

## INFLUENCE OF THE DIALOGUE OF WORLD VIEW AND SPIRITUAL IDENTITIES ON THE CULTURAL AND EDUCATIONAL FIELD OF THE PERSONALITY

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### Annotations:

**Людмила Москальова. Вплив діалогу світоглядно-духовних ідентичностей на культурно-освітній простір особистості**

Висвітлено проблему діалогу світоглядно-духовних ідентичностей, зокрема його впливу на культурно-освітній простір особистості. Доведено, що сьогодні ця проблема є актуальною для здійснення різних видів духовних практик у житті багатоконфесійних і багатокультурних спільнот. Обґрунтовано, що побудова діалогу світоглядно-духовних ідентичностей є надзвичайно складним процесом, адже він не має руйнувати в особистості її внутрішній духовний світ. Цей вид діалогу передбачає дотримання певних процедур, вивчення правил спілкування з «Іншим», його способів існування, мислення, діяльності, звичаїв та ін. Автор обстоює думку про те, що діалог світоглядно-духовних ідентичностей повинен базуватися на таких принципах, як повага до «Іншого», дотримання його прав і основних свобод, гідність, моральність, взаєморозвиток тощо.

**Москалева Людмила. Влияние диалога мировоззренческо-духовных идентичностей на культурно-образовательное пространство личности**

Представлена проблема диалога мировоззренческо-духовных идентичностей, в частности, его влияния на культурно-образовательное пространство личности. Доказано, что сегодня эта проблема является актуальной для осуществления различных видов духовных практик в жизни многоконфессиональных и мультикультурных сообществ. Обосновано, что построение диалога мировоззренческо-духовных идентичностей является чрезвычайно сложным процессом, поскольку он не должен разрушать у личности ее внутренний духовный мир. Данный вид диалога предполагает соблюдение определенных процедур, изучение правил общения с «Другим», его способов существования, мышления, деятельности, обычаев и др. Автор отстаивает мнение о том, что диалог мировоззренческо-духовных идентичностей должен базироваться на таких принципах, как уважение к «Другому», соблюдение его прав и основных свобод, достоинство, нравственность, взаиморазвитие и т. п.

**Moskaliyova Liudmyla. Influence of the dialogue of world view and spiritual identities on the cultural and educational field of the personality**

The article deals with the problem of the dialogue of world view and spiritual identities, namely with its influence on the cultural and educational field of the individual. It has been proved that at present this problem is of prime importance and it helps to realize various types of spiritual training within multi-confessional and multicultural communities. It has been proved that development of the dialogue of world view and spiritual identities is an extremely difficult process since it ought not to destroy the personality's inner world. This type of dialogue suggests keeping up to certain procedures, studying the rules of interaction with "Another", his way of life, mentality, activity, traditions etc. The author advocates the idea that the dialogue of world view and spiritual identities should be based on such principles as respect for "Another", keeping up to his rights and fundamental freedoms, dignity, morality, mutual development etc.

### Key words:

світогляд, духовність, ідентичність, культурно-освітній простір

мировоззрение, духовность, идентичность, культурно-образовательное пространство

world view, spirituality, identity, cultural and educational field

At present times personality faces profound challenges connected with the needs for development of the ideologically-spiritual identity. The modern world being culturally, educationally, ideologically and religiously polyphonic actualizes the problems of search of one's own identity, inner senses, existence in the society.

The search and establishment of ideologically-spiritual identity is being realized under difficult conditions and some individuals appear to be unprepared for this process. Instead of "Insider" appears "Another", and instead of "Another" comes "Alien" which perceives himself as "Another" but tries to develop and assert his own views on the existence of cultural and educational space. At that moment the available cultural and educational traditions come across the other traditions, they get synthesized breeding in their turn both cultural heritage and the lack of culture and moral decay at the same time. It quite often happens in the process of interaction of the spiritual worldview establishment inside both small communities and relatively large social groups. It determines the necessity for the development of dialogue, spiritual recovery

of the society and its consolidation for everybody to achieve some significant goals.

Research of the problem of the dialogue of world view and spiritual identities within the cultural and educational space is theoretically and practically relevant, as it gives a possibility to set and analyze a range of issues which require gradual solution. We can distinguish the following ones among them: firstly, to record (document, note) unique value of the attitude to another one in its traditional sense; secondly, to assist (help) the participants not to split their own inner life, not to lose their own "Me", their own identity; thirdly, to ease negative results of the integration of a modern man and subjects of the educational process in particular, into the worldwide cultural and educational space.

