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## SPIRITUALITY AND CULTURE OF A PERSONALITY – THE DOMINANT COMPONENTS OF ITS VALUE-SENSE SPHERE

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*The author of the article gives detailed description of spirituality and culture of a personality as the dominant components of its value-sense sphere. It is noted that modern society is experiencing the most dangerous crisis of spirituality, loss of ideals and human in personality, the author sees the way out of the crisis in the development of value-sense sphere of the personality as the foundation of human humanity. The views of domestic and foreign scientists-philosophers, psychologists and pedagogues on the essence of the concepts of "spirituality" and "inspiration" are analyzed.*

*Particular attention is paid to the characteristics of the concepts of "noospheric spirituality" and "noospheric man". The importance of the ideal in the development and formation of value-sense sphere of a person is emphasized. The author gives the essential characteristics of the concepts of "culture", "cultural identity" and "Man of Culture" in the views of modern scientists. Emphasis is placed on the close connection between culture and education, which manifests itself in the service of a common goal such as improvement of the human personality.*

**Keywords:** *Spirituality, ideal, culture, values, meanings, values-sense sphere.*

**General overview on a problem and its connection with important scientific and practical tasks.** Modern Ukrainian society is experiencing a major crisis, including the greatest and most dangerous one, which is the spirituality crisis, the loss of ideals and human in a personality. Here it is relevant to mention the point of view of Marcus Aurelius, who wrote with great concern: "That's enough talking here and there of what a human must be like, it's high time for him to become such." [1] In choosing the strategy and life vector of a person, the key role belongs to the value-sense sphere, which is the foundation of the human humanity. The dominant components of the value-sense sphere are spirituality, which inspires the personality and

raises it up to the highest levels of perfection, and culture, which polishes and enlightens human material, helps motivate pursuit of moral, aesthetic, artistic and intellectual perfection.

**The aim of the article is:** theoretic uncovering of the importance of dominating components of personality value-sense sphere formation, spirituality, culture and ideal.

**The presentation of the basic material with full justification of obtained results.** Nowadays crisis consciousness is being typical for a "man's world" and it manifests itself in inspirituality, in a loss of reasons to live. Narrow pragmatic interests, the dominance of material needs over spiritual ones, significantly blunt sense of responsibility, conscience, kindness, mercy and freedom. This promotes the loss of values, the inflation of basic human needs, which are the foundation of human life as biological species. Considering these negative processes, it is necessary to take into account the views of Karl Yaspers on such an existential category as "frontier situation" which means special fatal periods in life of a person, society, when "existence is no longer a game", when "ground and fate are breathing". Each person and the entire society may find themselves in a frontier situation. It is critically important that a person and the entire society have a well-established system of vitally important values which defines the sense of human existence.

The value-sense sphere is the focus of life defining personality centers, which actually form personality itself. These centers include spirituality. It was not by accident that A. Schweitzer emphasized that the only opportunity to give one's existence any sense is to raise natural attitude to the world to the spiritual level.

Modern philosopher C. Taylor sees the threat to spirituality in negative modern culture tendencies, such as being absorbed in oneself, losing sense of belonging to others (I generation, the culture of narcissism, hedonism civilization). Threat to human and society spirituality are people with "locked soul", who combine grandeur and evil. Not coincidentally Gustave Le Bon warned that "people can lose a lot, experience unimaginable disasters and still about to rise. But they would lose everything, would never be able to rise if they lose their soul." [14, p. 10] Therefore the problem of Soul grace, Moral Courage, spirituality occupies a significant place in humanities. A. Schopenhauer stated that Spirit "is nothing but a grace of God, which is identified with Divine energy." [25, p. 275]

Philosophers, psychologists, teachers are trying to uncover the spirituality meaningful essence. The notion of "spirituality" has no single

interpretation due to its polysemy. Spirituality is viewed as a way of human existence which is defined by the system of vitally important values, such as the quality of an individual (R. Ahuzumtsyan, V. Barulin, J. Bech, L. Buyeva, D. Dubrovskiy, I. Illichova, M. Kagan, S. Krymskiy, V. Lektorskiy, D. Leontiev, N. Nekrasova, V. Fedotova, N. Khachatryan, Zh. Yuzvak and others).

