

## THE ORDER OF LIFE AS A BASIS OF HUMAN WELL-BEING

<sup>a</sup>SERGEI A. ERMAKOV, <sup>b</sup>VERONIKA V. RETIVINA,  
<sup>c</sup>TATIANA V. SVADBINA, <sup>d</sup>ELENA R. KIRDYANOVA,  
<sup>e</sup>NATALIA V. BYSTROVA, <sup>f</sup>OLGA YU. YAKOVLEVA

<sup>a</sup>*Lobachevsky State University of Nizhny Novgorod, Gagarin Avenue, 23, Nizhny Novgorod, Russia, 603950*

<sup>b</sup>*Linguistics University of Nizhny Novgorod, str. Minina 31a, Nizhny Novgorod, Russia, 603155*

<sup>c, d, e, f</sup>*Minin Nizhny Novgorod State Pedagogical University,*

*Ulyanov str., 1, Nizhny Novgorod, Russia, 603005*

*email: <sup>a</sup>ermacow1958@mail.ru, <sup>b</sup>retivina@mail.ru,*

*<sup>c</sup>tsvadbina@mail.ru, <sup>d</sup>rober70@mail.ru, <sup>e</sup>bystrova\_nv@mail.ru,*

*<sup>f</sup>olga110519@mail.ru*

**Abstract:** The relevance of the research is associated with the necessity of building the favorable human life path in the contemporary rapidly changing world. The authors understand the order of life as the correct, established existence of people. Results of the research include elaboration of general principles of regulation of life: avoid the worst, reach out for the best, reveal the best, keep the best, create the best. In the paper, it is noted that adherence to these principles enables one not only to regulate one's life but also render the very order of life the basis of one's individual being in the good.

**Keywords:** human life path, order of life, consistent course of life, favorable life, existence, corporeality, socialization, spirituality.

### 1 Introduction

The 21<sup>st</sup> century has not only accelerated the course of social processes but also led to the chaotic conglomeration of links and relations between people; the latter resulted first of all from the use of opportunities granted by the IT industry. Seeking to be everywhere on time, people get included into the information flow carrying them from one event to another and not giving them a chance to ponder over their life for a while. As a consequence, life is formed as if on its own due to various circumstances. Obviously, given the contemporary situation, the question of building one's own life path must be highlighted necessarily.

Man as a rational being must use the opportunities of his intellect and get extensively included into the process of creating his individual being. This implies regulating relations and organizing his life. Clearly, man cannot be after everything the social environment has to offer him. He must select what is the most suitable for him, what promotes improvement of his existence and reject everything superficial, worthless, destroying his life. To achieve this, man must have "tools" helping him build his life so that it would tend to positive aspects, too, and reveal the best facets of his very personality as completely as possible.

The ability to build one's life path in line with the knowledge of the "order of life" is largely the pledge of success, well-being, and fullness of the latter. Knowledge of the "order of life" is a practical "tool" for modeling one's own biography and daily life, which determines the practical importance of this research. Special relevance of this research is associated by the external aggressive actions on humankind: globalization processes (separation from the national roots); mass consumerist psychology being imposed on the society (pseudo-ideals and pseudo-values); pervasive diffusion of post-modernist culture (derision of the classics, overthrow or reappraisal of centuries-old shared human ideals and values).

### 2 Literature Review

When working on the paper, the authors relied on writings of Russian thinkers covering the questions of human life. With regard to this, monographs of E. P. Savrutskaya (1989), I. V. Sukhanov (1976), B. G. Ananiev (2001), K. S. Golikov (2020), and P. A. Kislyakova et al. (2020) are prominent; they investigate social aspects of human life in detail. Beyond the society, people cannot fulfill their abilities. It is only by getting included into the life of the society that one gets an opportunity

to create one's own life path. While sharing this statement, the authors suggest that within the question of searching for the favorable human life path, problems of corporeality and spirituality have to be addressed, too.

G. J. Craig's ideas (2001) focused on an integrated study of human life in various age periods also came to the authors' attention. One grows, changes, develops while gaining new opportunities for self-fulfillment which positively have to be made use of in the process of building one's life path. With regard to this, the gained opportunities must not shade out the abilities and skills accumulated in the course of life. On the contrary, they must promote enrichment of existing behavioral constants of the personality which actually determine its essence.