Analysis of the works by home and foreign scholars (V. Yevtikh, S. Medvedko, L. Panova, L. Ponomarenko, P. Pupar, D. Yang and others) proves that it is necessary to start a dialogue with various cultures and religions, to find better variants for the development and education of a spiritual person which has to understand and perceive prospects and possibilities of existence of different

cultures, their mutual influence in order to localize the conditions which complicate the main problems and that influence the welfare of all the mankind and the development of each personality. Nowadays most representatives of society are aware that it is education and culture in their inseparable connection which are capable of localization and liquidation of these conditions.

The aim of the article is to reveal the specificity of the dialogue of world view and spiritual identities and its significance for the cultural and educational sphere of the personality.

Before dwelling on the problem of the dialogue of world view and spiritual identities it is necessary to carry out a detailed analysis of its basic notions (terms), such as world view and spirituality. A number of researches have their own idea of the notion "worldview". Thus, in pedagogical sciences modern scholars raise a problem of development of the teacher's professional and pedagogical worldview (L. Reutova, V. Vorontsova, K. Platonov and others), scientific worldview of personality at different age-range stages of studying (N. Barsukova, L. Bozhovich, M. Zakharyan, I. Kon, N. Menchyns'ka and others), informational worldview of personality (G. Bordovs'kyi, S. Kasiyanov etc.), eco-humanistic worldview (B. Knyazeva, S. Seliverstova etc.).

It should be noted that at present the whole complexity of educational models, mosaic structure, multicultural and poly-confessional nature of our society has to expand cultural, religious and academic freedoms, but among all these variety a young man ought to learn to make a choice what to do and what line to take, in what way to create the image of one's own "Me". As long as basic human freedoms suggest that the possibilities of making a choice can be expanded, creation of cultural and educational space admits, first of all, implementation of one's own way to perceive the world. In the same way the identification processes through the procedures of imitation, diversity, symbolism, demonstration of different ways of life make a powerful influence on the man and his worldview. One should also consider an enormous size and intensity of communicative processes in contemporary society which results in losing the inner harmony by man: "Problem of identity can rise on condition of absence or incompleteness of ontological status, it is namely on the breakage of the subject ontology, its phenomenology and its reflection that the theme of identity is actualized" [1, p. 9–10].

Having agreed to this statement we ought to pinpoint the conditions of the modern society that offer a great number of possible identifications. Each of these identifications, on the one hand, gives a person a possibility to create a certain Me-image, but, on the other hand, it does not provide any practical orienting points for the development of the inner

spiritual world. It is so difficult for a modern young man to form and find the genuine "Me" that it mostly leads to inconsistency, lack of logic even at the stage of the process of behavior model choice out of a great many Me-images. Consequently, one can feel dissonance (disharmony) of the inner world, breakage of the dialogue with "Another". If it concerns the development of Me-image, then this process is not identification but self-identification. It is possible to gain world-view and spiritual identity as a result of various kinds of spiritual practice of many generations; it is formed during a long historical period and under certain territorial conditions. Hence, it is not subject to rapid changes. It should be emphasized that the problem of the worldview formation has always belonged to a spiritual level of the personal functioning since it is just the developed worldview that gives an opportunity to withstand ruinous influence of inner and outer factors, to preserve and develop inner potentials despite the changes which take place in the biological, psychological, social and other dimensions of objective reality.

The concept "worldview and spiritual" as such is inseparable by its message, and in the person's life it represents the basis for its development and safety. To have a look at oneself, to determine one's own essence is the main task of the spiritual life, and its realization begins with solution of one's own problems and timely aid so that to solve the problems of Another. Upon that the problem is complicated by the fact that the category of spirituality as such can be understood differently, and it still continues to give rise to the variety of presentations and, correspondingly, the confrontation of views on the kinds of spiritual practice. Usually the kinds of spiritual practice on the intrapersonal level are supposed to be meditations, specific breath exercises, prayers, chants, affirmations, dances, reading of spiritual literature etc. But every person who chooses this or that kind of a spiritual practice has certain restrictions related to a number of factors with the traditional religion playing the dominant role among them.

Considering the difficulty of the church and religious history on the territory of our state we ought to accentuate that at present a person's religious feelings are not neglected, on the contrary, they are developing and renovating. The concept of "Salvation" is manifested not only on the intrapersonal level but also on the socio-orienting level: starting a peaceful dialogue is a necessity for a spiritual person since the reconciliation with "Another" is the reconciliation in the mutual respect, and it ought to be manifested not only in the interpersonal relations, but in wide spheres of social, political and economical life with the help of ideas introducing cultural and academic exchange

in education, creation of international and intercultural communities etc.

