

THE NATURE AND THE ESSENCE OF YIN AND YANG IN THE CONTEXT OF SPIRITUAL EVOLUTION

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The paper deals with and solves a problem of social and philosophical analysis of Yin and Yang in the context of an integral historical and cultural process. Based on thorough understanding of its two major stages – matriarchy and patriarchy, the concept of the next stage of post-patriarchy or neo-matriarchy has been substantiated. An Introduction presents a holistic view of the chosen topic of discussion justifying the necessity of its further theoretical development and appraising its significance in modern practice of life. The main part is dedicated to the stages of human progress: matriarchy as the first, patriarchy as the second and neo-matriarchy as the third stage of spiritual evolution based on the author's viewpoint. Conclusions and some prospects for further research are outlined in the Conclusive statement. The study of the matter was carried out based on the classical philosophical writings and the works of contemporary researchers.

Keywords: Ana (Mother), matriarchy, patriarchy, neo-matriarchy, love, Morality-Charity, a new generation

The study of yin and yang in the context of the integral historical and cultural process is a genuine concern of the modern society. It is conditioned by a series of circumstances, firstly, by the absence of scientific development of the problem as a philosophical and scientific topic. This especially applies to the definition of the intrinsic features of the yang and accordingly of the patriarchy, a question actually demanding serious philosophical thought. Secondly, the society has mixed feelings about a woman both in philosophical term and in modern practice of life. And, thirdly, these key constants of humanity have not been raised as problems of philosophy and social and humanitarian knowledge.

The purpose of the paper: philosophical inquiries into existential and essential foundations of the human world as natural and social constants determining future spiritual evolution of humanity.

The main tasks and ideas are interrelated and formulated as follows: to analyze the basic approaches to understanding the nature and the essence of the matriarchy and the yin; to make philosophical and cultural analysis of the matriarchy and the yin as cultural and genetic foundation of anthropogenic civilization; to draw up a general picture of the nature and the essence of the patriarchy and the yang as natural historical and cultural process continuation.

The paper is a product of the author's vision and individual view on the problem of transformation of yin and yang in the course of further spiritual evolution that can become a *certain contribution* to the relevant field of knowledge.

Study method is based on a comprehensive and systematic analysis of the subject being

analyzed with involvement of general civilizational and regional approaches, as well as comparative studies of cultural, historical and sociocultural approaches.

In the process of research into the topic we have arrived at the following *results answering to the novelty status*: it is established that substantiality of spirituality as an ontological principle result in attributive qualities of anthropogenic civilization; we studied internal laws of the nature and the essence of the matriarchy and the yin in the context of cultural whole and defined their features in each cultural and historic period on a large scale; we developed individual approach to review the patriarchy and the yang from the perspective of paradigm of the related sociocultural reality. Based on the material of cultural history it has been established that in spite of existing problems and contradictions, a consequential global spiritual evolution process is going on.

Main part / Discussion

Humanity as an integrity is a creation of a complex outer space process, its essential and natural part. In modern times, having travelled a long way from matriarchy through patriarchy it entered its evolutionarily mature age. Right now the humanity reached the stage, when the results of the past are being reflected and long term future is being conceptualized. And therefore modern age is the enquiries into the truth of existence: a man reflects on the earthly course and is searching for meaning in his live. This explains the degree of complexity and ambiguity of modern age, which is at present in the bifurcation point.

Thousands upon thousands facts indicate to the effect that the world is on the verge of

milestone changes. It seems that the air itself is permeated through by certain vibrations implicating these invisible but clearly felt changes that are about to take place. Another feature is that those vibrating currents affect fundamental principles of human existence and form a continuum in which the key stages of human history represent the highest conceptual unity in an immanently meaningful relationship. In this sense, the yin and the yang as the key constants of human being are universal, universally significant unity of “fundamental nature and existence”, in which fundamental nature “radiate the seeming into itself so that its differences take shape of independent realities” [1, p. 327].

