The role of spirituality in the development of society

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Abstract. The paper discusses the role of spirituality in the process of the development of society, as moral and worldview pluralism, the preservation of cultural identity against the background of globalization determine the need and set the conditions for the search for ways to overcome this situation, the renewal of humanity's social strategy. The accounting and intensification of the spiritual vector in socio-cultural development is seen as an important component of the way out of the resulting conflict, which threatens today to develop into a crisis of civilizational scale. At the same time, it is noteworthy that there is insufficient proper conceptual study of spirituality as a unit of philosophical knowledge, its socio-cultural aspect.

1 Introduction

The relevance of the topic of research is due to the peculiarities of the modern historical era, the spiritual crisis that engulfed society as a whole. Moral and worldview pluralism, the preservation of cultural identity against the background of globalization determine the need and set the conditions for the search for ways to overcome this situation, the renewal of humanity's social strategy. The accounting and intensification of the spiritual vector in socio-cultural development is seen as an important component of the way out of the resulting conflict, which threatens today to develop into a crisis of civilizational scale. At the same time, it is noteworthy that there is insufficient proper conceptual study of spirituality as a unit of philosophical knowledge, its socio-cultural aspect. Spirituality, representing a status philosophical category, one of the key concepts of genetically determined by the domestic socio-cultural tradition, needs an independent problem space.

Obviously, the spiritual crisis is associated with the rapid pace of development of society, obsolescence, fragmentation of previous systems of values and traditions. Consciousness does not have time to respond to objective calls of time. The tendency of alienation at all levels of social existence and social consciousness is increasing. The most important task is the need to rethink the concept of "spirituality," since the previous understanding has lost its semantic identity, no longer meets the innovations of our day. Lack of adequate, commensurate time analysis of the nature (essence) of spirituality, logical-semantic laws of its internal dynamics complicates the objectivity of judgments

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about this phenomenon that does not allow to effectively study its impact on the specifics of sociocultural reality of our society.

We have the resources to preserve human identity. One such path is the conscious choice of the spiritual direction of life. The study of the value-sense context of spirituality makes a productive contribution to the development of possible orientations to overcome destructive processes. For the transition stage, the following range of sociocultural problems is extremely aggravated: the dehumanization of public relations, the expanded transformation of worldview and moral guidelines. The invasion of elements of a worldview alien us led to a destructive modification of the universal, universal human values we learned, to the elimination of spirituality from the realm of the value-moral dominants of man and society. ^[1,2,3,4,5,6,7,8,9,10,11,12,13,14,15,16,17,18,19,20,21,22,23,24,25,26,27,28,29,30,31,32,33,34,35,36,37,38,39,40,41,42,43,44,45,46,47,48,49,50,51,52,53,54,55,56,57,58,59,60,61,62,63,64,65,66,67,68,69,70,71,72,73,74,75,76,77,78,79,80,81,82,83,84,85,86,87,88,89,90,91,92,93,94,95,96,97,98,99,100]

Each historical era inevitably returns to consideration of problems which usually are called "eternal". The relevance of their analysis arises because these old problems remain also eternally new. Behind an external habitual and traditional form they conceal in themselves the new and unique contents which is given rise by new living conditions. Especially sharply they get up when it is not only about social processes, about problems of development of a civilization, but also the person who has force unprecedented earlier over own fate and the fate of all planet now. It is quite clear because interest in these problems every time is generated by new social conditions in which a person lives and in which his activity proceeds.

Also the specific person, his views and attitude, affairs and acts is integrally connected with each historically concrete society. Modern processes in the country confirm as obvious: any reforms can be successful if in their center there is a person with his real problems; at the same time it is an object and the operating subject at the solution of all complex of difficulties, being urgent tasks and also the purpose and means of transformations in all spheres of society. Besides, the problem of the person in the conditions of radical social transformations is a problem of his personal self-determination, self-understanding and spiritual updating. And it is already questions of outlook, ideology, value orientations, developments of adequate concepts of vision of life, creation of a complete educational system which would answer the present stage of social development [5].

In this case one of such problems which throughout all history of philosophical thought didn't stop being in the center of attention of philosophers of various directions is the spirituality problem having not only huge theoretical, but also practical value.

2 Materials and methods

A descriptive method characterized by collecting information, primary analysis and presentation of data in this review article for explaining the role of spirituality in the development of the society was used. As a concept of consideration of the research, the authors were guided by such principles of scientific research as historicism, system, formal-logical, abstraction, analogy, etc. The system-integral, cultural-civilizational approaches are used, taking into account the civilizational features of Kyrgyz traditional culture. Along with the classical methods of scientific research, the phenomenological method of examining objects belonging to spirituality is of particular importance.

