

STRUCTURAL MODEL OF SPIRITUALITY AS A PHILOSOPHICAL PHENOMENON

N.R. Pirnazarov

ABSTRACT

The issues of the development and formation of the spirituality of the individual in the conditions of the current social crisis do not lose their relevance. Currently, the development of philosophical tools and specific recommendations for the formation of the spirituality of a particular person are becoming more and more in demand. The article deals with the structural model of the philosophical phenomenon of spirituality. In modern psychological and pedagogical literature, spirituality has not yet acquired the status of an established philosophical construct as an independent phenomenon. Based on the analysis of the views of researchers studying spirituality, the author includes the following content characteristics in its structure: moral values, moral qualities, attitude towards people, self-perception and attitude, spiritual abilities, self-development, self-regulation and volitional control. The study presents the characteristics of each component and the rationale for their philosophical significance in the structure of spirituality. Further study and analysis of the identified structural components of the spirituality model will make it possible to develop a diagnostic technique for studying the formation of the meaningful aspects of spirituality.

Keywords: Spirituality, Moral Values, Moral Qualities, Attitude Towards People, Self-Perception and Attitud, Spiritual Abilities.

Karakalpak State University
after named Berdakh,
Nukus, Uzbekistan

Corresponding Author:
N.R. Pirnazarov,
zizonetvilly@gmail.com

Reference to this article:

Pirnazarov N.R. Structural Model of Spirituality as a Philosophical Phenomenon// Adam alemi. – 2021. – No. 2 (88). – P. 10-17.

Философиялық құбылыс ретіндегі руханияттың құрылымдық моделі

Аннотация. Қазіргі әлеуметтік дағдарыс жағдайында тұлға руханилығының дамуы мен қалыптасуы мәселелері өзектілігін жоғалтпайды. Қазіргі уақытта белгілі бір адамның руханилығын қалыптастырудың философиялық құралдары мен нақты ұсынымдарының дамуы күннен-күнге сұранысқа ие болуда. Мақалада руханияттың философиялық құбылысының құрылымдық моделі қарастырылған. Қазіргі психологиялық-педагогикалық әдебиеттерде руханилық өзіндік құбылыс ретінде қалыптасқан философиялық құрылым мәртебесіне әлі ие бола қойған жоқ. Руханилықты зерттейтін зерттеушілердің көзқарастарын талдау негізінде автор өзінің құрылымына келесі мазмұндық сипаттамаларды енгізеді: адамгершілік құндылықтар, адамгершілік қасиеттер, адамдарға деген қатынас, өзін-өзі қабылдау мен көзқарас, рухани қабілеттер, өзін-өзі дамыту, өзін-өзі реттеу және ерікті бақылау. Зерттеуде әр компоненттің сипаттамалары және олардың руханият құрылымындағы философиялық маңыздылығының негіздемелері келтірілген. Руханилық моделінің анықталған құрылымдық компоненттерін одан әрі зерттеу және талдау руханилықтың маңызды аспектілерін қалыптастырудың диагностикалық әдісін жасауға мүмкіндік береді.

Түйін сөздер: руханилық, адамгершілік құндылықтар, адамгершілік қасиеттер, адамдарға деген қатынас, өзін-өзі қабылдау мен көзқарас, рухани қабілеттер.

Структурная модель духовности как философский феномен

Аннотация. Не теряют своей актуальности вопросы развития и формирования духовности личности в условиях современного социального кризиса. В настоящее время все более востребованными становятся разработка философских инструментов и конкретных рекомендаций по формированию духовности конкретного человека. В статье рассматривается структурная модель философского феномена духовности. В современной психолого-педагогической литературе духовность еще не приобрела статуса устоявшейся философской конструкции как самостоятельного явления. На основе анализа взглядов исследователей, изучающих духовность, автор включает в свою структуру следующие содержательные характеристики: моральные ценности, моральные качества, отношение к людям, самовосприятие и мироощущение, духовные способности, саморазвитие, саморегуляция и волевой контроль. В исследовании представлены характеристики каждого компонента и обоснование их философского значения в структуре духовности. Дальнейшее изучение и анализ выявленных структурных компонентов модели духовности позволит разработать диагностический метод изучения формирования значимых сторон духовности.