Matriarchy as the first stage of spiritual evolution

Holding thesis about spiritual character of human evolution, we proceed from an understanding of the immanent nature of spirit as a living processual phenomenon. Spirit is a primal phenomenon, representing existential structure; its laws are as eternal in this world as natural laws of the universe are indefeasible. They are of outer space origin and fundamental to continuous evolution, based on such a universal spiritual and ontological foundation as love. Its genetic source comes from the Creator himself and contains three interconnected historical stages such as theogenesis; comogenesis; anthropogeny (Empedocles). This substantive core of theo-anthropo- comogenesis is the very essence of existence. The divine spark of life of the Creator, who created the Universe with love, acquires human qualities in anthropogenesis. Indeed, love of a mother for her child is divine in its spiritual essence. It is a key constant in history of humanity. And in our opinion, it was a great love of Mother for her child that to a great extent allowed the mankind to survive in the extreme conditions of the Spaceship Earth.

German scientist J. Bachofen had a similar take on the issue. When he studied the question of matriarchy as the beginning of human history, he said that significance of the yin is determined by the fact that Mother stands in the prologue of life, assisting in transitioning the microcosmos from unmanifested world to manifested one. In “life full of violence” “magic of motherhood” “acts as a divine principle of love, unity and peace. While taking care of her kids a woman learnt sooner than the man to spread loving care beyond herself over to another human being, and to direct all the ingenuity that her spirit has to support and improve other’s life” – writes the researcher [2, p. 231].

Thus, the author undertakes analytical discourse of cultural and social female and male principles, emphasizing interest on the historically primal phenomenon.

The scholar’s conclusions about the status of the yin at this stage of history of humanity are confirmed by the data from the cultural history. The fact of the beginning of human cultural history as an age of matriarchy survived in many artifacts. Totemic beliefs are all about a woman – bird that “imparts warmth to global egg” [3, p. 412]. As it is known, the bird image holds a specific place in the mythology of the nations of antiquity. The ability of the feathered tribe to fly was perceived by our remote ancestors as a supernatural gift, hence the birds acted as symbols of supernatural nature such as top, sky, sun, thunder, wind, freedom, life, inspiration, prophecy. There are a lot of birds – symbols since each people had their own images (a crane is a symbol of eternal life, Japanese longevity; a pigeon is a harbinger of death in India). The typology of birds ranges from existing species to fanciful images (firebird in Russian tradition, the roc from Arabic stories).

An important role as per beliefs of ancient people was played by images of a woman-bird, who was believed to be a foremother of human race, which roots back to the storyline about Goose – Swan. They have the most ancient Central Asian origins and can be traced in the beliefs of majority of the Turkic-Mongolian peoples such as Kazakhs, Yakuts and Tuvians, Bashkirs, Turkmen and Kyrgyz, Shorians, Tofalars and Sayan-Altai Turks, Mongolians and Buryats. In this context, the Goose-Swan was also revered by Germans, Finno-Ugrian peoples, Egyptians, Chinese, Greeks.

In addition to the image of Holy Bird, the image of mother is portrayed in the Paleolithic “Venus” statues. They are so named (in our opinion, unfortunate naming) sculptural images of Paleolithic Stone Age, which emphasize the reproductive performance of women as a cult of mother. As for the “Venus” as the cult of a beautiful women body it is a phenomenon of a different Antique cultural and historical situation.

The motherhood in human history was embodied in the first musical genre of all the peoples of the Earth – cradlesongs. They can rightly be characterized as universal genre of world culture. For in whatever language the mother sings a lullaby it is always recognizable different from other genres. It is due to peculiarity of musical language of the lullabies such as intonation full of love, affection, tenderness and care. The cradlesong therefore is

the first lyrical hymn of love in the history of humanity, the love of a mother for her kid. And that's why the first and, perhaps, the only musical language in international culture that really does not require translation, it is understandable to all people of Earth [4].