Spirituality as a commitment to the highest ideal and transcendence sphere is described in the works of A. Derkach, S. Krymskiy, Z. Fomina, V. Sherdakova and others; as a purely human phenomenon, a certain inter-layer of consciousness (B. Bratus, V. Zinchenko, E. Isaev, V. Slobodchikov and others); as an actualization of underlying fundamentals of the human psyche (D. Bogoyavlenskaya, A. Kanapatskiy, A. Lyzogub, V. Ponomarenko); as a principle of individual self-realization “appeal to higher value instances of personality design” (V. Znakov). V. Znakov notes that we need to search for the origins of spirituality in “deep sense of human actions, historical events, epoch, etc.” He focuses on human spiritual abilities, the components of which are the personality orientation, value-sense personality organization and competence. These components contribute to the accumulation of spiritual experience, spiritual values appropriation, and spiritual world enrichment. [8, p. 104–114]

As a unique psychological human property, which manifests itself in aspiration for higher values through higher feelings experience, due to which a person gets to know specific sense that reflects the meaning of these values, it is considered by R. Ahuzumtsyan, N. Khachatryan. In their study they note that spiritual development is accompanied by qualitative changes in personality value-sense sphere (formation of spiritual needs, spiritual values, updating personality meanings, personality values, personality, traits affecting the nature of actions). According to the authors, the basic dominant features of spirituality forming process are personal experiences, through which a person finds special personal meanings, which are the foundation of personality values and traits formation.

Spirituality is regarded as the highest virtue of ethical culture (L. Popov, O. Golubeva, P. Ustin), as a spiritual state when a person focuses on spiritual values experiences (cognitive, moral, aesthetic). Scientists note that good and evil are personality values and the strongest human development determinants. [19]

In our opinion, the most generalized definition of spirituality is the definition of U. Vitz and J. Zobel: “Spirituality is not theoretical or philosophical notion, it is an experience a person is going through, the

internal position and set towards life, peculiar to which are love and responsibility.” [6, p. 266] The emphasis is made on spiritual experiences that affect the underlying fundamentals of human selfhood, capture and change the personality. The presence of spiritual experiences denotes the turn inward oneself, change from I to selfhood. Thus, spirituality is acquired through experiences, that touch upon personality selfhood and at the same time are its manifestation.

In modern scientific literature there appeared the term “noospheric spirituality”, which is caused by the fact that at the beginning of XXI century mankind found itself in a state of the first phase of Global Ecological Catastrophe. A. Subetto revealed the noospheric spirituality essence in a poetic form:

“As long as Earth is still alive...

Man, awaken your Mind!

Become a Noospheric man,

To carry along,

Wherever you show up,

Only Good, only Love, only Creation!

Man, raise your Mind up to Cosmo-Planetary Responsibility!” [21]

According to the author, noospheric Man should move from a state “Mind-to-himself” to the state “Mind-for-Biosphere, Earth, Cosmos”, Spiritual dimension – is the essential dimension of a man,” Cosmo-planetary Man. The author sees the meaning of man’s life in the rise of a man, his mind and consciousness, including cosmic destination of human mind. A. Subetto revealed a reasonable idea as for creativity of spirituality, which bears creative work that develops the harmony of human essence and Nature essence. The author emphasizes that the scope of creator’s actions increases the scope of his responsibilities for alienation from nature and from himself, for the return of humanistic origin and humanistic wealth to him. Therefore, nowadays that is being crucially important to create eudemonistic pedagogy, asserting the ideals of human happiness and joy. [21, p. 32–34]

Undoubtedly, the basis of spirituality is value consciousness, natural and cultural identity, historical memory, historical and cultural traditions, purity and lightness of people soul, human existence humanization, the ideals of Good and Beauty, noospheric thinking, which allows to become aware of the special role of man in Universe, as a form existence of Mind in it and asserts tolerance and high moral values. According to Plutarch “people should possess spiritual qualities”, and “life of Spirit” should be free and

untouched – thoughts and conscience cannot be under the rule of people – they are subject only to their own supreme court and they must report to it only. Spirituality is always associated with higher aspirations of a Man – a dream to rise above commonness and routine, a desire to reach high sublimity of Soul as “bastion of Spirit”.