Ключевые слова: духовность, моральные ценности, моральные качества, отношение к людям, самовосприятие и установка, духовные способности.

Introduction

The problem of spirituality attracts the attention of many researchers in various fields of science. In philosophy, the work of specialists K.A. Abulkhanova-Slavskaya, V.D. Shadrikov, V.P. Zinchenko, B.I. Bratusya, V.I. Slobodchikova, I.M. Ilyicheva, D.A. Leontyeva, N.V. Maryasova, L.N. Sobchik and others. Along with theoretical comprehension and attempts to define the category of spirituality in philosophical science, many scientists are dealing with the problem of the development of spirituality in the younger generation. These issues are becoming more and more relevant against the background of the general spiritual crisis of modern society, the lack of life guidelines and meanings among modern youth. In this connection, the development of philosophical tools and specific recommendations for the formation of the spirituality of a particular person are becoming in demand. It should be noted that in research, scientists consider spirituality as a complex multicomponent structure, including: spiritual activity, spiritual needs, spiritual interests, spiritual values and relationships. There is no generally accepted and generally accepted definition of spirituality in the scientific literature, but nevertheless, general criteria

can be distinguished when defining this concept. At the same time, many researchers recognize spirituality as the highest mental quality of the individual, the top category in the structure of the personality, one of the personality-forming constructs that appears as a result of familiarization with universal human values. The analysis of psychological and pedagogical literature allowed us to define spirituality as a complex multicomponent phenomenon that characterizes the general orientation of the personality (and not always positive). Spirituality is associated with volitional qualities, the level of self-regulation of the individual and is considered as the ability to direct and regulate one's behavior, actions and activities in accordance with universal values [1]. In order to identify the current level of spiritual development of the individual, we came to the conclusion that it is necessary to highlight the meaningful characteristics of spirituality as a philosophical phenomenon in order to build its structural model [2]. Based on the analysis of approaches to the consideration of personality spirituality, we propose to include the following components in the structure of spirituality. Moral qualities should be singled out as the basis of spirituality. Quite often, in psychological and pedagogical research, spirituality

and morality are considered in close interconnection, and sometimes even these concepts are substituted for each other. We share the point of view according to which spirituality is a broader concept, and morality is one of its components. Moral qualities, according to Yu.S. Chugunova and V.E. Matveenکو, act as an indicator of the level of spiritual development of a person, and moral behavior is necessary for the positive spiritual formation of a person and to maintain the achieved level of spiritual development [3]. Within the framework of the activity approach (L.S.Vygotsky, A.N. Leontiev, S.L. Rubinstein, D.B. Elkonin, etc.) moral development acts as the appropriation of moral norms and their subsequent internalization in the form of moral behavior. The category of morality is inherent in such a person for whom the norms, rules and requirements of morality act as his own views and beliefs, as deeply meaningful and habitual forms of behavior [4, p. 220]. The concepts of morality and spirituality are interdependent and are often identified in dictionaries. Integration of the categories "morality" and "spirituality" causes certain difficulties in defining their definitions. It must be agreed that these concepts are not identical. Morality expresses public consciousness, the objective side of the phenomenon, since morality is a personal characteristic, subjective and individual. E.M.Udovichenko speaks of morality as a practical expression of morality in actions and morals. "The basis of morality is good will, that is, the free expression of the will to act in one way or another, while coordinating one's behavior with the norms of morality, with the norms of human community, taking into account the freedom, interests and feelings of other people, or ignoring them" [5, p. 141]

Methodology

We spent a lot of time talking about what methods to use when writing an article. Because the issue of spirituality is a very complex issue. And we agreed to use the methods of historicity, relativity, analysis, systematic analysis. This is

because we make extensive use of historical and logical methods, whether we want to openly question the issue of spirituality or not. Science itself has proven that the method of systematic analysis works well for the reliability of the obtained results.