Thus, the status of woman and as a consequence historical implication of matriarchy is exceptionally great. It is the beginning of formation of universal human civilization. Our remote ancestor lived in incredibly difficult and at the same time unique conditions, because his home was a great and beautiful, mysterious and threatful natural environment. The nature caused infinite natural disasters to the ancient man; he was surrounded by a wild animal world, mysterious plants. However, after going through all the trials and hardships, the man managed to survive, **stand the test of time.**

And not only to survive. From the first steps of his conscious experience, the ancient man aspired to live reasonably, in harmony with nature, in harmony with his family, tribe, with himself. At that time the key universally human significant constants of spiritual and practical existence have been developed, in the environment of which the language and ethical principles, myth and religion, art, philosophy and science were shaping up [5]. There were formed the key constants that turned out to be primal for all subsequent human development. An essential feature of the yin that gained momentum during the matriarchy period is that the answers to the main questions including the discourse about existence and duty have been found. In this context, anthropo-socio-cultural genesis can be rightfully defined as a crucial stage in spiritual evolution since the foundations were created for further cultural and historical development.

Patriarchy as the second stage of spiritual evolution

Philosophical and scientific analysis of the first stage presented herein looks like perfect idyll, "Golden Age", nostalgia for the past. A natural question arises: how much does the sketched picture correspond to scientifically-based truth? Whether the existence of matriarchy is really so integral, harmonious and interrelated? – The answer can be as follows. It corresponds in the most general terms. But this integrity is so generalized that many important details remain beyond our vision.

Let us exemplify on the material of the way of existence of a human being in the world. We advance view, according to which the parent society was at a certain evolutionary phase.

Immediate presence in the truth of existence turned into its reverse side eventually. Biological (natural) principle of self-preservation never fails. In order to survive in the space-world the force and the power are cultivated. An ancient society, to which the patriarchy is rooted back, is permeated with the idea of omnipotence of a human being. "There are many wonderful forces in nature, but there is no one stronger than a human being", sings a choir in the Sophocles tragedy "Antigone". Therefore, human being is depicted here in all his power and glory, his power and mind are celebrated. "I am powerful, I can change destiny by myself, the power of those who are born in the steppe is great!" – proudly echoes the ancient nomad Engidu [4, p. 42]. It is significant that the image of power is preserved throughout the subsequent stage of human history, reaching its apogee in modern image of American culture, life, human shape, all that is defined by scholars in culture studies by the term "Americanization".

In the society of matriarchy, the Cosmos was appreciated as the "house of Being", "as spiritual substance and spiritual existence of a Man" [5, p. 229]. The next patriarchal period undermines the fundamental principles of being ideologically and meaningfully. The original animated Universum falls into Cosmos and Chaos, spiritual and material principles, heavenly (divine) and earthly (secular), life and death, life and culture. Culture is, further the world is "here" and "now", earthly "here is being" of a human. Sociocultural space more and more takes the features of tangible, materialized reality. Accordingly location of the human being in the World is determined by horizontal society with its "material and existential foundation".

So organic distinction, typological characteristic of the yang and thus the age of patriarchy is originally and ontologically defined as "a stable inconsistency giving rise to increased dynamism of its self-development" [6, p. 61]. A key precondition for its formation and development is the condition under which the world is plunged into its completely new state of achieving progress on the way of material civilization. Epicenter of this period becomes a city, characterized by intensive development of economy and priority of economic factor. It is not by chance that achievements of urban civilization are related to crucial nature of material well-being. Hence casual explication through economics typical of Marxism as historical materialism is an objective reflection of the patterns of that time. Therefore, it was adopted

as a universal methodology in social thought. Hence, the slaveholding formation as a higher stage of development compared to the primitive communal system was extrapolated to the entire history of human culture. As a result there was formed a paradoxical point of view according to which civilization as a socio-cultural phenomenon, as a spiritual progress is associated with slavery ...

Man's handwriting is clearly read throughout the period, the history of which unfolds in interpretation of experts as opposition, confrontation between conflicting parties, history of wars, defeats and victories, confrontation between nations and states. But there is more to come. Only the great yang is capable of placing a human being on a pedestal, declaring him to be apex of creation. The cult of the strong menfolk and reasonably logical principle is extended to the history of human society and culture, which is revealed as a culture war and bloody religious activities between systems, trends, tendencies within the same spiritual teaching. And here is the same struggle, victory, "global" expansion, interpreted as a cultural progress, another spiritual step and achievement. The fighting spirit, to borrow the words of the poet – "unending battle" penetrates into existence of science. A scientific discovery makes his author rather miserable during his lifetime, he faces psychological pressure from the society. And most often only when he is no more, he gets what he deserves. And maybe the most dramatic situation is in the history of philosophy and art, which contain a lot of bloody ends and high tragedies.

