FORMATION OF STUDENTS’ SPIRITUAL CULTURE BASED ON PHILOSOPHICAL-ANTHROPOLOGICAL APPROACH

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Abstract: This article explains the role and significance of philosophical-anthropological approach in the formation of students’ spiritual culture. Author classifies the main conceptions, principles and methods of philosophical-anthropological approach, and the essence of principles of philosophical-anthropological approach are clarified in connection with spiritual culture. In general, philosophical-anthropological approach has grounds related to point of view and methodology, and the formation of spiritual culture based on this approach as a means and mechanism of education helps students to develop their skills to build self-awareness, self-development and self-education.

Keywords: approach, philosophical-anthropological approach, culture, spirituality, spiritual culture, person, life, value.

Philosophical-anthropological approach is directed to student’s spiritual world in its research and educational function. Therefore this approach differs from existing in pedagogy scientific or gnosiological approaches and requires developing educational process based on communication and mutual understanding.

The uniqueness of this approach is it necessitates educational subjects see the approach not only as point of view but also as a mode of existence method. This existence method firstly shall be understood as a perception of the being. Secondly, it is appropriate to define the existence method as continuous communication with itself, others and other cultures (Luzina, 2000).

Main categories, principles and methods of the philosophical-anthropological approach vividly show its opportunities in the formation of students’ spiritual culture (Figure 1).

In following, we will see the formation opportunities of students’ spiritual culture by the main principles of philosophical-anthropological approach:

1) life;
2) mode of life;
3) life philosophy;
4) being;
5) spirituality;
6) spirit;
7) individual;
8) person;
9) individuality;
10) personal experience;
11) dialogue;
12) dialogical movement;
13) meaning of life;
14) education;
15) self-education;
16) self-development;
17) trust;
18) self-understanding.
The conception of “life” has many meanings and complicated with different interpretations. For this reason, there are natural-biological, cosmologic and cultural-historical approaches to the conception of “life”:
1) life – cosmic, life intensity; its meaning is reflected in the consciousness and upper consciousness;
2) life – it is a flow of emotional experiences but these emotional experiences are stipulated by historical-cultural feature.

In above given interpretations, life is seen as continuous, one, creative, and a process of stable formation and development. This process is put against mechanical, inorganic types, any ambiguity, and permanent lagging.

Mode of life – this conception is used to describe the everyday life of social groups of people, and subdivided into philosophical, sociological, social-economic, and social-spiritual subdivisions. Life as a social phenomenon necessitates the dialectical unity of objective conditions of person’s life with life activity forms, consciousness and behavior (2010, p. 405).

Mode of life is determined through a complex of conditions in the existing social-economic period. This means, people, social-ethnic entities have their peculiar life activity method, formed in specific social-economic and cultural conditions, and this all is reflected in their communication, behavior and thinking mode.

Another term that interprets the meaning of philosophical-anthropological approach is life philosophy; it also widely serves to interpret the meaning, goal and value of life. Life philosophy was coined as a subject for studying and interpreting the meaning, goal and value of life. In the life philosophy, history is personified as rare and inimitable “cultural organisms” that is composed of processes similar to biological periods starting from birth to death. This implies that historical process obeys to “fate” excluding nature, because in the nature reasoning law rules over (2010, p. 336).

Being as a philosophical-anthropological conception serves to describe the world and any type of existence. This term is very important in the formation of students’ spiritual culture; they through learning the establishment of nations, states and dynasties, their existence term perceive the reasons of mistakes and losses of mankind in history because, existence and absence of dialectical unity are reflected in historical events. For instance, Amir Temur established a centralized state in XIV century and this state fell to pieces at the
beginning of XVI century as a result of wars for throne. Main reason for this dissolution is wars for throne, but additionally supporting Muhammad Shayboniykhon by Dashti Kipchok tribes to avoid mutual losses by wars and the thought to be settled tribes instead of nomadic mode of life through conquering fruitful lands and developed cities and some other factors accelerated the process.

It is known that students learn such statements as “main motive power for society is economy”, “geographical location plays special role in the social development”, “libido – plays important role in the social development” during educational period and realize that all these are one-sided with their certain rational directionality. Because historical development proves that spirituality is an important motive power in the social development. In other words, student while learning about different historical periods, realize that for every period main strengthening or decreasing power for society was spirituality. It is also known that by social nature every person builds his own life and lives it through. Through the process of fulfilling his own dreams, expectations and goals he can make abstract situations to reality, materialize and use them through interest. Good and bad, generosity and greediness, kindness and mercilessness, love and hatred determine person’s all spiritual values.

Person’s sensual world and desires can be divided into following from the point of view his spiritual opportunities: first – social-political feeling. These feelings are directly connected with devotion to ones motherland, independence, internationality, patriotism, national pride. Second – intellectual feelings. These are vividness and purity of ideas, surprise, hesitation, trust and distrust, taking chances, low or high self-esteem, arrogance and others. Third – moral process connected with benefaction and evilness, realizing one’s value, love and hatred, admiring envy and jealousy, envy. Fourth deals with aesthetic feeling. This includes seeing the beauty, purity and neatness of feelings, their form, mutual harmony, excitement, joy, grievance, abhorrence and others (Luzina, 2000).

Students while studying spiritual heritage shall understand another significant thing – influence of individuality on social development. According to philosopher I. Karimov, distinction inside the social unity (integrity) is individual. This means individual is not only one person but also a person who differs from others with his individuality. Individual holds individuality and general in harmony (2010). The term individual is used to distinct individuality from general. Individuality is reflected in following:

a) peculiar behavior of people who belong to certain social group, collective or organization;
b) peculiar social sign or appearance of people who belong to certain social group.

In turn, individual should show qualities that are related to a person. Because, if the state of peculiarity, uniqueness differs individual from others, person is characterized by his ability to think freely and creatively, being able to assume responsibility for his movement and deeds. Person is evaluated highly or lowly by his level of ability to influence on certain social movement. In certain historical situations, those who led big social movements left good or bad names after their lives.

Students through learning about history of universal spirituality and analyzing mankind history enrich his knowledge about human, his activity, and capabilities. Student learns world through learning mankind history, his own ancestors, enriches his imagination about world, can make precise conclusions. In this process, spiritual heritage’s educational role becomes more vivid and clear.

In general, philosophical-anthropological approach has grounds related to point of view and methodology, and the formation of spiritual culture based on this approach as a means and mechanism of education helps students to develop their skills to build self-awareness, self-development and self-education.

References
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