

Development Of a Person's Spirituality in Dialogue with Another

Pirnazarov Nurnazar Rashid uli
Karakalpak state university after named Berdakh

Abstract: The article examines the problem of spiritual and moral development of a modern person. An integrated definition of spirituality is given. Is being discussed development of human spirituality in the context of dialogue. The personality of the teacher is discussed as one of the main psychological tools for the formation of spirituality.

Keywords: Spirituality, spiritual and moral development, psychological tool, subject- subject interaction, dialogue

Currently, the problem of defining the concept of spirituality, the search for conditions for the development of a spiritual and moral personality occupies one of the main places in the system of scientific, psychological and pedagogical knowledge. The need to investigate the problem spiritual and moral development of a modern person is dictated by the need to comprehend his living space, the features of his socialization in modern highly mobile, multicultural society.

Modern consideration of the problem of spirituality is more and more connected with the subjective reality of the human person (L.M. Abolin, V.P. Zinchenko, V.V. Signs, L.M. Popov, V.I.Slobodchikov, etc.). Thus, spirituality is defined as: the way of self-construction of the personality is also constituted in the form of the vocation of its bearer [13, p. 21]. Here spirituality presupposes the choice of one's own way of life, one's own destiny and role, a meeting with oneself a set of mental phenomena closely related to the body (not anatomical), in particular, with affects, experiences (emotions), feelings, passions. This is a generic definition of a way of life associated with the discovery of a self-valuable, obvious and necessary meaning of one's own existence, and reflects the inner world of a person [1, 2, 9]; identification with the inner world of man [16]; a given that is initially present in "a person, in the depths of his essential" I ", which a person must discover in himself [8]; as a result of familiarizing the subject with general human values, spiritual culture [15]; a certain system of concepts, ideas, prohibitions, preferences. This is a certain line of human behavior from the point of view of accepting good and rejecting evil, humane and inhuman principles [11,12].

The question of the conditions for the development of human spirituality is also interesting. It can be noted that the main condition for the assimilation of socially developed spiritual and moral values is the inclusion of a person in "live" eventful activity through psychological tools [1]. Through psychological tools, in the quality of which can be considered an adult in the process of interindividual activity (LI Bozhovich [4], LS Vygotsky [7]), a sign and a word (LS Vygotsky [7], AN Leontiev [14] , DB Elkonin [23], NG Salmina [18]), meaning and myth, emotional and expressive characteristics (MR Khairutdinova [21, 22]), a person assimilates the spiritual experience of all mankind by appropriating it and translation from external spiritual values into the experience of internal experience of it as part of their identity.

F.E. Vasilyuk [6] considers experience as a mental activity for the production of meaning in critical situations. L.R. Fakhrutdinova [20] writes about experience as a set of bodily self-sensations, emotional and cognitive processes, united by a common subject, born in eventful activity and producing acmeological meaning. If the psychological appropriation mechanism and the transfer of spiritual values from external experience to internal experience occurs through experience, then it seems interesting in what conditions the transfer itself takes place spiritual experience, and how the presence of another affects this process. Consider the process of psychological and pedagogical communication.

There are two possible types of interaction in the process of communication. The subject is the subjective (I-You) and the subject is the object (I and It). Subject-object relations appear by separating oneself from others (I am an "individual") and include intentions, desires, feelings, reflection, the world of meanings and meanings. The subject is a subjective relationship, this is a relationship where "I" is a personality that

manifests itself through relationships with other people, wrote Martin Buber [5]. Dialogue is a way of cognizing a person, her inner world, her thoughts and ideas. "I" is aware of and becomes itself, only revealing itself to the other, through the other and with the help of the other [3]. This meeting means the ability to be here and now, to trust the current process, to be completely in it. She is full and is integral in itself and gives the development of the human personality. A person cannot be in a subject - subject relationship all the time, this is a fairly short moment of interaction. The uniqueness of each meeting that takes place makes it possible in a short time, to realize your way of interacting with another person, with the world, to see variety of other people's strategies. Dialogue makes it possible to realize the image of oneself through another. As a result, a change occurs through the awareness of your image. What we think of ourselves, we know, acquires a different meaning in the eyes of the "other". What limits us becomes a new perspective in the space of dialogue. Going beyond the boundaries of one's personality, meeting with the personality of another, expands the boundaries of what is perceived, gives us more knowledge about ourselves, opportunities and value meanings. The moment in time following the meeting requires awareness and reflection, the formation of the meaning and meaning of what is happening, separation of oneself from others, awareness of one's individual and integration of the past experience. Here we need a different configuration of the interaction of the subject - of the object type.

Thus, in a dialogue through a meeting with another, through experiencing the meaning of my existence for another, the presence of another, there is a meeting with oneself, the essential "I" is revealed, the subject is introduced to universal human values and spiritual culture. In this meeting, the presence of the spirituality of the other is very important, his moral qualities, his personality.

In the educational space, such a person can be a teacher. A teacher who is characterized by the ability to be present in a dialogue, high spiritual and moral development can influence the development of the spiritual and moral qualities of others. The teacher through his personality and subjectivity, which are themselves effective psychological a tool, through the subject - subjective communication with the student, transfers him spiritual and moral values and expands the boundaries of his personality. Therefore experience direct communication, the experience of a developing dialogue cannot be replaced by something else. In the dialogue, conditions are created for the development of spiritual and moral sides personality. Education of spirituality is a process that goes from person to person. Therefore, psychological and pedagogical support of the younger generation is so important, continuous development and spiritual and moral improvement of the teacher himself.