Socio-cultural field at that time belong to the yang, thanks to which humanity has gone through an important school of life, no less and in some cases perhaps even harder than in the matrilocal period, since all efforts were directed towards the process of struggle, antagonism of opposites. This line had its logical extension in the New European philosophy, namely in critical reflection in other words negativity principle, as Hegel called it. It should be specially noted that we proceed from the premise that critical reflection (doubt) as an example of a particular manifestation of the great yang was explicated, in Post-Modernists parlance, not in a destructive sense, as a gesture of negation, but as a positive methodology, an obligate stage in world history. This path allowed searching for some reliable point, after finding which humanity started moving in the opposite direction. It built on its foundation a building in which all those phenomena, the existence of which had been earlier subjected to criticism,

received their own place and their explanation. Much of vestiges of the past were rehabilitated on this "way back" as modern society was becoming more and more aware of its truth. Truthfulness therefore is the thing that humanity was seeking for and with the help of which it has to build the future.

Another peculiarity of the patriarchy period is worldview attitudes, which received clearly pronounced anthropocentric nature. The fundamental nature of the attitude to the world turns out to be by definition of K.A. Abishev the category of force "in its various variations beginning with elementary physical vigor and dexterity ending with many other properties and means to gain superiority". Accordingly in the background "and sometimes even beyond such a system of values" happen to be "all sorts and variations of weakness" namely such moral qualities as kindness, justice, mercy and others that are referred to in such a grid of reference to weakness categories [7, p. 140].

Such an existential foundation as love was also subjected to a cardinal transformation in anthropomorphic civilization. New characters came to the forefront replacing preceding Mother and Child. They are a man and a woman and accordingly love between the man and the woman. It is not a mere coincidence that this topic becomes a leading leitmotif of cultural treasury common to humanity.

In history of culture there are many examples of sublime love between the great yang and the great yin related by spiritual tonality. Culmination of such a feeling is the cross of Christ, the way of Christ and the great male principle as a symbol of the strong menfolk, who sacrificed his pure blood for life as a spiritual future.

And yet, in patrilocal age, which began with cult of body, the stage of physical perfection, as we go forward the more bodily principle prevails. A plastic beauty, a free sculptured body becomes a kind of standard and model to understand the reality. Principle of perfection of physical body as an instrument of perception and cognition of the world around us was completely fulfilled by the ancient Greeks and their successors – the Romans who were at its origins. Representing the author's unified theory of evolutionary development of humanity an independent researcher from Kazakhstan writes that at the next – the fifth – step the Europeans have developed the principle of Reason [8]. The result of the Reason – Logic stage is truly global: an object lesson is that a man comes to understanding that possibilities of the male rational and logic principle

are limited. More and more often when searching for answers to the ultimate questions of being, he addresses to the emotional nature of the yin. More and more confidently guided not only by common sense, he deems it appropriate to have a union of mind and heart with the leading role of the heart center.

The highest achievement of patrilocal age thus is that humanity, having taken a philosophical approach, has prepared a new cultural and historical stage. Continuity, dynamic integrity is found in the fact that matrilocal stage is an integral part of spiritual future, which ensures the continuity of being, carrying out this mission directly in a spiritual and practical capacity. Therefore only the synthesis of spiritual practice of matriarchy and patriarchy is a condition for formation and development of the next higher stage – postpatriarchy or also known as neomatriarchy.

Neo-matriarchy as the third stage of spiritual evolution

The theme of Future, futurological measuring of society and culture is perhaps the most auspicious for showing limitlessness of human imagination. Inexhaustibility of human wisdom, boundless scope of imagination are manifested even in such a disciplined sphere as scientific thinking. Futurological problematics occupy the minds of all thinking humanity because it represents not only purely academic interest. Its solution requires rethinking of the whole history of humanity, formation of which is one of the eternal mysteries.