The term “inspiration” is close in meaning to the term “spirituality”. R. Apresyan believes that inspiration is orientation “of a man towards higher values, towards the ideal, in a conscious effort to improve himself. To inspire – is to be endowed with higher values, to bring your life closer to ideal.” [2] Thus, inspiration is viewed as a conscious acquiring higher values and ideals by an individual.

The specific feature of our consciousness is the ability to see the world and think in images that encourage individual to act. In the process of acquiring the spiritual experience a person creates symbolic images, giving them the sense of empathic understanding. This view is confirmed by a classical expression – “Truth has not come to this world naked – it is hidden in images and symbols” (Talmud). An image, an example of something, an ideal are always present in a mind of a man, who always models his vital program. The system of values, system of rules that are defined and accepted by a personality are presented in a generalized image of what a man should strive for an ideal.

The significance of an ideal in the development and formation of value-sense sphere of a personality lies in the potential capabilities of a person to follow the dynamic way of assigning values and meanings and reach the heights of perfection. The ideal is a fundamental factor in the development of personality value-sense sphere, it is the highest value that defines the meaning of human existence.

The choice of an ideal depends on the man’s conception of life, image of the world, existence, on the world outlook, that is being the search indicator of how to use your abilities, needs and interests.

In psychological science much attention has always been and still is paid to the man’s image of the world, its formation, its importance in the development of personality (B. Ananiev, S. Rubinstein, O. Leontyev and others). It is appropriate to refer to the philosophical concept of M. M. Berdyaev, who considered it a misconception that all people live in a single objective world, for “it is a pluralistic world, everything is individual and single in it,” there are worlds that are “open to religions, nationalities, professions, classes and so on.” The world of human existence depends on the image of the world it creates. In this process the leading part belongs to

consciousness, thus, “consciousness of Kant significantly differed from consciousness of Attila that is why different worlds were waiting for them.” [3, p. 8]

The construction of the image of the world by man occurs in the cultural field of a certain space and specific time. According to A. Maslow, culture – is the top of phylogenetic ladder, a unique tool for human adaptation to living in a human society. A. Mole defined culture as intellectual aspect of the artificial environment which man creates in the process of social life. Culture was given to a man as the world, through which he becomes human, because “human is not natural reality” (M. Mamardashvily). World culture allows a person to develop his own human inside. As noted by T. Martsynkovska, the dominant concepts of modern human-centric paradigm are existence, values and meanings. The context of cultural and historical existence, culture and personality interaction is acquiring special significance nowadays.

Human domestication – is the process of its humanizing and choosing meaningful values in life. Therefore, in a globalized society, all aspects of human activity related to the choice of values and meanings of life, the development of a man of culture image, cultural identity, are significantly actualizing. Cultural identification reflects the connection of the individual with universal and national values, awareness of himself as a representative of the human race and at the same time a certain nation, a certain nationality. “Culture exists only in national form, as the nation is a specified humanity self-portrait and at the same time historical personality (because same as personality, it has individual features), it embodies historical experience, and which is more important, those time, epoch and historical perspective requirements, that allow to imagine value content of culture.” [13, p. 74–75] This understanding provides opportunities for an individual to self-actualize himself as a man of culture. It is not coincidence that enculturation is a necessary background of the development of individual self-identity, awareness of “I” as a man of culture.

M. Malahov believed that a man of culture – is not abstract, rootless “general human”: it cannot be indifferent to the historical memory of its people, the traditions and customs of its ancestors, just as it cannot treat the highest values or the world of nature indifferently ... “If we choose serving the national idea not for self-affirmation, but as people of culture, then we choose integral human world.” [15, p. 446]

According to philosophic understanding, culture always means communication with higher values, conversation, sense of kinship, harmony

with the surrounding world and abandonment of subjective self-centrism. [15, p. 445] Cultural, spiritual and moral orientation of the human subject is seen as an efficient recognition of self-worth outside of subjective existence, semantic and existential openness to it.