If a person is reconciled with “Other”, he reconciles himself with nature, efficiently uses its resources, and puts an end to the continuous environment deterioration. According to Paul Pupar, only in this case man can be in peace with himself, he is free of anxiety, he is not frustrated at his own faults and mistakes, nonchalantly takes up the reality in which he acquires courage, peace, clarity of thought, love etc. [3, p. 135]. We can also share the scientist’s opinion that it is our epoch which seeks for reconciliation with people who identify themselves with other spiritual and religious worldview: “On coming upon the contemporaneity religions, often being unreconciled with one another, try to open a dialogue and change unmerciful confrontation into peaceful debates and fruitful relations... which stand far from both dogmatic truth claims and fearful fear in the fight with modern forms of atheism, unbelief and newest sectarianism” [3, p. 136]. Therefore, the dialogue is impossible without the reconciliation and respect to “Other”.

It should also be added that in every religious teaching the dialogue with “Other” and attitude to it (other faith – “gentile”, representative of other country – “foreigner”) is revealed through certain affirmations and rules. For instance, in civic and public life for a person with Christian worldview there are affirmations as for the necessity to have a balanced approach to the dialogue and to develop relationship with “Insider” and “Other”. These affirmations are expressed in the moral theology and, they, in our opinion, still have the right to exist in modern society. Such affirmations concern the exclusion of the people who worship Christianity and inhabit the territory which is believed to be their native land from certain activities and give advantages to the people who worship other religion and inhabit other lands. It is considered that that one behaves non-Christian-like as for their friends (insiders) who ignores them by national or religious character, gives an advantage in appointing to a post for foreigners, makes them superior without any sound reason only because these people come from abroad and speak other language [2, p. 379].

Thus, if the advantage is given to the “Outsider” at the expense of disrespect to the “Insider”, it has certain ruinous manifestations not only in the formation of the human worldview, but also in education and culture in general (e.g. the advantage is given to studying a foreign language whereas the mother tongue is not studied at all; sentences are overloaded with borrowed words without any urgent necessity), in human relations generally (contemptuous attitude to the representatives of the Slavic people whereas foreigners experience top-priority role) etc. Only the people who were captured or abandoned the hope for independence have,

by no means, to study someone else’s – a foreign language, though in such cases a noble man values his own language to realize a spiritual practice: “How can we sing the songs of the LORD while in a foreign land?” (Ps. 136:4).

Foreign borrowings of harmful customs are not appreciated in the affirmations for the civic and public life of a Christian either. In this case only useful things can be borrowed, namely: education, civil and public services and amenities. Seen as important is also the knowledge of other cultures which ruins the barriers while beginning the dialogue, expanding cultural and educational space of personality. At the same time, it is not worth while adopting the things which concern the man’s inner life, his spiritual practice on the intrapersonal level. Preservation of the worldview and spiritual identity which is being formed by a number of generations is one of the conditions for preservation of one’s own inner world. Harmful for the life of a Christian are considered those traditions which are acceptable in other countries: entertainment and places of entertainment; the life outside one’s own house, in public societies; neglect of church-office which make certain life events sacred (civil marriages, civil funerals etc).

It is not acceptable for a person with Christian outlook to take a flight away from his native land, to live abroad without the necessity. At the same time a journey abroad with the intention to learn the best things (science, art, and industry) should be appraised and introduced in one’s own country upon the return back. Christian theologues believe that one ought to serve one’s native land with all one’s might and ought not waste the money on having a rest abroad: “The one who loves the life abroad does not serve himself and makes the others to serve instead of him as if his own native land did not deserve any respect, as if it were depreciative to stay with the natives; he thinks only of his own enjoyment; he becomes estranged from work after the life abroad” [2, p. 380].

Thus, we see the importance of the human life with Christian worldview in the dialogue with “Another”. On the one hand, it is difficult to start a dialogue of the worldview and spiritual identities, but, on the other hand, this very dialogue foresees the expanding of the personal experience as for the possibilities to improve the state of affairs in educational and cultural spheres, borrowing the ideas from other cultures in order to modernize your own country. Starting of the dialogue of the worldview and spiritual identities in Ukraine under the conditions of poly-confessional and intercultural society depends on a number of factors. In the narrow sense, the worldview of a person which accepts all the Christian instructions and rules of the public and civic life as being the right ones, is getting transformed, acquires different variants which is manifested through its various kinds of spiritual

practice as the result of self-identification. All these are complicating the identification processes of the whole Ukrainian society and their realization, and hence it clamors for the further research.

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