One thing is undoubtful that over the historically foreseeable period the history of humanity was twice subjected to conceptual transformations, namely matriarchy and patriarchy. Hence, proceeding from the analysis made it is possible to present a prognostic future pattern, defined here as neomatriarchy. A convincing example of the above is a linguistic material namely international universal “an”, which goes back to archaic language of the ancient communities. The word “anshy” – a hunter is formed from “an” -, then “ana” – mother. Thus the word formation line of “an – ansy – ana” indicates to inseparable ties of an animal and a man, or in philosophical language to spiritualized character of the relationship “World – Man”. The presence in this word of the syllable “an” also goes back to animism, which is no doubt interrelated genetically semantically and functionally.

As for the word “ana” it has in our opinion a more recent origin and dates back to the time of dual mythology, when binary semantic

oppositions were formed such as “life-death”, “heavenly-earthly”, “male-female”. In other words, when a single has fallen into two (another “an”, or “an” of the opposite sex). It makes sense to note that birth of microcosmos should not be interpreted in a simplified straightforward manner. The point at issue is not that the human being was at first androgynous, then bisected. Language material shows rather archaic thinking, worldview of the ancient people, according to which the World and the Man made a single whole. Hence, here the point is not that the birth of a human being was the birth of a physical / biological entity in the earthly world. The above mentioned words imply the attitude of ancient communities towards true character of human being.

To continue philosophical discourse we would like to note that the word “ana” up to now preserves its sacred element as a cult of mother with many peoples: Turkic-speaking, Indo-European (Ana, Anna, Ani, ancient name of Yerevan – Aini means mother). Slavic peoples transformed the word “ana” into the pronoun “ona” (she), referring to the female regardless of her social status and age. In other words “ona” (she) is a female infant, a girl, a woman, and a grandmother. As can be seen from the above both Great Beginnings reached a high point of development on the Eurasian Continent, which is proved by both linguistic material and treasury of folk wisdom. As Barthold believed the status of women was better among all nomads than among sedentary Muslims. He explained it by the fact that a woman was a committed helper who endured hardships on an equal footing with men [9, p. 180]. A girl was believed to be future mother hence a destiny of the family, tribe and of the whole people depended on her. This idea has been reflected in the Kazakh proverbs such as “Kyz-ultty urpakpen ulastyratyn uly kush” (“A daughter is a great power since the future of the nation pivots on her”); “Kyzdy kurmette. Kyz – bolashaktyn anasy, argy urpakty azhesi” (“Respect the girl, your future as well as the future of your descendants depend on her”) and others.

If we translate above mentioned into a philosophical language, at the dawn of human history “Ana” (Mother) gave birth to “Ul” (Son), who created “Ult” (Nation). In other words, universal sources of anthropological multipurposeness are preserved here.

It should be noted that the yin and the yang as key constants of human existence can not be reflected in all their diversity and entirety, because throughout the history of society they

are subjected to dialectical change and development. Their interaction to a great extent determines existential and value-based principles of civilization and its fundamental properties such as stability or instability, thus being the most important foundations for existence of human community and culture. Therefore at the time of instability of spiritual, cultural value systems, the necessity arises to enter into completely new (well forgotten!) “relations based on mutual understanding and equality” as well as the necessity for rethinking the key constants of human existence, including nature and essence of yin and yang in the sociocultural aspect [10].

A new sociocultural reality puts humanity to new tasks. In our opinion such prolegomena is in demand of philosophy which accumulates spiritual experience in unity of past and present, truth, goodness and beauty in the context of socio-philosophical construction of the future of humanity. Holistic analysis of radical changes taking place in contemporary world including first of all transformation of ontological foundations of human existence is becoming essential as irreplaceable knowledge-based tool of understanding of the fact where society is now and where it is moving to. And futuristic perspective of understanding of human existence represents requirement of the moment. Therefore before taking any decision it is necessary to make a comprehensive study and a profound analysis of the future.