Purely human way of existence in the world is created by culture. Culture is created by man and the result of the creation of culture is man himself. This thesis was confirmed by philosophers starting from the Ancient world and throughout the history of human civilization (M. Cicero, J. Herder, G. Hegel, G. Skovoroda and others). J. Herder called culture “the second birth of man” and he attributed to it language, art, science, religion, crafts, family relations, public administration, traditions and customs.

E. Cassirer pointed out that man lives not only in physical but also in symbolic world. In his opinion, the parts of this world are language, myth, art, religion, of which a symbolic net is interwoven, a tangled web of human experience. He emphasized that a man has braided himself with linguistic forms, artistic images and religious rituals in such a way, that he can see and know only through this medium. [11, p. 96–97]

M. Berdyaev connected culture with worship, believing that it develops from religious worship and is “the result of the worship differentiation, expanding its meaning in different directions.” [3, p. 166]

O. Losev paid attention to the role of myth in culture. He emphasized that the world of a myth – is a dramatic world that unfolds emotionally intense fight of nature forces and a man, good and evil. (F. Cassidy drew attention to this specific myth feature, which lies in the fusion of man and nature, in the possession of nature forces, which gives evidence of emergence of human life spiritual meaning, which “marks the beginning and the end of purely animal existence” [12, p. 44]).

It is under the influence of these forms of culture that the process of man’s second birth is accomplished and it passes through the whole life and is associated with the image of light. G. Hegel saw the thinking mind in culture and he considered all its forms as means of forming humanity in man. The formation of value-sense sphere of the future professional is determined by the measure of his mastering culture in all its forms.

Considering a man as a product and the result of culture, the contemporary cultural context of this thesis should be emphasized. Philosophers highlighted the peculiarity of globalization era that is associated with the trends of world unity and culture diversity.

B. Shynkaruk pointed out that culture is such an extremely necessary national and cultural world of being for a man, in which events and things

acquire significance of existence. In other words, national and cultural world of being forms the world of human values and defines the life-meaning orientations. It should be emphasized that, since culture is a significant phenomenon in human life, it is being that determinant value, with the help of which a person defines his place in world and builds his vital activity model. Culture is a connecting link between a man and the world. As it was noted by philosopher, that fact of culture existence requires national and cultural self-identification.

Modern domestic (A. Bazaluk, J. Bech, V. Kafarskyi, P. Kendzior, S. Maksimenko, T. Potapchuk, G. Filipchuk) and foreign (P. Shafer, G. Hofstede, D. Larcher, W. Kymlik, G. Fenes, K. Haphud, R. Chumicheva) scientists consider the essence of cultural identification as the development of human values, norms and traditions, as a way of establishing personal-semantic sphere of individual, in which the world of ideas, cultural values and traditions are reflected. It is cultural identification that provides personal integrity and becomes a reflection of world view and a unique memory of people. Cultural identity contributes to education of individual as the bearer of values of his nation and culture in its moving to universal values. In the process of cultural identity the transformation of cultural values into the internal personal meanings, view of life, perceptions and actions is carried out.

Among various forms of culture a significant place is occupied by art which represents a dialogue of cultures, memory of generations, and a powerful source of spiritual, moral and aesthetic experiences and establishes the highest human values and ideals.

G. Vyzhlyetsov defines culture as “the highest degree of generosity and humanness of natural and social phenomena, living conditions and interpersonal relations” and as “value realization sphere.” [7, p. 146] Philosopher points out that culture content and specifics are defined by its essence-semantic core, which consists of universal and spiritual values, an example of which he sees in faith as “life force” according to Tolstoy and conscience as “all moral issues final solution.” [20]

G. Vyzhlyetsov notes that culture, according to its essence, is the means of “overcoming evil and doing good at every historical moment of its performance and development,” its main functions is to save human nature, that is, culture is “the measure of man himself.” [7]