For example, A.F. Lazursky, V.N. Myasishchev, A.A. Bodalev, S.L. Rubinstein, L.S. We have used historical and logical methods in illuminating Vygotsky's ideas. After all, the ideas of these scholars about the phenomenon of spirituality have the characteristics of their time. We have also made effective use of the comparison method based on these characteristics. In summarizing these views, the method of systematic analysis was the most appropriate way for us. Because we believe that drawing conclusions based on systematic analysis serves as a metric of science.

Spirituality as a social phenomenon

Proceeding from the position that knowledge of moral norms and attitudes is a theoretical basis, a guideline of moral behavior, which in turn largely determines the spiritual development of a person, we single out moral values as a structural unit of spirituality. The central semantic characteristic of morality is the attitude towards another person. The concept of "attitude" in philosophy has a long history of study. Such scientists as A.F. Lazursky, V.N. Myasishchev, A.A. Bodalev, S.L. Rubinstein, L.S. Vygotsky and others. According to the views of V.N. Myasishchev, the problem of morality is, first of all, the problem of moral relations, which determine the motives and choice of action. The attitude towards other people, as a meaningful characteristic, must be singled out as the next structural component of spirituality. Characterizing the category of relationships, the scientist speaks of the dominant role of relationships to people, which act as relationships between subjects. In the communication of people, the relationship of a person is expressed with their various activities, selectivity, positive or negative character. The process of moral formation

of a personality is based on the process of comparing and evaluating one's actions with requirements and models, with ethical, aesthetic, legal and other criteria. As a result of the experiences that arise in the course of this process, the formation of evaluative relations occurs, which are formed in connection with the actions and experiences of a person" [6, p. 22]. In relations to people, the inner essence of a person, driving motives and his personal characteristics are manifested. Of course, a person's behavior does not always mean that he does not know universal human values, moral norms, etc., however, if they do not determine his behavior and do not manifest themselves in his activities or in interaction with people, can we talk about successful assimilation of these norms. An important indicator of spiritual development will be the objectivity of a person's judgments and actions, on the basis of which a system of interpersonal relations is built. The fact of the existence of a subjective, selective attitude towards people cannot be ignored. Any person treats different people differently, which is determined by the degree of indifference or interest in people. A spiritually developed person will show his attitude towards people regardless of the degree of closeness and interest in a person, which will be expressed in the objectivity of his assessment.

According to S.L. Rubinstein, a person is a person only in his relationship to another person: a person is people in their relationship to each other. A semantic analysis of human behavior acts as a way of revealing his spiritual life to determine what is significant for a person, how there is a change in accents, a reassessment of values - everything that makes up the history of a person's mental, spiritual life [7]. Developing the doctrine of relationships, A.A. Bodalev speaks of an attitude as a personal education that is formed and manifested in communication. In his opinion, first of all, it is necessary for a child to form an attitude towards another person as to the highest value. The scientist divides the factors influencing the

formation and development of this attitude into macro-, meso- and micro-factors. The scientist refers to the macrofactors as the ideology prevailing in society as a whole, high human morality. Mesofactors include the content of the education received, the first aspect is information about the relationship between people, the criteria of morality and spirituality, the second aspect of education is the form of organization of the educational system. The micro-factors are the family, school, class, teachers, peers and adults. Indicators of the formation of spiritual and moral relations can only be real manifestations in a person's relationship to himself, to other people, to activities, universal values, etc. [8]. The term "spiritual and moral relations" is increasingly becoming the subject of psychological and pedagogical research. So, for example, I.V. Mikhalets, based on the position of A.A. Bodaleva, distinguishes a two-level structure in spiritual and moral relations. At the first level are moral relations, represented by the attitude to morality and self-attitude. At the second level, there are spiritual relationships, which are expressed in relation to the meaning of life, ideal, religion [9]. Emphasizing the idea that the formation of spirituality is possible only in the system of spiritual and moral relations, M.I. Starov writes: "Spiritual and moral relations are a complexly structured system of relations, where the quotient of "spirit" and "morality" is presented in their harmonious unity. The philosophical essence of spiritual and moral relations is the inclusion of an individual in the world of universal human spiritual and moral knowledge, experiences in activity: a person's understanding of connections and relationships with other people, an attempt to understand his place and role in the human world and beyond, activities for self-knowledge and self-improvement, striving for a spiritual and moral ideal" [10].

