

## THE PROBLEM OF SPIRITUALITY IN COMMUNITY IS LIFE AND ITS SYSTEMATIC ANALYSIS

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**Abstract.** *In the article, the attention and approach to the issue of spirituality in the socio-political life of society is considered as one of the foundations of ensuring national independence. In the conditions of deepening globalization and social crisis, the development and formation of personal spirituality is an urgent issue, the structural model of the phenomenon of spirituality, the structural features of this model: moral values, moral qualities, attitude to people, self-perception and attitude, spiritual ability, self-attention is paid to issues such as self-development, self-regulation, voluntary control and social psychological characteristics of the spiritual development of the individual.*

**Keywords:** *society, independence, the spiritual environment, spiritual crises, model of spirituality, individual spirituality, spiritual development, spiritual needs, moral values, spiritual factors, spiritual abilities.*

**“If the body of society is economy, then its soul and spirit is spirituality. As we decide to build a new Uzbekistan, we rely on two strong pillars. The first is a strong economy based on market principles. The second is a strong spirituality based on the rich heritage of our ancestors and national values”.**

**Shavkat Mirziyoev**

After the independence of Uzbekistan, the issue of spirituality became an urgent issue in the socio-political life of the country.

On January 19, 2021, under the chairmanship of the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, a video selector meeting was held on the issues of fundamental improvement of the system of spiritual and educational affairs and strengthening the cooperation of state and public organizations in this regard.

At the meeting, the President said: "It is known that today there is a sharp struggle and competition in the world, and the conflict of interests is increasing. Globalization processes are creating new opportunities for humanity as well as unexpected problems. Threats and dangers against national identity and moral values are increasing. Thinking only of oneself, looking lightly at work and family, consumerism is masterfully instilled in the minds of people, especially young people, in various ways.

Threats such as terrorism, extremism, transnational and cyber-crime, human trafficking, and drug trafficking are increasing. In some areas, instability is deliberately created and the mood of protest is growing [1]. , attention is paid to the current problems in the field of spiritual and ideological education of young people.

Shavkat Mirziyoev noted that indifference and carelessness are the greatest dangers, and that there is a lack of education of intellectuals and public control to reduce the social problems which can be faced today.

It was noted at the meeting that the time itself requires the analysis of the socio-spiritual environment on the scientific basis. Spiritual and educational work in our society is not giving the expected results because it is not started on such the basis.

In the current globalization and social crisis, issues of development and formation of individual spirituality do not lose their relevance, attention to this issue is increasing, most studies consider that the structural model of the phenomenon of spirituality. Based on the analysis of the views of the researchers, the following features were included in the model: moral values, moral qualities, attitudes toward people, self-perception and attitude, spiritual ability, self-development, self-regulation, voluntary control, etc. The study and analysis of selected components of the model of spirituality makes it possible to form meaningful aspects of spirituality and develop diagnostic techniques for its study.

Against the background of the general spiritual crisis of modern society, the lack of life direction and it's meaning among today's youth, these issues are becoming more and more serious.

It should be noted that in the research, scientists consider spirituality as a complex multi-component structure, including: spiritual activity, spiritual needs, spiritual interests, spiritual values and attitudes. There is no generally accepted and universally recognized definition of spirituality in the scientific literature, but nevertheless, general criteria for defining this concept can be distinguished. At the same time, many researchers recognize spirituality as the highest mental quality of a person, the highest category in the personality structure, one of the personality-forming constructs that emerge as a result of familiarity with universal values.

Spirituality is associated with voluntary qualities, the level of self-control of person, which is considered as the ability to manage and regulate one's actions and activities in accordance with universal values.

In order to determine the current level of spiritual development of people, it is concluded that it is necessary to distinguish their substantive features as a psychological phenomenon in order to build a structural model of spirituality [2]. Based on the analysis of approaches to the consideration of personal spirituality, it is proposed to include the following parts in the composition of spirituality.

Moral qualities should be emphasized as the basis of spirituality. Often in psychological and pedagogical research, spirituality and morality are considered in a close relationship, and sometimes these concepts are used interchangeably. We believe that spirituality is a broader concept, and ethics is one of its components.

Moral qualities act as an indicator of the level of spiritual development of a person, and moral behavior is necessary for the positive spiritual formation of person and to maintain the achieved level of spiritual development [3].