Some curious statements broadening the range of problems of this paper were noted by the authors in S. L. Frank's works (1997). The spiritual world of people is a complex formation. Alongside the soul element, it incorporates the organized principle of soul, too. A man must know about this feature of his spiritual world and do his best to restrain manifestations of the soul element and prevent them from determining his line of behavior at the responsible points of being. Obviously, this aspect of the problem needs studying, too, as applied to the question of people's well-being.

Within the context of religious approaches to the topic of human life, it is works by Theophan the Recluse (2019) that draw attention. In them, he voiced many ideas that are important for understanding the singularity of life of each person; he also considered means to help people change their life for the best. It is this "instrumentality" of the thinker's ideas that allows addressing to them over and over again to arm people with efficient means of creating their own life path.

As a total, the said works have contributed to elaborating the integral approach to comprehending the role played by the order of life in building the favorable human life path.

### 3 Research Methodological Framework

The objective of the paper is to substantiate the statement about the order of life as the basis of people's well-being. Achievement of the set objective is ensured by completing the following tasks:

1. to detail the understanding of the term "the order of life";
2. to discuss the role of culture in the question of regulating human life;
3. to word the main principles of regulation of human life;
4. to demonstrate the importance of the individual philosophy in improvement of people's life.

Methodological basis of the research consists in the integrated approach relying on the principles of dialectics, historicist tradition, and consistency. Alongside these, the authors extensively used in their paper the methods tested out by the entire philosophical experience, too: analysis and synthesis, induction and deduction, the dialectical and comparative historical research methods.

Methodological framework of the research is associated with fulfillment of ideas of the integral approach to understanding of the questions of people's building their life path. Meanwhile, the authors of the paper extensively use the methods of actualization and instrumentalization when approaching interpretation of philosophical statements. Apparently, ideas on man and his life voiced several hundred years ago can, and therefore, must be used as applied to analyzing modern human life. So, in particular, the statement worded by V. I. Nesmelov (2000) is fundamental in terms of methodology. In his work "The science of man", he deemed it important to raise the question of "establishing the solid order of life among people" (p. 258). The introduction of the statement about the "order of life" into the scientific use has allowed posing the question about foundations of favorable life formed in the process of human existence.

Meanwhile, it is extremely critical to distill the instrumental aspect which helps enhance the practical constituent of the philosophical knowledge. Essentially, the order of life is the "tool" to aid people in changing their life for the good and reinforcing the quality of their life. It is to proving this statement that this work is dedicated.

#### 4 Results and Discussion

Detailing the concept of the order of human life, let interpretation of the word "order" be paid attention to. S. I. Ozhegov's dictionary (1975) of the Russian language says: "Order – the correct, established state, position of smth. ... the consistent course of smth" (p. 520). Relying on this understanding, it can be said that the "order of life" is people's correct, established existence, the consistent course of their life. According to this definition, the order of life is a formation which takes shape in the process of human existence and determines its quality. The very quality of life is associated with its correctness, i.e., orientation to the best examples of human experience enabling one to build exactly one's own favorable life path.

It follows from here that the order of life concept is an axiological concept acting as a value of human being. Not only must one live but one must also seek to establish the order in one's life which will promote its improvement. Beyond the order of life, it is only disorder that can be; it will complicate life for one and fail to create any conditions for its improvement.

To gain the favorable life path, efforts have to be made to improve one's individual being and gain the correct, consistent course of life. In other words, the order of life becomes an essential component, the basis of the favorable human life path. Let it be noted specifically that it is vital that one exactly regulate one's life, i.e., weave reasonableness, determination, and consistency of the course of events into it. Let this question be discussed in more detail.

It must be mentioned before everything else that considering the question of regulation of human life implies turning to the culture in which the experience of people's favorable being has been crystallized. This experience is versatile. It has found its representation in the oral lore and in homilies and instructions of thinkers of the past. Let it be discussed to find out the aspects of interest within this study.

First of all, one must speak about the folk culture represented in proverbs and sayings. They have always helped people with some good advice. It is enough to remember such sayings as "Better say nothing than not to the purpose", "Better bend than break", "The longest way round is the shortest way home", "Actions speak louder than words". In these exact phrases, the centuries-old experience is rendered which can always serve people the good turn and help reject whatever drives them away from the best. It is no mere chance that they say "A good maxim is never out of season". On top of proverbs and sayings, numerous traditions and customs preserved within national cultures must be noted (Sukhanov, 1976). Turning to them, people have shaped their way of life and polished the standardized behavior patterns which would help them in their daily routine. The secular culture with its focus on enlightenment has done much for regulation of life, too. Creation of theatres, museums, and schools helped introducing people to the best specimens of culture and thus promoted regulation of human life.