The methodological and theoretical basis of the article is the works, views, ideas and positions of philosophers both domestic and foreign, on the problem of spirituality.

3 Discussion

The spirituality problem is especially relevant for today's situation when our society has to find the way to the future, it is moral to revitalize the public and private life of citizens. The keen interest in judgment actually of spirituality and problems of its realization is defined by a set of objective and subjective reasons.

Firstly, in the 21st century mankind enters the prior century with all defects which were collected for many decades. Today's systematic crisis covered all spheres of life and human activity. One of its fundamental reasons is the entry of human community on the dangerous way of ignoring of spiritual essence of culture. It led to a fatal result when its material aspect developed much stronger, than spiritual, as a result a certain balance with all that it implies between them was broken.

The nature of manifestation of cause and effect interrelations and interdependence in dialectics of material and spiritual is extremely multidimensional and ambiguous for an explanation. But the general situation obliges to generalize and deepen in due time ideas of an essence of changes in each of the parties here, the nature of their interaction in dynamics and a statics of real activity of society and the personality and on this basis to prove the ideas, the directions and "technologies" of reproduction and development of spiritual bases in all forms of life of a person. In turn, when in the changing conditions the criteria of spirituality more and more imperiously declare themselves, consideration of spiritual and problems of his realization demands reconsideration of the methodological, applied, theoretical-methodical issues which are directly connected with spiritual specific objectives, facing society.

Secondly, complexity of the processes and the phenomena occurring in spiritual life of society. In many respects it occurs as a result of global changes in the world and also processes connected with reforming the country. It is peculiar possible to consider the fact that at obviously insufficient readiness of the concept of the national idea and programs of carrying out reforms, active action is entered by market mechanisms. It creates conditions for more active manifestation of forms of spiritual personal freedom, the choice of social actions by it, an occupation, realization of the creative abilities. At the same time more and more carriers and layers of various forms of ownership generating "" (quite often having antisocial focus) ideology and orientation "are reproduced". As a result along with expansion of opportunities of spiritual enrichment and self-determination of the personality, negative processes grow up that are shown in losses of moral guidelines, rise in crime, alcoholism and drug addiction. It is possible to tell that free, but socially ill-bred "spirit of individualism", egoism and inspirituality escaped on a surface of public life, breaking century wisdom of generations on the way, devaluating such concepts as honor, conscience, love, a debt and others. It generates danger of anthropological crisis and creates distinctly expressed threat for social and spiritual safety of society.

Thirdly, it is necessary to tell about prerequisites of a sociocultural situation which in the long term tends to worsen considerably as market laws come into force and requirement as some scientists try to approve it, not increases in comprehensively developed, but in the "market" personality. Such market persons have to meet one condition: they have to have demand. The person isn't interested any more neither in own life, nor in own happiness, he is anxious only with not to lose ability to be on sale. Similar views, the points of view aren't single. According to them, need of education of the person, spiritual updating of the personality and society is practically rejected.

At the same time, the spiritual situation in the country with all evidence confirms: any reforms can be successful if in the center the person as a measure of all things when it is considered that in the conditions of radical transformations one of the main problems for him – a problem of personal self-determination and self-affirmation in the course of the

activity where, as a matter of fact, he realizes the intrinsic forces, being guided by any given public recognition is worth of them. And it is already questions of formation of inner world of the personality, her world outlook and value orientations where it is obviously important to consider: the person from offered by society from positions of the opportunities and their realization chooses not results, but means of activity, not "thing", but processes, not standards, but space for application of the forces. Therefore vision of spiritual sense, understanding of an essence and role of spiritual bases of activity of the person is obviously necessary in search of an exit from current situation. Today it is important to understand possibilities of society to influence the person, to somehow change his inner world, to learn to influence him, to build in him other system of priorities.

Fourthly, in management of spiritual processes, in education of present generations there is a problem of updating of inner world of the person, filling its substantial (but not formal) components of the valid, but not formal spirituality. It demands rather convincing understanding of essence spiritual, the nature of functioning and management of his realization. Already today it is obvious that where spiritual processes proceed in itself, without the operating impact on them, their stability and effectiveness in activity of the person is out of the question. People have to realize precisely and clearly the purpose of the activity, see in its sense and could realize actual human calling, disclose its intrinsic forces[15].

This circumstance obliges to develop purposefully a certain notion of integrity of the personality, of sense and the value importance of human activity, his social responsibility for the work and ways of his implementation.