The concepts of ethics and manners are interrelated and are often defined in dictionaries. The combination of the categories "ethics", "manners" and "spirituality" creates certain difficulties in defining them. It should be noted that these concepts are not the same. Morality represents social consciousness, the objective side of the phenomenon, because morality is a personal characteristic, subjective and individual term.

"The basis of morality is good will, that is, the freedom to act in one way or another, taking into account the freedom, interests and feelings of others, in accordance with the norms of morality and standards of human society." [4]

Based on the position that knowledge of moral standards and relationships is a theoretical basis, a guide to moral behavior, and in turn determines the spiritual development of person, we distinguish moral values as a structural unit of spirituality.

The central meaning-forming feature of morality is the attitude towards another person. In psychology, the concept of "attitude" has been studied for a long time. According to some scholars, the problem of morality is primarily problem of moral attitudes that determine the motives and choices of action. Relation to other people, as a meaningful feature, should be distinguished as the next component of spirituality.

Describing the category of relations, the scientists talk about the dominant role of relations with people, which play the role of relations of subjects. In communication between people, human relations are expressed by their different activity, selectivity, positive or negative character. The process of moral formation of a person is the demand and models of human behavior, which are based on the process of comparison and evaluation with moral, aesthetic, legal and other criteria. As a result of the experiences that arise during this process, evaluative relationships are formed in connection with the behavior and experiences of the individual. [5]

In relationships with people, the inner essence of a person, driving motives and personal characteristics are revealed. Of course, a people's behavior does not always mean that they do not know universal values, moral standards, etc., If they do not determine their behavior and are not manifested in their activities or interactions with people, then it is inappropriate to talk about the successful adoption of these standards.

An important indicator of spiritual development is the objectivity of a person's judgments and actions, on the basis of which a system of interpersonal relations is built. Evidence of subjective, selective attitudes towards people cannot be ignored. Any person reacts differently to different people, which is determined by the level of indifference or interest in people. A spiritually developed person shows his or her attitude towards people, regardless of the level of closeness and interest in them, which is reflected in the objectivity of person's assessment.

Scientists divide the factors affecting the formation and development of these relations into macro, meso and micro factors. Scientists refer to the macrofactors as the ideology prevailing in the entire society, universal high morals. Mesofactors include the content of education, the first aspect is information about people's relationships, moral and spiritual criteria, and the second aspect is the form of organization of the educational system. Microfactors include family, school, classroom, teachers, peers, and adults. Indicators of the formation of spiritual and moral relations can be real manifestations only in the person's relations with himself, other people, activities, universal values, etc.

Emphasizing the opinion that the formation of spirituality is possible only in the system of spiritual and moral relations, M.I. Starov writes: "Spiritual-moral relations are a system of complex structured relations in which the personal characteristics of "soul" and "morality" are manifested in their harmonious unity. The psychological essence of spiritual-moral relations is a person's entry into the world of universal spiritual-moral knowledge, his or her experiences in activity - understanding of human connections and relationships with other people, trying to understand the

place and role in human life, the world and beyond, self-knowledge and self-improvement, striving for a spiritual and moral ideal"[6].

Self-esteem is an important condition for the self-development of a person, and its formation and adequacy are directly related to the level of self-development achieved.

Therefore, the structure of spirituality should include the following characteristic of a people's attitude to themselves, self-perception. V.D. While studying the real reasons of spirituality, Shadrikov sees as its source in the understanding of people and their relations with other people, understanding of good and evil, understanding of interests and renouncing benefits for the good of another person[7]. According to the author, spirituality is formed through action, and the highest form of spirituality is the human conscience. This postulate is recognized by many researchers of the determinants of spirituality.

Conscience can be a regulator of human behavior, a line that determines his or her spiritual direction, or a non-spiritual factor. F. Iskandar clearly showed this idea and what a person's refusal of conscience can lead to in his essay "Mozart and Salieri": "Salieri's personal interest forced him to kill himself, because it was an obstacle to personal interest. In a small drama, Pushkin drew a huge curve from the emergence of the ideology of amorality to its practical end. Abandoning one's soul leads man to autonomy from conscience, autonomy from conscience turns man into an automaton, an automated man carries out a program that has been instilled in him, and the program instilled in him is always criminal. Why always? Because criminal self-interest killed the human soul not for any other purpose, but for self-fulfillment.