According to T.A. Florenskaya, the spiritual life of a person presupposes the creation of comprehending relationships to his inner world and, at the same time, to the inner worlds of other people [11]. However, it should be noted that the

process of formation and development of relationships to other people is based on the formation and ability of a person to accept himself. Quite often, in therapeutic psychological practice, as the root causes of problems, philosophy is called an unformed, adequate perception of a person's own I. To form a positive and adequate attitude towards oneself, which is represented, first of all, by self-esteem and self-respect, not everyone can do. Self-esteem is an essential condition for the self-development of a personality and its formation and adequacy directly correlate with the achieved level of self-development. Thus, the structure of spirituality should include the following characteristic of a person's attitude to himself, self-perception. V.D. Shadrikov, studying the root causes of spirituality, sees as its source the awareness of oneself and one's relationships with other people, the awareness of good and evil, the awareness of benefits and rejection of it in the name of the good of another [12, p. 291]. According to the author, spirituality is formed through an act, and the highest manifestation of spirituality is a person's conscience. This postulate is recognized by most researchers of the determinants of spirituality. Conscience can act as a regulator of a person's behavior, that facet that determines his spiritual orientation, or soulless. This idea and what a person's renunciation of his conscience can lead to was clearly illustrated by F. Iskander in his essay "Mozart and Salieri": "Salieri's self-interest made him kill his own soul, because it interfered with this self-interest. In a small drama, Pushkin drew a colossal curve from the emergence of the ideology of lack of spirituality to its practical completion. The rejection of his own soul leads a person to autonomy from conscience, autonomy from conscience turns a person into an automaton and the program embedded in him is always criminal. Why always? Because criminal self-interest killed a person's soul for self-realization, and not for any other purpose. An unassailable goal would not need to kill the soul" [13, p. 396].

An important factor is that a person's self-perception, his self-esteem directly affects his professional activity. When planning the results of activities, a person proceeds from his capabilities, how much he assesses his professional level. According to research, one of the prerequisites for professional deformation is growing dissatisfaction with oneself, loss of faith in one's own capabilities, which leads to indifference and a decrease in the value of one's professional activity [14, p. 40]. The formation of self-esteem and spirituality are interdependent and mutually directed processes. The formation of self-esteem of the individual will largely depend on the level of development of spirituality of each member of the team, on the moral and ethical attitudes prevailing in the group. Absence of negative leaders who create conditions for humiliation and infringement of some members of the team by others. Compassion and empathy are the basis of spiritual abilities, the ability to build their behavior in accordance with moral and ethical standards. The presence of spiritual abilities will determine the successful development and level of spirituality of the individual. Spiritual abilities are determined and regulated by spiritual values and determine the qualitative specifics of human behavior. Special attention is paid to spiritual abilities V.D. Shadrikov, believing that without them the manifestation of all other human abilities is impossible. "Spiritual abilities are abilities for self-knowledge, self-awareness, self-comprehension, correlation of oneself and the world, oneself with other people, cognition of others" [15, p. 405]. The author associates spiritual abilities with a spiritual state, which has the following characteristics: expansion of consciousness, active involvement in the process of comprehending the truth by the subconscious; harmonization of the personality, elimination of contradictions with the environment, internal balance, a positive outlook on life, strengthening of will and self-control; transition to figurative thinking; high selectivity of thinking, determined by the spiritual values of the

individual; feeling of inner activity, the unity of spiritual abilities and properties, feelings and emotions, the unity of mental, moral, spiritual qualities. The desire to discover and express one's value abilities, aspirations (self-actualization of the personality) and the desire to declare oneself, to achieve recognition (self-affirmation) are two aspects of personal self-realization, in which, according to N.V. Maryasova, the formation of personality spirituality is manifested. Singling out spiritual strength and spiritual beauty as the main indicators of the development of spirituality, the author assigns a special role to the criterion of spiritual activity developed in self-realized individuals. Self-actualizing personality is characterized by comprehension and understanding of the life purpose of a person, the qualitative uniqueness of the levels of the semantic sphere, the inner core and the tendency towards spiritual development and self-improvement [16, p. 77]. The ideas of self-development and self-realization occupy a leading place in modern scientific concepts, primarily in humanistic psychology and acmeology. Sharing the point of view of most researchers of the phenomenon of spirituality, we also single out the self-development of the individual as its most important characteristic. The need for self-development, the desire for self-improvement refers to the highest spiritual needs and is one of the conditions and at the same time an indicator of the level of spiritual development of the individual. The spirituality of the individual, its positive or negative orientation will determine the nature of the personality's self-realization.