An especially meticulous study of the necessity of order in people's life was worked out in religious literature which incorporated various sermons and homilies. As applied to the topic of this research, it is ideas voiced by the Christian thinker Theophan the Recluse (Theophan the Recluse, 2019) that resonate. In his works, he wrote much about the order of life. Quite naturally, he did it from the standpoint of Christianity; however, many of his conclusions touch on human daily life and so can well be used in analyzing the subject of interest for the authors. So, developing the idea of the necessity of order in

people's life, St. Theophan paid attention to a number of important aspects. First of all, he emphasized that it is essential that the "favorable order of things" be formed (Theophan the Recluse, 2019, p. 107), which helps people become better. How can it be achieved? The answer is simple – one needs attention. "Without attention, you cannot do anything properly in the earthbound order, too" (Theophan the Recluse, 2019, p. 114). Attention enables people to select and fulfill the best from what they know about life. Yet this is no simple business; it requires continuous effort. With regard to this, he raised the question that one must "do with the set orders" (Theophan the Recluse, 2019, p. 369). "Do just what you have decided to". Meanwhile, Theophan the Recluse (2019) recommended "determining rules by time" (p. 382), i.e., starting to do something at one at the same time and trying to finish the process within the set time. Clearly, such an attitude to one's life is focused organization of one's being. This "organization" is precisely the point. Life as if gains "bonds" to support it and prevent it from "getting wasted" on trifles, losing its focus on well-being.

For modern times, this holds a special significance. Being in the life chaos situation, people just need "tools" to aid them in gaining the "firmament" of being. Organization of life is exactly one of such "tools" which help people keep the best in their being and follow it. Gaining their order of life, people get the "force" which directs the flow of their life along the desirable line. This is an important statement. It adds a tinge of pragmatism into this term. Given this, alongside axiology of the subject, the order of life concept also incorporates praxeology. This is why the order of life is not only a value but also a means (tool) using which one can improve one's existence.

As an element of culture, philosophy has achieved much in exploring questions associated with people's way of life. With regard to this, E. P. Savrutskaya's monograph "The way of life and historical forms of communication" (1989) is a fundamental work. In it, the author quite fairly raises the question of the necessity of forming a way of life to influence human spiritual qualities. Meanwhile, she notes in reason that "life of man as a societal being is only possible in communication" (Savrutskaya, 1989, p. 23) It is through communication that man gets connected to the moral experience preserved in people's culture; it is through communication that he fulfills himself building his way of life, which means, forming his order of life, too.

These statements are also important for the contemporary period. Seeking to be original, young people sometimes discard moral standards of behavior as the obsolete ones. As a result, they start going away from the favorable life path. Losing the order of life established by their ancestors, they leave their vessel of life rudderless, putting it vividly. Wandering in the chaos of being, they are doomed to miseries. So, it is better to keep everything good from what helped ancestors in their life path and incorporate it into one's own order of life – and go on creating the best, thus paving one's own favorable life path.

The above allows wording the main principles of regulation of human life. Clearly, man cannot act as he pleases. He must reject whatever spoils his life. Hence, an important principle of human being must be the following: avoid the worst. To fulfill it, one needs "self-counterwill and self-coercion" (St. Theophan the Recluse, 2017, p. 302). Making himself step away from the vicious path, man wages struggle with himself for the best existence. Anyway, this is just the beginning. Further on, he must reach out for the best. Here, it is the best specimens of the spiritual culture that will be of help for him. Having comprehended them, man must reveal the best in his daily life. In other words, he must not only know but also use this knowledge in practice in the process of his life. Reproducing the best day by day, man preserves it and renders it an integral part of his life. So, the order of life is formed which starts "working" exactly for man. Finally, one must not only reproduce the best in life but also create and augment it. As a rule, it is life itself that flings in such chances for man. All he needs to do is to respond to them, revealing the best from the possible at each particular point of time. Obviously, by acting this way, man will gradually

arrive at the idea of creating his individual philosophy of life. This philosophy is designed exactly to reinforce the elaborated principles and to ensure fulfillment of the idea of the order of life in the very human existence.