Considering culture as a form of human humanity, the scientists emphasize its significance in the design of nature and man himself: “his body, movements, thoughts, feelings, intentions, and relations with other

people.” [4, p. 4] Culture is, in a way, the form that has value meaning and value content and in which “spiritual sense in the shew of things is embodied.” [4, p. 4] This is what I. Ilyin has paid attention to in his time, stressing that those people, who lose faith, spiritual foundations of human life, at the same time lose culture, because “culture starts where spiritual sense is looking for a true and perfect form.” [9, p. 291]

The culture essence description presented by M. Mezhujev is noteworthy as “culture – is something that happens to us now, our own way of being, which can be a dialogue with everyone who came before us. You cannot enter into a dialogue unless you are a self determined being, who is able to change his fate in the process of self-absorbed reflection, to look on at himself differently (to look from other people’s side), as a result, creating a new world, a new existence. Human existence is not what he has created once and for all, but something that is constantly being recreated by him in the process of communication with the works of different times and peoples, their creators and heroes. This is the world of culture, which does not fall within the scope of any logic.” [17, p. 68–69] And that postmodern culture inherent worlds and meanings of different quality, giving each individual the freedom of his choice.

Honorary professor of Maastricht University G. Hofstede gave the definition of culture in the context of intercultural paradigm of psychological research of a number of parameters to describe the culture of nations in the work “Consequences of culture.” [26] According to the scientist, culture – is “collective mental programming, a part of our world perception conditionality, common to other ideas of our nations, regions and groups.” [26] The model study of culture values, developed by G. Hofstede, includes five variables that determine differences in national cultures: power distance (the degree of perception of members of society of the difference in the position and status of individuals); individualism-collectivism (the degree of integration in a particular group); masculinity-femininity (the degree of role division in a society to determine the range of methods to solve the problem); the desire to prevent uncertainty (the degree of tolerance of society to uncertainty and ambiguity, that is in the context of human search for truth problem); long-term-short-term orientation (the research of virtue relevance to the truth in terms of willingness or unwillingness of the society to live for the sake of the future). [18] During the study of national cultures by defined criteria, G. Hofstede came to the following conclusion: “you cannot either study, or watch the values from the side. We can only make assumptions as

for their presence by analyzing the behavior of people in different circumstances ... national cultures differ mainly at the level of values.” [24]

According to S. Borodavkin, the main task of culture is providing an individual with system senses for orientation in the surrounding world. A man, being aware of culture, finds meanings in himself, that is, he recognizes them in the depths of his consciousness. Knowledge of the subject, its understanding; emotional response, emergence of feelings, patterns of behavior assist man in that. [5]

Engaging culture – is a complex mental process, it is not a mental action. That is not easy to accept culture, by which it is necessary to check the only possible solution, behavior. Thus, Z. Freud noted: “it seems that culture is something that minority impose upon majority, who opposes... .” [23, p. 96] The scientist concludes that any culture has to be built on forcing and prohibition of human instincts. He stressed the culture need of individual development which enhances the Superego, which is the highest value of culture psychological development.

A specific feature of a man is his ability to self-construction, to the cultural treatment and self-treatment of natural “human material”, through which it acquires its own human image, that is, cultivation of human nature gives it the humanity features (L. Buyeva, B. Krymskiy, M. Mamardashvili and others). M. Mamardashvili considered human as an artificial being, “being born not by nature but being self-born through culture invented devices, such, as rituals, myths, magic and others, that are not an image or theory of world but are a way of designing human out of natural, biological material.” [16, p. 46–47] Thus, to become a man, you need to be engaged in self-construction of your human image on the basis of generally accepted in human society values, which define the main vector of the meaning of life.