Personal self-development, self-realization, self-actualization are an indispensable condition for successful professional development. Representatives of acmeology consider self-development as the disclosure of a person's creative potential, a conscious process of self-improvement with the aim of effective self-realization based on internally significant aspirations, purposeful, multidimensional self-change, serving the goal of maximum spiritual and moral and activity-practical

self-enrichment, self-development and self-realization [17].

As a source of spiritual self-development, the spiritual needs of the individual will act, prompting the implementation of certain activities. The development of spirituality is impossible without self-education, says A.V. Brushlinsky [18]. Revealing the role of internal conditions in the process of formation and upbringing of spirituality, self-development, self-upbringing, and self-formation take an increasing place in a person's life as they grow up. The effectiveness of these processes and internal conditions directly depends on the level of volitional development of the individual.

Will is a regulator of human behavior and activity. The relationship of volitional development with spirituality is ascertained by many researchers (D.A. Leontiev, L.N. Sobchik, I.I. Kuptsov, V.D. Shadrikov and others).

I.I. Kuptsov pays a large role to the importance of will in the mental and spiritual development of the individual. Will, is considered by the author as a special state of intelligence, providing self-development, striving for knowledge [19, p. 17].

The role of volitional effort is especially important when a person is faced with the choice of his own interests and universal values. In this process of choice, will acts as an important component in the mechanism of manifestation of personality spirituality.

The mechanism for the realization of spirituality in human behavior will be based on self-regulation and volitional control, which are integral structural characteristics of this phenomenon.

In the psychological dictionary, will is defined as the subject's conscious regulation of his activity and behavior, ensuring the overcoming of difficulties in achieving the goal [20].

F.N. Ilyasov understands will as the ability of a subject to create a hierarchical system of values and make efforts to achieve values of a higher order, neglecting values of a lower order [21].

Self-control in the spiritual sphere of a person is the ability of a person to

control his actions, states, emotions on the basis of correlating them with moral criteria, moral and legal norms. The ability and effectiveness of self-control are determined by the level of development of consciousness and self-awareness of a person. Most Researchers distinguish such a function of self-control as an assessment of the manifestations of one's own psyche and regulation of behavior. The ability of a person to self-regulation is one of the indicators of the development of will, which ensures overcoming difficulties on the way to achieving the goal. Harina notes in her research that self-control is designed to ensure the adequacy of the application and development of volitional effort. Excessive self-control will unnecessarily deplete volitional effort, thereby reducing its effectiveness. Strong will combined with undeveloped self-control is a manifestation of "blind will", when, as a result of hasty, insufficiently tested decisions, their subsequent implementation leads to ineffective expenditure of volitional energy [22].

Conclusion

Thus, a person must harmoniously combine a developed will and a developed self-regulation of his own behavior. The work we have done has made it possible to develop a theoretical construct of the concept of "spirituality", which is the basis for the methodology for studying the content components of spirituality. Diagnostic tools are currently being philosophically tested for standardization.

References

1. Klimova N.V. Analysis of understanding of spirituality in modern scientific literature // Bulletin of the KemSU. 2014. - No. 4 (60).
2. Klimova N.V. Substantial characteristics of the spirituality of the individual // Vol. 5: Materials of the International Scientific and Practical Conference "Improving educational, social and psychological work in UIS: integration of theory and practice"; round table "Protection of human and civil rights: interaction between the state and

society (experience of the Russian Federation and foreign countries)". - 2015.- 478 p.

3. Chugunova Yu.S., Matveenkov V.E. Professional development of UIS employees: spiritual and moral aspect: monograph. - Ryazan, 2013. 193 p.