Today it is already not enough to be limited, for example, to updating of moral, esthetic, legal, or any other type of education. Time demands search of the complete bases in realization of goals of formation, development and education of people, especially youth. That basis is the spirituality as synthesis of all that distinguishes the person from the person both by means of what and on the basis of what people "become" people. Much depends on spirituality in what measure people will be able to dispose of their allocated abilities, the mind, requirements how correctly will be able to subordinate and to coordinate the actions with reality, which is the objective course of historical development.

In recent years in literature there was a significant amount of works which authors investigate any given aspects of spirituality, consider it under different points of view.

Among them the works devoted to studying essence spiritual and various parties of his manifestation and functioning in activity of the personality and society and also conditions and factors of formation and development of inner world of the person. In them, along with the analysis of the main question, the separate parties of knowledge of society and the individual are considered.

The role of spirituality in the development of society has been studied in the works of Murzahilov K.S. [1], Romanenko N.G.[2], Schlehofer M.M.[3], Sedankina T.E.[4], Sharipova E.K., Kedeybayeva Zh., Kurbanbayev K.[5], Strutsenko S.V.[7], Verminenko I.V., Ershov N.V.[8], Zonova O.A.[9], Yartseva V.P.[11], Divisenko K.S.[12] in philosophical, ethical and sociological aspects, that have appeared in recent years.

It is possible to claim that so far scientists achieved certain results in studying fundamental bases of spirituality, development of her categorial device from positions of modern domestic and world science, creation of the uniform concept spiritual, in a research of his place and a role in the system of the spiritual processes happening in the country and the world in general.

Noting the considerable volume of literature on problems spiritual and the nature of his manifestation and functioning in activity of society and the personality should notice that understanding of category "spirituality" has no rather certain interpretation today, and

single important questions so far in general remain out of sight of researchers. Provisions about spiritual which treatment depends not on heart of the matter, and from commitment of any given author to any given method of a research can't satisfy the modern theory and practice, to any given world outlook, ideological, political orientation why the picture where any educated person recognizes existence of spirituality of the personality turns out, however in what its essence consists, as it is shown, as to develop it and the more so – to operate it, – on these questions the modern science about the person yet not and gives clear answers [6].

As a result in philosophical thought there was a paradoxical dilemma between the volume of material about spirituality and quality of its realization. The analysis of literature shows that the last doesn't meet the requirements of time, tasks of theoretical and practical work of society in systems of education and education, in training of the personality for development of reality. Often when it comes to a practical side of business that the neglect to concrete life, to the nature of things, a tendency to their replacement with information more often is behind appeals to spirituality. Hopes on spirituality become in that case a screen of this process. The speech, therefore, goes not only about a theoretical, but also practical side of a problem, about more subject understanding that "it is necessary to take" in spiritual and as to realize it in concrete human activities.

The category "spiritual" as the concept, has independent value and is intended for "coverage" of all parties of manifestation and functioning complete human (unlike an animal) to activity in its welfare determinacy and pithiness. This approach in the greatest measure meets the requirements of a modern situation when the need for spiritual updating and development of the person and society became not only an actual fact of life, but also one of fundamental conditions of advance of society in the direction of progress. Following opens for him ampler opportunities of studying spirituality as independent public phenomenon, so, with due definiteness allows to reveal subject vision of his essence.

Spiritual and moral crisis which engulfed all spheres of life and human activity today is one of the fundamental reasons of the entry of society on the dangerous way of ignoring of the spiritual essence. It is known that human life irrespective of the sphere of manifestation of his activity, proceeds in a bosom of dialectic interaction material and spiritual. And if material is a basis of development and functioning of intrinsic (patrimonial) forces of the person, then spiritual, in the broadest sense, it is possible to define as the highest form of social reflection in which the system (set) of the prepotent ideas, meanings, motives, interests, the purposes, values, and also mechanisms of their realization in inner world of the person is projected and focused. The qualitative party positive and spiritual, mastered by the personality, is fixed in category "spirituality". The way of spiritual development is interpreted as "ascension" on the way of finding of the truth, good, beauty and other supreme values.

