



Philosophical Aspects of the Study Spiritual Culture of the Person in Society

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Abstract: *The methodological potential of the concept of spiritual culture is investigated, the importance of which increases in the conditions of transformation of personal development tasks into priority goals of society. The main philosophical aspects of the study of spiritual culture in the context of modern philosophical issues are revealed.*

Keywords: *spiritual culture, social philosophy, values, morality, personality, religion, education.*

In social philosophy, spiritual culture acts primarily as a concept that has methodological and goal-setting significance regarding the philosophical understanding of the problems of socialization and the existence of the individual in society. Spiritual culture is an element of almost all components of personal development - its prerequisites, mechanisms, content, effectiveness. It also determines the formation of values and personal relationships to other people, to the social environment and to oneself.

The problem of the formation of spiritual and moral values of a person has an interdisciplinary character, which makes it necessary to study this phenomenon not only from the point of view of social pedagogy and pedagogical psychology, but also philosophy. In this case, we are talking about the philosophy of education. The philosophy of education allows us to identify not only the origins of the formation of spiritual and moral values, but also to see the true humanistic essence of education, taking into account the emerging realities and contradictions in order to successfully resolve them.

Pedagogy was initially based on philosophical concepts, and therefore the philosophical system justifying moral education as the basis for the development of the spiritual and moral side of the individual has a real basis for becoming the basis of the modern pedagogical model of personal education. Philosophy in terms of the formation of the humanistic ideal - as the most important life task of a person and a condition for the progress of society as a whole, fills modern pedagogical science with ideological meaning. The task of combining philosophical and pedagogical knowledge at the present stage of the development of a democratic society seems to us to be a necessary condition for solving such a multidimensional problem as the formation of spiritual and moral values of the individual.

The existing philosophical approaches to the analysis of spiritual culture consider it as a whole as an integral quality of personality, which contributes to its self-realization in the cultural space on the basis of higher spiritual values; its greatest value consists in determining the axiological vector of

personal life programs. The use of the concept of spiritual culture helps to take into account the socio-cultural context of spiritual education of the individual and, accordingly, helps to bridge the gap between the real situation and the desired model of society. The use of the methodological potential of the concept of spiritual culture is a mechanism for rooting spiritual ideals and values into everyday life, which is possible due to the institutionalization of socio-cultural principles of spirituality and the transfer of their functioning into the mode of ordinary everyday operations.

In our opinion, the main methodological function of the concept of spiritual culture is associated with solving the problem of the integrity of human development as a being dominated by the spiritual principle. This concept should fulfill an important methodological role of substantiating the variability of the personal trajectory of a person's spiritual self-development, since it is more suitable than any other for adapting the general value foundations of spiritual development to the level of individual being and the world of a particular person. In this context, it is a concretization of such a characteristic of the spiritual as "the ability to translate the universe of external existence into the inner universe of the individual on an ethical basis, the ability to create that inner world through which the identity of a person is realized." The concept of spiritual culture allows for an adequate understanding of "integrity" as a fundamental concept that describes a person and her spiritual world.

In the study of the spiritual culture of the individual, the use of synergetic methodology is very effective. In synergetics, the integrity of the personality and its spiritual world is understood as the presence of a certain existential basis that guides and determines the entire process of human life and allows him, based on the unique features of his own spiritual world, to embrace the diversity and polyphony of worlds in this life activity as the content of his own inner world. The synergetic methodology makes it possible to go beyond the understanding of spiritual culture as a normative given, which restricts the personality with a rigid socio-cultural framework and does not allow its unique uniqueness to be expressed. With this approach, spiritual culture plays the role of the main centerline as a measure of the positive potential of the spiritual world, as an integrated characteristic of the essential qualities of a person.

Domestic research in this area is characterized by an inextricable link between the problem of personal development and the development of spiritual culture of the individual. Regardless of whether the development of personality is considered as an integral socio-culturally conditioned process or as a weakly externally determined infinitely diversified process of self-disclosure of personality, the formation of positive (in social-communication and personal-life dimensions) characteristics of its spiritual culture is considered as a priority feature of personal development.

The methodological potential of the concept of spiritual culture explains its widespread use in a variety of areas of philosophical research that were previously out of the field of view of the wider scientific community. For example, today there is an awareness of the importance of cultural values as a prerequisite for spiritual health. The traditions of national culture clearly indicate the relationship between health and spirituality. Spiritual culture today is not only a path to health, but also the basis for the security of life itself in the context of global problems of humanity.

It must be said that the aggravation of the problems of spiritual health and spiritual security in the conditions of the formation of media culture radically actualized the research of the spiritual culture of the individual in the context of the philosophical justification of the culture of health.

It should also be emphasized that within the philosophical understanding of spirituality as a cultural phenomenon, modern concepts of humanization of educational activity receive a deeper content, since the concept of spiritual culture is directly included in the methodological principles of the cultural reorientation of post-non-classical education. Culture as the basis of the spiritual world focuses on changes in the goal-setting of educational activities, the content of which is the transition from the formation of ready-made knowledge, skills, and skills to ensuring the culture of their formation and changes.