4. Kharlamov I.F. Pedagogy. - M.: Gardariki, 1999. - 520 p.

5. Udovichenko E.M. Philosophy: lecture notes and vocabulary of terms (elementary course): textbook, 2004.

6. Myasishchev V.N. Psychology of Relationships: Edited by A.A. Bodaleva / Introductory article by A.A. Bodaleva. - M.: Publishing house Institute of Practical Psychology, Voronezh: NPO MODEK, 1995. - 356 p.

7. Rubinstein S.L. Being and consciousness. Man and the world: scientific publication SPb.: PETER, 2003 - 512 p.

8. Bodalev A.A. Management of the development of relations / A.A. Bodalev // World of Psychology, 1996. - №2. - S. 7-15.

9. Mikhalets I.V. Psychological and pedagogical conditions for the development of spiritual and moral relations of future teachers: author. dis. ... cand. Psychological Sciences, Tambov, 2004.

10. Starov M.I. Development of spiritual and moral relations among adolescents of the "risk group" in institutions of additional education: monograph / M.I. Starov, O.S. Zaitseva; M-in arr. and science of the Russian Federation, GOUVPO "Tamb. State un-t them. G.R.Derzhavin ". Tambov: Publishing house of TSU im. G.R. Derzhavin, 2010. - 124 p.

11. Florenskaya T.A. Dialogue in practical psychology: Science of the soul / T.A. Florenskaya. - M.: Humanist. Ed. Center VLADOS, 2001. - 208 p.

12. Shadrnikov V. D. The origin of humanity. - M.: Logos, 2001. - 295 p.

13. Iskander F.A. Swallow's Nest. Prose. Poetry. Journalism. - M., Fortuna Limited, 1999. - 440 p.

14. Diagnostics of the identity crisis: Monograph / NV Dmitrieva, SB Perevozkin, Yu.M. Perevozkina, NA Samoilik. - Novokuznetsk: RIO KuzGPA, 2012. - 134 p.

15. Shadrnikov V. D. From Individual to Individuality: An Introduction to Psychology. - M.: Publishing house «Institute of Psychology RAS», 2009, - 656 p. (Achievements in psychology).

16. Maryasova N.V. Spirituality of the

individual as a sociocultural phenomenon // Human psychology in the modern world. T. 6. Spiritual and moral formation of a person in modern Russian society. Materials of Vseros. anniversary. scientific. conf., dedicated. To the 120th anniversary of the birth of S.L. Rubinstein / otv.ed. A.L. Zhuravlev et al. - M.: Institute of Psychology RAS, 2009. - S. 77-85.

17. Derkach A.A. Acmeology in questions and answers / A.A. Derkach, E.V. Selezneva -M.: MPSI, MODEK (series library of a psychologist) - 2007. - 248 p.

18. Brushlinsky A.V. The problem of the subject in psychological science // Psychological journal, 1991. - S. 6-10.

19. Kuptsov I.I. A modern approach to the

importance of will in the mental and spiritual world of man: - Ryazan 2009, Ed. "Pattern", 24 p.

20. Brief psychological dictionary / Comp. L.A. Karpenko; Under total. ed. A.V. Petrovsky, M.G. Yaroshevsky. - M.: Politizdat, 1985. - p. 48.

21. Ilyasov F.N. Methodology of the resource approach to the analysis of labor motives and attitudes // Monitoring of public opinion: economic and social changes. - 2013. - No. 5. - P. 17.

22. Kharina N.A. Self-control in the system of volitional self-regulation of the personality // Psychology and pedagogy of professional development of a UIS employee: Sat.mat. scientific-practical conf. "Deevsky Readings. 2005". - Ryazan, 2005. - S. 74-75.

INFORMATION ABOUT AUTHORS

Nurnazar Pirnazarov

Master student, Karakalpak State University after named Berdakh, Nukus, Uzbekistan

Нўрназар Рашид ўлы Пирназаров

Магистрант, Бердах атындағы Қарақалпақ мемлекеттік университеті, Нөкіс, Өзбекстан

Нурназар Рашид улы Пирназаров

Магистрант, Каракалпакский государственный университет имени Бердаха, Нукус, Узбекистан