From the immemorial time the spirituality is an important component of wellbeing. Without perceiving oneself as a part of the universe, without thinking of the purpose, of what benefit you can bring and what to leave behind a trace is hardly possible to call himself successful. Today some kind of conflict of traditional values with new is observed, there is their substitution when material values begin to dominate over spiritual. The conscience concedes to permissiveness, the respect for seniors is replaced by self-affirmation, chastity – satisfaction of the requirements... In primitive understanding the wellbeing is associated only with material prosperity, possession of the power or finding of glory. However actually all listed – external attributes of a state and whether it will be good, depends on spiritual filling. Today the main work is conducted in regions, we in turn at this stage accent the activity on judgment and interpretation of sacrality, on functions of sacral objects and values which they form. One important thing is knowledge of history. We in mass consciousness still have a process of distortion of historical consciousness,

there is no complete perception of history, the so-called phenomenon of "the broken-off memory" when the feeling of historical continuity is lost is observed. We can't and we have no right to refuse the history whatever it was – red or black, right or left. Respect for history, forming pride, at the same time learns to love the Homeland, to share with the people not only the light periods, but also tragic. Do we have a pride for the history, for the people? We have to not just answer these questions, but also comprehend. National identity is defined by respect for history in all its discrepancy. Sacral objects also perform spiritual functions of the keeper of traditions, strengthen belief and give them confidence, preserve people, sometimes and treat [6].

But the main achievement are people and their interests. In each region, even in the most remote corners of the country, there are people to whom the history which take care of the edge isn't indifferent, do the large volume of work and most often on the volunteer, public beginnings. And it inspires, stimulates. While there are such people not indifferent to the earth and the people, the history of successors of great nomadic people won't be buried in oblivion, traditions won't be dissolved under dust of centuries.

Each of us is responsible for the health and wellbeing of relatives. Achievement of wellbeing is a continuous process which means a certain living position and behavior. The wellbeing promotes fuller realization of our potential opportunities. And a basis of wellbeing is the spirituality. The wellbeing without support on spiritual clamps is only financial or other solvency, temporary concentration of success in any field. The main criterion and a problem of spirituality are to form morality, philanthropy, humanity at the personality. Formation of inner world of the personality — difficult process which sometimes proceeds with obstacles and isn't always measured by the same criteria and norms. Spirituality — the highest level of development and self-control of the personality, mental ability, education and strength of the person, people, society and state. In what the spirituality is shown? In total the requirements and rules ordering the social phenomena and relationship of people in society. In the system of the cultural wealth, customs, traditions, the ideas of good connected with the life of people and society. In total uniform moral and spiritual manifestations, as ethics, culture, education, education and training. In creative activity which improves spiritual processes, the personality and the whole world. In total characteristics of human self-improvement, personal and moral qualities. We comprehend the criteria and the principles forming spirituality of society by means of spiritual heritage which were created by our scientists-Encyclopaedists. We realize moral and spiritual qualities about which they spoke. Great thinkers of all times were people of the highest degree of spirituality and intelligence. Speaking in other words, exactly the spirituality presented shape of the nation in their works. The spirituality is the strength, power of the person, people, society and state. Where there is no spirituality can't be happiness, development of society. Careful maintaining of historical values and cultural monuments is possible at spiritually developed society. We rely on cultural wealth and moral qualities for formation of national consciousness, development of firmness of society, rise in intellectual level of people. The spirituality has incomparable impact on education of the younger generation physically strong and morally mature. Education and development in modern youth of morality and high culture is the most important task in the course of formation of the personality. Spirituality — one of the main distinctive features of the person which helps to reach the supreme values.

Richer the spiritual world of a person the more diverse his activities. And as a result — ability for effective communication and creation of something new. The spirituality reveals through the system of values of both the specific person, and any society and culture, such as good, ideals, justice, reason, hope, love, happiness which define orientation of spiritual efforts of the person. The spirituality has regulatory impact on formation at people of motives of their behavior and acts. Spiritual influence can be expressed in two types: first,

the perfection of each person — a product of spiritual influence, secondly, the person also is a source of spiritual influence for others. Spiritual influence of heritage of great ancestors on formation of outlook of the people is huge. The future of the people with high spirituality will be stable. The person with high spirituality won't make mistakes on the way. The love for the country is one of major factors which defines spirituality of the person. In society where the spiritual perfection is reached, the abilities and talent of everyone are pride of the nation. In advanced society common sense, justice and good behavior are always very important. In such society the confidence of people in tomorrow will be stronger. Where the spirituality prevails, it becomes saving force. Where there is no spirituality, education of youth is left on drift, in life of society there comes the dissociation. Citizens of the country shouldn't be indifferent and indifferent, but have to work hard over themselves, live and work for the sake of society and the country. Each person is obliged to value honor of family and society [8].