An essential methodological aspect of the study of spiritual culture is the dialectic of rational and irrational components of spiritual and moral values of a person. The socio-cultural content of the

concept of spiritual culture is important for understanding the social conditionality of spiritual values of the individual. The spiritual is often identified with the religious, and such a situation makes it necessary to understand and comprehend the phenomenon of spiritual culture of the individual from the position of the highest level of complexity, which is the social environment, socio-cultural space, as well as institutional structures such as education, upbringing, traditions and family.

Thus, it can be concluded that the development of human spirituality was largely driven by a sense of deep dissatisfaction with the explanation of many natural and vital phenomena. Human curiosity, which later developed into a desire to know the world and explain the laws governing it, resulted in mystical representation, magical action, religious outlook, scientific knowledge, which contributed to the formation of spirituality of mankind. Through spirituality, the human personality sprouted in all its multidimensionality: physical, psychological, moral, social, etc.

Based on the definition of the epistemological, psychological and physiological roots of spirituality, it can be concluded that spirituality encompasses the totality of all functions of consciousness, as well as manifestations of the mind, feelings and will of people.

Today we can talk about the legitimacy of both the spiritual-religious and spiritual-scientific understanding of human morality, with all the differences in the interpretation of its foundations. Within the boundaries of the first approach, the connection of spiritual culture with morality is substantiated, in which the latter is based on Divine revelation, within the boundaries of the second, morality is based on moral principles that are scientifically deduced based on the experience of people's social life. Actually, the socio-cultural nature of morality as the basis of spiritual culture is not denied in both cases. However, with the spiritual-scientific approach, morality is directly derived from the existence of people in society, and to a certain extent, spiritual culture is the result of the conditions of existence.

With the spiritual-religious approach, spiritual culture is a priority regarding not only morality, but also the existence of people and its conditions, since it determines the principles of accumulation and understanding of human experience, based on which moral rules and norms of behavior are formed. "People are disconnected from each other on the surface and connected in their depths... Spiritual power is always super individual, and it always establishes an invisible connection between people," S. Frank pointed out. In any case, spiritual culture is an integrating category, since it determines the cumulative result of the formation of moral rules, regardless of whether they are interpreted as a result of culture or Divine revelation transformed into cultural patterns. At the same time, it is spiritual culture that is considered a measure of human morality in the context of its connection with spirituality as the basis of human existence. The more a person moves away from the spiritual principles of morality in his being, the lower is the level of his spiritual culture and, accordingly, the higher is the level of threat of immoral acts. Conversely, a person with a high spiritual culture perceives moral rules not as pragmatic norms for rationing his own life, but as a tool for improving his own spiritual world and approaching the spiritual ideal.

There are a number of reasons that require the constitution of spiritual culture as a complex characteristic of the individual, based on the characteristics of post-industrial society. First of all, we are talking about the crisis of classical value priorities in the conditions of value-semantic pluralism, socio-cultural uncertainty of ideals and value orientations of the individual and instability of the identity of the social subject itself. Negative phenomena are the result of changes in the global process of producing and spreading values in the conditions of the information society and systemic rationalization in the conditions of global mass media. Under such conditions, social and communicative prerequisites are created for the total rationalization and massization of values, which leads to the destruction of the integrity of the value-semantic components of the spiritual world of the individual.

An important methodological aspect of the study of the concept of spiritual culture is its use to determine the components of the spiritual world of the individual as concrete results of the educational process. The concept of spiritual culture focuses on the study of the spiritual foundations

of personal development, which are in inseparable unity, systemic interconnection and essential ordination, since only in this case the integrity of the personality is ensured.

However, structuring its content using sustainable approaches to the analysis of spiritual phenomena makes methodological sense. The main components of spiritual culture should be a kind of bridge between the general spiritual foundations and specific personal qualities of a person, on the basis of which the former are internalized and become components of the personal spiritual world. We believe that the main components of spiritual culture are cognitive, moral, activity-volitional and aesthetic.

The cognitive (cognitive-intellectual) component of spiritual culture reflects those personality qualities that are associated with the development of the properties of the psyche, determine broad cognitive interest, critical thinking, observation, flexibility and non-dogmatic thinking, developed imagination, etc. The moral (socio-cultural-value) component of spiritual culture determines the moral existentials of spiritual being, which are the basis of humanocentric values.

The activity-volitional component of spiritual culture includes the rational-volitional foundations of a person's life, her volitional qualities and such an integrative characteristic as the property of supra-situational activity. The aesthetic component of spiritual culture includes the ability and desire of the individual to master the external world and build his own spiritual world according to the laws of harmony and beauty. The beautiful is one of the most complete forms of harmony, and the spiritual as a manifestation of the harmony of the personality with itself and with the outside world cannot be formed without it. Aesthetic experiences are directly related to the formation of conditions for spiritual development, and aesthetic underdevelopment today is not only incompatible with spiritual culture, but is also a direct obstacle to personal self-realization.

Thus, the concept of spiritual culture is of the greatest importance for social philosophy in the context of revealing the spiritual improvement of a person as the main goal of modern society. The main methodological function of the concept of spiritual culture is associated with solving the problem of the integrity of human development as a being dominated by the spiritual principle. Since spiritual culture is an integrative characteristic of a person, its components must holistically reflect its specifics, taking into account the orientation and goals of personal development.

The analysis of historical and philosophical aspects of the development of spiritual and moral values in society leads to the conclusion that the solution of this problem is feasible through a comprehensive understanding of the spiritual formation of modern man and society as a whole.

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