Proceeding from analysis made the author thinks that in the future of humanity the yin shall be growing in importance being demanded in its fundamental nature. Since only spiritual, genuinely human union of the yin and the yang can contribute to formation of modern society's sense of responsibility for the fate of earthly civilization. This is the essence of human evolution significance of which is relevant both for the present and for the future.

This problem causes concern of many contemporary researchers who highlight the essence of the problem in the context of human civilization as a logical continuation, as a new step in human progress on the planet Earth. According to the researcher Edihan Shaimerdenuly Sabit, a new cultural and historical stage is related to the great yin, but “requires of all people responsibility not only for their actions, but even for their emotions and thoughts” [8]. Mother stands in the prologue of life and therefore mothers – women are especially capable of receiving information from space. This knowledge will enable them to exercise a dominant influence on public consciousness and avoid

dead end in human evolutionary progress. That is why Mercy, the main evolutionary principle of the sixth stage “most corresponds to the Yin”, argues the author [8, p. 112].

The above means that content of the yin changes radically. In the period of matriarchy mother was primarily a preserver of hearth, fireside comfort. During the neomatriarchy, the great yin has to create a new spiritual and moral Evolutionary stage. The essence in this case is that this great challenge to reach the most difficult spiritual levels is laid upon the great yin.

In connection with the above, there arises a problem of rethinking modern sociocultural reality. We are interested in two aspects. First is the society as an entity; second is the younger generation playing the most significant part in modern society.

“Let's start with the latter, the rising generation. What is it like? Is it like organic cosmos or expanding universe? Is it possible to model / represent social portrait of the modern youth? Or is it an unsolvable problem?” [11]. These and many other questions are put by present-day being, which clearly demonstrates the uniqueness of the youth. The search for answers to these and other questions is significantly complicated by the fact that apparently there is a long-standing necessity for social and philosophical re-evaluation of rising generation, the growing reality, whose status is on the rise. After all, it is the most dynamic part of society, that may give rise to a source of “rebellion” in the society. The situation is aggravated by the fact that in the concepts of “neomodernization” the notion of a man of today “is not considered any more as a symbol of the desired effect of modernization process, rather it is recognized to be an indispensable condition for economic start” [11]. It is clear that customary reducing to “economic” man, “technological” man and other definitions is conditioned by the time of market relations: “it is impossible to achieve stable balance of the lines of economic development without adequate existential-axiological objectives in social reality. No less important is the turn in our time of personalization of the society from the “eternal” philosophical question “Society – Personality” to “Personality – Society”, that means to the “lifeworld” [11, p.786].

Here we should pay attention to such phenomenon as Indigo children (as defined by American scholars). This phenomenon as it is known can be defined without exaggeration as an international trend and brand that is a subject of a particular interest of special scientific knowledge (psychology, pedagogy), outside

scientific and near-scientific forms, theologians [12]. Moreover, scholars believe that they represent the next – the sixth – stage of humanity evolution. And, indeed, Indigo children as someone special, provide an opportunity to philosophically reflect, realize and actualize human, simply human as global. Their coming raises fundamentally new tasks before humanity. The novelty lies in the fact that the problem of rethinking of the distance covered and forecasting future is updated. History suggests us the answer. The new generation is way out which seems to be a conscious transition to a new stage of spiritual evolution – Morality and Mercy.

New children have already been brought into being. It's time to act. In other words, the new time brings forward the new tasks, solution of which is crucial for the future of the Earth and people of Earth. And the fact that this process is taking place not in ideal (spiritual) conditions, but under the conditions of market economy, proves that humanity has reached a critical point, a peak phase, when it requires overcoming difficulties, spiritual and creative breakthrough, spiritual and moral order as a revolutionary-creative act, as a qualitative leap into a new world of human existence.

