shows that the future social development of modern civilization is impossible without the comprehensive development of the bodily and mental health of a person as an integral rational, transforming creature's world, in which its spiritual and spiritual qualities are harmoniously combined. We can rely on the opinion of the philosopher V. N. Sagatovsky that, "totalitarian harmony is based on the functioning of the "cogs." Cathedral harmony is oriented not at the maximum in the realization of a person or society, but at the optimum in such a realization of society, personality, and nature, when the interests of all parties are taken into account, the emphasis is not on mutual denial but on mutual complementation within whole" [12]. This is "the basic intention to establish integrity in oneself and the world, understood as developing harmony (turning this intention into a dominant tendency is the main criterion for progress); this is responsibility for decisions and actions, as events in being (responsibility associated with free creativity ...)" [12].

Such a development of a harmoniously developed human personality is possible on the basis of the ideas of Russian philosophy, the concept of noospheric civilization. In the field of education, a full-fledged implementation of educational programs in physical culture, in linguistic and cultural training of young people, with a comprehensive cultural and philosophical education is necessary. Holistic education allows you to develop self-knowledge of the person, improve the quality of the whole person. Knowledge acquired during the training process becomes the basis for rational human behavior in society, allows one to accumulate such potential physical and mental health, which helps a person achieve balance in relation to the outside world.

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