It should be noted that culture is an integral part of education. Culture and education serve the same purpose – improving human personality. Interacting with each other, they bring to the personality development process their specific characteristics that contribute to personality harmonious integrity. The main value of education is to create a spiritual, moral, intellectual, aesthetic, creative and artistic image of human. It is necessary to emphasize the role of education values in the forming of “creative impulse of self-development” and “self-construction” (E. Petrova, G. Filipchuk). According to scientific research, a source of personality self-development is the level of development of his value-sense sphere, which manifests itself in thoughts, feelings, behavior, actions, and activities. At the same time it should be taken into account that “public life requires culture-

spiritual, aesthetic, moral, civil, world, which is based on the ground of world natural heritage. Under these conditions, human thoughts and actions will be of a qualitatively different, more generous and more humane character. These are cultural values that give birth and protect life, form ideals and life values of people and mankind, native land, nature, Motherland. Culture is first of all needed for personal self-development as a means of spiritual, intellectual, physical formation.” The need of culture is not subject to time, ethnical or geographical features. And the motto of the international community “every culture must be heard” in the twentieth! century is one of the most humanistic because it is based on human personality and vitality of people, who without culture would not be able to create a strong state, healthy and creative nation, noblemen and beautiful mothers, brave and grateful youth.

**Conclusions and recommendation for further research.** Value-sense sphere – is a defining model of life path of an individual, which is tirelessly searching for the perfect way of life according to the laws of spirituality, goodness and beauty, mastering the diverse cultural values. Considering the axiological neutrality towards life goals, which is typical for a significant part of today’s youth, changing standards of social behavior, it is especially important to draw the attention of student youth to inspiration, which “involves work, with the help of which man rises above the routine within himself and his surrounding (ennobles himself).” [2, p. 71]

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### ОДУХОТВОРЕННЯ І КУЛЬТУРА ОСОБИСТОСТІ – ДОМІНУЮЧІ КОМПОНЕНТИ ЇЇ ЦІННІСНО-СМИСЛОВОЇ СФЕРИ

**Т. Л. Антоненко**

*У статті дається детальна характеристика одухотворення і культури особистості як домінуючих компонентів її ціннісно-смыслові сфери. Відзначено, що сучасне суспільство переживає найбільш небезпечну кризу духовності, втрати ідеалів і людського в людині, вихід з якої автор статті бачить в становленні ціннісно-смыслові сфери особистості як фундаменту людської людяності. Проаналізовано погляди вітчизняних і зарубіжних вчених – філософів, психологів і педагогів – на сутність понять «духовність» і «одухотворення». Особливу увагу приділено характеристиці понять «ноосферна духовність», «ноосферна людина». Підкреслено значущість ідеалу в розвитку і становленні ціннісно-смыслові сфери особистості. Автором представлена сутнісна характеристика понять «культура», «культурна ідентифікація», «людина культури» в поглядах сучасних вчених. Акцент зроблений на наявність тісного зв'язку між культурою і освітою, яка проявляється в служінні спільній меті – вдосконалення людської особистості.*

**Ключові слова:** одухотворення, ідеал, культура, цінності, смисли, ціннісно-смыслова сфера.

### ОДУХОТВОРЕННОСТЬ И КУЛЬТУРА ЛИЧНОСТИ – ДОМИНИРУЮЩИЕ КОМПОНЕНТЫ ЕЕ ЦЕННОСТНО- СМЫСЛОВОЙ СФЕРЫ

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*В статье дается подробная характеристика одухотворенности и культуры личности как доминирующих компонентов ее ценностно-смысловой сферы. Отмечено, что современное общество переживает наиболее опасный кризис духовности, потери идеалов и человеческого в человеке, выход из которого автор статьи видит в становлении ценностно-смысловой сферы личности как фундамента человеческой личности. Проанализированы взгляды отечественных и зарубежных ученых-философов, психологов и педагогов на сущность понятий «духовность» и «одухотворенность». Особое внимание уделено характеристике понятий «ноосферная духовность», «ноосферный человек». Подчеркнуто значимость идеала в развитии и становлении ценностно-смысловой сферы личности. Автором представлена сущностная характеристика понятий «культура», «культурная идентификация», «человек культуры» во взглядах современных ученых. Акцент сделан на наличии тесной связи между культурой и образованием, которая проявляется в служении общей цели – совершенствованию человеческой личности.*

**Ключевые слова:** одухотворенность, идеал, культура, ценности, смислы, ценностно-смысловая сфера.

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