References:

1. Abolin L. M. Psychological tools in the formation and development of a spiritual and moral personality / L. M. Abolin, I. V. Vinogradova // Scientific notes of Kazan State University. Humanitarian sciences. - Volume 149. - Book 1. - 2007. -- S. 20-33.
2. Abolin L.M. Development of a spiritual and moral personality in educational and social activities / L.M. Abolin // World of psychology. - 2005. - No. 1. - S. 199-210.
3. Bakhtin M.M. Problems of Dostoevsky's Ethics. Ed. Third / M.M. Bakhtin. - M.: Fiction, 1972. -- 471 p.
4. Bozhovich L.I. The concept of cultural-historical development of the psyche and its prospects / L.I. Bozovic // Questions of psychology. - 1977. - No. 2.
5. Buber M. Dialogue. Two images of faith / M. Buber. - M.: OOO Publishing house AST, 1999.S. 122-161.
6. Vasilyuk F.E. Psychology of experience: analysis of overcoming critical situations / F.E. Vasilyuk. - M.: Publishing house of Moscow State University, 1984. -- 200 p.
7. Vygotsky L.S. Tool and sign in child development // Pedagogical psychology / Ed. V.V. Davydov. - M.: AST: Astrel, 2005.- 671 p.
8. Egorychev A. Spirituality as a subjective psychological reality // A. Egorychev // Applied psychology. - 2004.- No. 3.- S. 5-20.
9. Zinchenko V.P. A developing person. Essays on Russian psychology / V.P. Zinchenko, E. B. Morgunov. - M.: Trivola, 1994. -- 304 p.

10. Signs VV Human spirituality in the mirror of psychological knowledge and religious faith / VV Signs // Questions of psychology. - 1998. - No. 3. - S. 104-115.
11. Kiva A. V. Spirituality and overcoming the crisis / A. V. Kiva // Social sciences and modernity. - 2001. - No. 2. - S. 20-30.
12. Kiva A. V. Spiritual factor of the revival of Russia / A. V. Kiva // Science and religion. - 2003. - No. 8. - S. 2-6.
13. Krymsky S. B. Contours of spirituality: new contexts of identification / S. B. Krymsky // Problems of Philosophy. - 1992. - No. 12. - P.21-28.
14. Leontiev A.N. Activity. Consciousness. Personality. - M., 1975 .-- 304 p.
15. Ponomarenko V.A. Psychology of professional spirituality / V.A. Ponomarenko. - M., 1997.
16. Popov L.A. Facets of spirituality L.A. Popov // Pedagogy. - 1996.- No. 1.
17. Popov L. M. Good and Evil in human psychology / L. M. Popov, A. P. Kashin, T. A. Starshinova. - Kazan-Nizhnekamsk: Ed. Kazan. University, 2000.-176 p.
18. Salmina NG Sign and symbol in teaching / NG Salmina.- M .: Publishing house of Moscow. Unta, 1988 .-- 288 p.
19. Slobodchikov V.I. The reality of the objective spirit // V.I.Slobodchikov // Psychology of personality in the works of Russian psychologists.- SPb., 2001.
20. Fakhrutdinova L.R. Psychology of experiences / L.R. Fakhrutdinov. - Publishing house Kaz. state University, 2008 .-- 674 p.
21. Khairutdinova M.R. Investigation of the ratio of spiritual-moral and emotional-expressive characteristics of a person / M.R. Khairutdinova // Philology and Culture. - 2009.- No. 2-3 (17-18). - S. 143-148.
22. Khairutdinova M.R. Features of the ratio of spiritual, moral and expressive characteristics of students' behavior / M.R. Khairutdinova // Education and self-development: Scientific journal. - 2008. - No. 4 (10). - S. 130-138.
23. Elkonin D.B. Selected psychological works. / Ed. V.V. Davydova, V.P. Zinchenko /. - M .: Pedagogika, 1989 .-- 554 p.
24. Berdimuratova, A. K., & Mukhammadiyarova, A. J. (2020). Philosophical and methodological aspects of the interaction of natural environment and man. *International Journal of Pharmaceutical Research*. <https://doi.org/10.31838/ijpr/2020.12.03.235>
25. Pirnazarov, N. (2020). Philosophical analysis of the issue of spirituality. *International Journal of Advanced Science and Technology*, 29(5).
26. Uli, Pirnazarov Nurnazar Rahsid; „INFLUENCE OF VIRTUAL REALITY ON THE SPIRITUALITY OF INFORMATION SOCIETY,Евразийский Союз Ученых,,2-2 (71),,2020,ООО «Евразийское Научное Содружество»
27. Alimbetov Yu., Pirnazarov N; „Culture: tradition and novation,East European Scientific Journal,54,2,38-41,2020,"Aleje Jerozolimskie 85/21, 02-001 Warszawa, Polska»"
28. Pirnazarov, Nurnazar; „Structural model of spirituality as a philosophical phenomenon,Адам ?лемі,88,2,10-17,2021,
29. Pirnazarov Nurnazar Rashid uli. (2021). Spirituality of the Human Being as A Philosophical Problem. *Zien Journal of Social Sciences and Humanities*, 1(1), Retrieved from <https://zienjournals.com/index.php/zjssh/article/view/>
30. Sultanov Atabek, & Pirnazarov Nurnazar. (2021). The Phenomenon of Mass Culture. *Zien Journal of Social Sciences and Humanities*, 1(1), 49–52. Retrieved from <https://zienjournals.com/index.php/zjssh/article/view/19>
31. Pirnazarov Nurnazar, & Sultanov Atabek. (2021). Mass culture: towards the essence of the concept. *Journal of Pedagogical Inventions and Practices*, 1(1), 40–43. Retrieved from <https://zienjournals.com/index.php/jpip/article/view/37>