An important factor is a person's self-awareness, self-esteem, which directly affects to professional activity. When planning the results of the activity, a person is based on own capabilities, how much he evaluates his professional level.[8]

The formation of self-esteem and spirituality are interdependent and mutually directed processes. The formation of a person's self-esteem depends to a large extent on the level of development of the spirituality of each member of the team, and the manners and morals prevailing in the group.

Compassion lies at the heart of spiritual abilities, the ability to shape one's behavior in accordance with moral and ethical standards. The presence of spiritual abilities determines the successful development of a person and the level of spirituality. Spiritual abilities are determined and regulated by spiritual values and determine the quality characteristics of human behavior.

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 about the phenomenon of spirituality, we also single out the self-development of the individual as its most important feature.

The need for self-development, the desire for self-improvement, represents the highest spiritual needs and is one of the conditions and at the same time an indicator of the level of spiritual development of a person. A person's spirituality, its positive or negative orientation determines the nature of a person's self-awareness.

A person's spiritual needs are a source of spiritual self-development, which motivates them to perform certain activities. Will is the regulator of human behavior and activity.

Self-control in the spiritual sphere of people is the ability of their to control actions, situations, feelings based on their connection with moral criteria, moral and legal norms. The

ability and effectiveness of self-control is determined by the level of development of a person's mind and self-awareness.

Based on the above analytical ideas, it was possible to develop the theoretical construction, that is, the model of the concept of "spirituality", which is the basis for the methodology of studying the substantive components of spirituality (Table 1).

**TABLE 1. Theoretical structure of the model of spirituality as a psychological phenomenon of the individual**

| The name of the structural unit of spirituality | The content of the structural unit of spirituality                                                                                                                                                                       |
|-------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Relation to other people                        | Relation to other people based on universal moral standards, respect and acceptance of another person as a person, willingness to help, ability to construct one's behavior in terms of how the behavior affects others. |
| Self-concept and attitude                       | Adequate self-esteem, self-esteem, self-acceptance, belief in one's own strength and capabilities                                                                                                                        |
| Moral qualities                                 | The presence of moral qualities, value orientations, beliefs and habits of moral behavior of a person.                                                                                                                   |
| Moral values                                    | Knowledge of values, moral standards and relationships, ability to act in accordance with moral standards                                                                                                                |
| Self-regulation and voluntary control           | Formation of volitional qualities, regulating one's behavior in accordance with established requirements, overcoming difficulties that arise in achieving the goal.                                                      |
| Self development                                | The need for self-development and self-realization, the desire for self-improvement, self-education                                                                                                                      |
| Spiritual abilities                             | Empathy, creativity, self-awareness                                                                                                                                                                                      |
| A general indicator of spirituality             | Holistic properties of the components of spirituality                                                                                                                                                                    |

The current state of modern social life is most correctly called the "transitional period". The moral, ideological, and spiritual crisis of our day determines the necessity and conditions for searching for ways out of this situation, renewing the existential strategy of humanity. Taking into account and strengthening the spiritual vector in social development is considered as an important component of the overall strategy for exiting the current situation, which threatens to turn into a civilization-wide crisis.

Spirituality occupies one of the central places in the categorical arsenal of socio-philosophical knowledge, and we understand it as a conscious choice of the basis of society, determined by the possibilities of society through the acquisition of high values, the search for the realization of one's constructiveness, knowledge, self-improvement.

In all times, the socio-cultural traditions of our country have addressed the concept of spirituality as a subject of constant attention and study. It is related to the perception of the world, understanding of the world, world relations, specific features of religion - the internal structure of a person is organized according to the principle of spiritual existence. Regardless of power, its official norms and value ideals, the leading role in social dynamics is occupied by the inner

intentions, motives and goals of the individual. They may or may not be compatible with the intentions of society, but they are the basis for the development of human nature.

In short, spirituality affects all levels of human life, turning personal natural principles into the socio-cultural space of social life. That is why the problems of filling the life of an individual and society with value, the functioning mechanism of spirituality, and the possibilities of its practical implementation are of great importance.

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