It must be emphasized before everything else that the importance of the individual philosophy of human life is worth special consideration. It is determined by the unique nature of personality, first of all. Each person is well known to be distinct and inimitable; something which suits one person can well be inapplicable to another. It is hard to escape the conclusion that if one wants to live exactly one's life decently, one must elaborate for oneself the philosophy of one's life. That is, one must conduct a quite serious mental work on ins and outs of one's existence and identify what must belong within one's field of view necessarily.

Obviously, pondering over one's life will inevitably lead one to understanding that man is a bio-socio-spiritual being (Ermakov et al., 2020, p. 102). This is why his individual philosophy of life must incorporate subjects of corporeality, socialization, and spirituality.

The importance of the philosophy of corporeality was considered by I. S. Kon (2009) in his work "Men in the changing world". A man thinking about the favorable life path must understand the specific features of his gender, grasp the particularities of his temper, understand his abilities (talents), and comprehend much of what is associated with the context of his corporeality. He must also understand himself as a social being. Social and psychological aspects of this question were in the focus of B. G. Ananiev's attention (2001). G. J. Craig (2001), too, touched on the said points analyzing various social aspects of human being as applied to age. The authors agree with the way these questions are posed; let it be noted that here, analysis of the following topics is also important: "My kin", "My parents", "My teachers", "My family", "My studies", "My hobbies", "My age", etc. In its turn, this "stratum" of human being must be supplemented with the philosophy of spirituality. With regard to this, much was done by S. L. Frank (1992, 1997). For him, the spiritual world of people is the total of the soul element and the organized principle of soul. Hence it is vital to comprehend the values, ideals, and aspirations that people hold. Moreover, it has to be borne in mind that the spiritual interests, needs, and satisfaction thereof are the objective of human existence (Ermakov et al., 2018, 2020; Thurman et al., 2017). All these aspects need studying in detail. Alongside this, some important questions to be discussed are "What do I believe?", "What is truth and verity for me?", "What is my understanding of the beautiful?", "What is my understanding of the meaning of life?".

It has to be noted that the individual philosophy of life is created in the course of the entire human life passing a number of age stages in its development. This is why it should be spoken about the philosophy of adolescence, philosophy of youth, philosophy of maturity, philosophy of the advanced age, and the philosophy of the old age. Each of them has its particularities and its priorities. Speaking of which, one developing one's philosophy of life can see the crests and troughs years later which have taken place in one's existence. Meanwhile, what was the top value for one in the philosophy of youth may well lose its importance in the philosophy of the old age, and vice versa. The individual philosophy of life is reflection upon one's own life, understanding of its regularities and trends. At the same time, it is the "tool" for changing and improving human life human. Relying on the individual philosophy of life, people can build their own life path comprehending their order of life and improving it.

## 5 Conclusion

The above allows making the following conclusions.

Defining the order of life as the correct, established existence helps understand the foundation of people's being in the good. Trying to gain such an existence, one must regulate one's life, weave reasonableness, determination, and consistency in the

change of events into it as far as it is within one's control. This is the only way for one to embark on a path of improving one's life. Meanwhile, it should be remembered that the very term "order of life" pertains both to axiology and to praxeology. In other words, it is not merely a term to be used as applied to the subject of the favorable life path. It is a phenomenon pointing to the necessity of maintaining organization in the human existence.

It is culture that is the keeper of the centuries-old experience promoting improvement of people's life human. By turning to the origins of the spiritual culture, the long-standing religious experience, philosophical literature, one can understand for oneself what correct there is in human life and what one should pursue for improving one's life. Due to this, "collecting" the correct becomes an important task for people. Certainly, they must be taught to do so by adults, teachers. Essentially, it is the task of school to motivate young people to seek the correct in their life, having provided them with examples of the best.

Elaboration of general life regulation principles – avoid the worst, reach out for the best, reveal the best, keep the best, create the best – enables one to not only improve one's life but also render the very order of life the basis of one's individual being in the good. In this process, a human cannot do without attention and patience. With the help of these, one can make some adjustments to the order of one's life and follow it.

The individual philosophy contributes to gaining and reinforcing one's own order of life. It is a "tool" for changing and improving the very human life, too. Relying on the individual philosophy of life, people can actually bring some change into their existence and help improve it. It is only this way that one's own order of life can be developed which will be supplemented, sometimes modified, but it will always foster improvement of one's being in the best way possible and turning it into being in the good.

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