4 Results

We can't imagine our own development without development of other countries, and not everything depends only on us. Universal values which are interconnected with the national are in this regard important and enrich each other. Universal values are expressed in respect for human rights, humanity, love for life, respect for seniors, patriotism, justice, aspiration for education, the world of harmony, friendship, cooperation. The commitment to universal values teaches young people to live correctly, to find the place in the world, to sacredly love the Homeland, to appreciate friendship. Each people from time immemorial esteems and preserve the national values which serve enrichment of human spirituality. In the system of national values of our people a specific place is held by diligence, historical memory, tolerance, politeness in the relations, modesty and tactfulness. We call value those concepts and the ideas which were checked by historical tests which are equitable to our national interests, our present and to tomorrow's aspirations to the future, requirements of development of our country. It is impossible to force violently to accept national and universal values. As we know from history, every local culture is formed under special natural and historical conditions, the perception of the world, the human image, the language of communication develops and changes accordingly [14].

Creation of the uniform theory about the person, and respectively development of such technologies of management of spiritual processes which would originate from an essence of the person and would be built on the nature of implementation for the valid development of the person and his potential opportunities in any given field of activity is necessary. Without a thing it the world outlook base will remain further weak and not capable to provide carrying out constructive policy in the widest areas of social transformation – in science, art, management, economy, demography and so on.

Exactly today, more than ever earlier, the ideas of a research which conceptually would incorporate all intrinsic about the person (who actually is always an object and the subject of a research for social philosophy) are necessary and also all that surrounds the person and creates it. The major fundamental idea for a research is the idea of spirituality which serves as an initial central kernel in methodological functions of studying the individual and society [4].

The philosophy and other social humanities so far have extensive material on scope of a research. Despite ideological involvement during certain periods of development of a problem, and quite often ideological interpretations of any given ideas of spirituality and its realization in different types of activity, achievement on this direction of science are indisputable. Most actively the problem of spiritual was comprehended in the 20-30th years. Then, for the known reasons, it was forced out and "pushed" by official ideology into

the background. The spirituality attracted new interest of representatives of various social and economic and humanitarian disciplines only in the 60s. A peculiar Renaissance it is possible to call the period 80-90th years. It was time of search and development of new approaches to judgment of issues of education of the person, management of his social orientations in the conditions of reforming of all spheres of public life [9].

Distinctive feature of philosophy of this period in a research spiritual is emphasis of a perspective in the context of real activity of the person and society. It found refraction in spirit of the best works of art "common to all mankind", extension of the humanitarian contents of policy, ideology, spiritual life, systems of training and education, society in general.

5 Conclusion

Spirituality as a personal quality is formed indirectly (under the influence of the entire complex of macro and micro conditions and factors of developing social reality) and directly in accordance with the requirements of the era, society[4]. Therefore, real changes for the better in the spiritual sphere are possible only in the case of radical changes in the socio-economic sphere. The general instability of the socio-political and national demographic situation, serious economic difficulties, the negative social consequences of the transition to market relations, the high cost of goods and services, inflation, unemployment and forced migration have led to a significant decrease in the living standards of the majority of the population, an increase in the gap between the average per capita income and the subsistence minimum, the growth of categories of disadvantaged and conflict families, families with children below the poverty line, etc. At the same time, radical changes took place in the system of education, upbringing, education, culture, and the functioning of a number of social institutions related to the education, upbringing and socialization of the individual was disrupted. Therefore, in solving the economic, political, legal, scientific, educational and other problems facing society, it is always important to know the peculiarities of what has happened and what is happening in the spiritual sphere at the level of universal, general, special and isolated. Accordingly, in each specific historical period, it is important to determine the choice of the dominant sphere in the spiritual world of man, through which and through which the most optimal controlling effect can be exerted on the nature of his spiritual renewal. In modern conditions, it is the sphere of values and evaluation.

The predominance of the negative consequences of the spiritual and moral crisis of the person creates a situation when a person begins to alienate not only from his culture, social institutions, but also from his own essence. In this regard, in the process of spiritual renewal of the person, it is necessary to take into account the humanistic criterion of social development, which involves the exercise of the real rights of the person, and not their abstract declaration. This will allow individuals to be included in new behaviors voluntarily, as they realize their personal advantages from inclusion in new values, that is, they need to give the person a certain freedom of choice.

The management of spirituality (spiritual value orientations) should be based primarily on an understanding of the essence of the spiritual, its place and role in the life of society and the person. It involves controlling the process of forming the spiritual world of the individual through a system of realizing spiritual value orientations. At the same time, it has nothing to do with some direct impact on a person through a set of some "rigid" structures of education. Here is understood the purposeful influence on the spiritual world of man through the corresponding components of spirituality.

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