Now more than ever it is important to understand that any sphere of activity is first of all human and humanity test for moral viability. Only on the principle of morality, having cultivated infinite love to the environment, we will be able to make transition to a higher level, and its awareness is the most significant step towards the true humanity progress. It does not mean that before it, earlier, the human race was immoral. Morality has always been a leading principle of human community; it has already been inherent in the age of matriarchy. Along with this at the time of childhood of human race it was a straightforward, unconscious morality similar to the child's spontaneity. Because our remote ancestor was a child, he was in the stage of evolutionary childhood. Naturally, he was at the age each of us was through. And by the way overwhelming majority considers it to be the happiest period. There was even formed a stereotype of a cloudless childhood. And if we project this stereotype to humanity as an integral organism, doesn't it mean that an archetype of the "golden age", glittering time on the Earth is not a myth, idealization, romanticization of past, that it is a fact of life, such an existence of culture, nostalgia for which overwhelms our souls? [13]. We, now living, are not destined to return to the time of childhood, since we are at a different evolutionary stage

(as well as it is impracticable for each person individually). But if we follow the above stated views (and they are correct!), then we, modern humans (*adam*), have to create, create the most difficult, we have an honor to build the most difficult stage – Morality – Mercifulness, and therefore humanism – "*adamgershilik*" – must receive universal human sound.

Concluding social and philosophical understanding of the stated problem, we have to note that the world is developing in the most unexpected directions. At the same time, implicitly a principle of repetition / return, "recursiveness" (from the Latin *recurso* – "return") is in force. It is traced in various areas of society and culture. The essence of the recursive principle is based on the return to itself or repetition and selfreproduction according to algorithm of its own unwinding on the analogy, due to which the system becomes more complex. Becoming more complex, the system is each time added on to a dynamic wholeness, which at the same time itself includes many complications.

This is by no means an automatic principle, but the possibility of transition of humanity to a new stage of spiritual evolution. Will it be able to make a new spiral turn – depends on itself.

Conclusion

In conclusion of philosophical understanding of the existential and essential foundations of human world as natural and social constants determining spiritual evolution of humanity in a futurological dimension, we have to note that we have set and solved the following tasks: – provisions have been analyzed to understand nature and essence of the matriarchy and the yin; – provision on matriarchy and yin have been substantiated as the basic cultural and genetic constants of anthropogenic civilization; – overall picture of nature and essence of the patriarchy and the yang is shown as a logical continuation of historical and cultural process; – author's view is given on the problem of transformation of the yin and the yang in the course of further spiritual evolution.

At the same time, it is impossible to highlight in details all problems related to yin and yang, or provide extensive coverage of problems of spiritual future of humanity in one paper. We will briefly point out some problems to be studied in future. For example, it is such a theoretical issue as more intensive theoretical study of conditions that contribute to the emergence and development of the essential features of matriarchy and patriarchy and accordingly of the yin and the yang as the entelchy of human life [14].

Such an urgent problem as a new generation with cosmic mentality and much more developed psychic (extrasensory) capabilities is a logical continuation of the above and closely connected with it. Therefore we, the elder generation (as befits all wise people with spiritual experience) have to unobtrusively form relevant world attitudes and world outlook. Because we have to repeat that highly developed mentality of the new generation without aim and direction of civilized “fathers” may cause irreparable damage in the future. Unpredictability of situation is predetermined by the age peculiarities inherent in the youth, which does not fully realize the consequences of its tribal nature. It is a spontaneous mentality that urgently requires wise and careful upbringing. It has a more terrible destructive power than nuclear disasters, ecological collapse and force of nature. However, one is inextricably connected with another like microcosmos and macrocosmos. And yet, the garland of victory in this universal duet, apparently, belongs to a human being who is an action force of this cosmic process. Therefore attention to the new generation, study, formation of space mentality is the most urgent task of our time.

In the context of this paper, the problem of the new generation lies in the fact that traditional world view taking into account peculiarities of the yin and the yang as natural and genetic constants predetermined from above was peculiar to the elder generation. At present, the further, the more, they undergo a thorough transformation in connection with which nature and essence of these constants undergo radical modernization. What these searches threaten with is clear: either humanity will have such artificial analogs as clones or face the danger of disappearance of the human race [15].

These are just some of the perspectives that require focused attention at the planetary level. And this is a task of those who is living now. Its decision is fatal, ignoring or delaying would be dangerous because there simply would be

no one to forgive their consequences. Future is a spiritual future therefore it must be formed in an adequate spiritual way to start a “new round of humanizing the world” and “write new pages of its history ...” [16].

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