

## **Spirituality is the Basis for the Socio-Economic Culture of People**

**By**

**Akmataliev Asanbek Turgunbaevich**

Department of Philosophy, Osh Technological University, Kyrgyzstan

E-mail: [akmataliyev.asanbek@mail.ru](mailto:akmataliyev.asanbek@mail.ru)

**Karabaeva Samara Toktogulovna**

Institute of Philosophy, Law and Socio-Political Research named after A.A. Altymyshbaev

E-mail: [toktogulovasamara654@gmail.com](mailto:toktogulovasamara654@gmail.com)

**Kedeybaeva Zhamal Arstanalievna**

Department of Business and Social Work, Osh Technological University, Kyrgyzstan

E-mail: [kedeybaeva1976@mail.ru](mailto:kedeybaeva1976@mail.ru)

**Sharipova Erkaïym Kozuevna**

Department of Russian and Eurasian integrations, Osh State University, Kyrgyzstan

E-mail: [e.sharipova\\_kg@mail.ru](mailto:e.sharipova_kg@mail.ru)

**Kurbanbaev Kylychbek Azimovich**

Department of Philosophy and Politology, Osh State University, Kyrgyzstan

E-mail: [aruuke7171@gmail.com](mailto:aruuke7171@gmail.com)

**Seidalieva Mira Koshmamatovna**

Department of Public Health, Osh State University, Kyrgyzstan

E-mail: [mseidalieva.72@mail.ru](mailto:mseidalieva.72@mail.ru)

**Ergeshov Abdisatar Ysmanalievich**

Department of Philosophy and Political Science, Osh State University, Kyrgyzstan

E-mail: [ergeshov\\_a@mail.ru](mailto:ergeshov_a@mail.ru)

**Kalberdieva Mairamkan Kubatbekovna**

Department of Pedagogy of the International Uzgen Institute of Technology and Education,  
Osh Technological University, Kyrgyzstan

E-mail: [kalberdievamairam@gmail.com](mailto:kalberdievamairam@gmail.com)

### **Abstract**

In this article, at the level of philosophical reflection, a philosophical analysis of the spiritual factor performed as the basis of individual socio-economic culture, as well as the evolution of the Kyrgyz ethnic group socio-economic culture and personality in their relationship with traditional spirituality. Authors argue that spirituality, performing function of orientation, ensures the individual integrity and stability, creates the structure of consciousness and activity programs, controls and organizes the motivational sphere. In addition, dynamism and openness of spirituality allow society to give an adequate assessment of events and overcome conflicts, successfully rethink their value orientations in crises.

**Keywords:** Sociocultural system, Consciousness, Spirituality, Ethnos, Economy, Culture, Tradition, Civilization, Values.

## **1.0 Introduction and Background**

Spirituality is a set of manifestations of the spirit in the world and in human. Depending on the scientific discipline subject, the content of the "spirituality" concept undergoes changes.

So, in sociology and cultural studies, spirituality usually means unifying principles of society, expressed in the form of moral values and traditions, concentrated, as a rule, in religious teachings and practices, as well as in artistic images of art. Within the framework of this approach, projection of spirituality in individual consciousness is called conscience, and argued that the strengthening of spirituality is carried out in the process of preaching (exhortation), enlightenment, ideological and educational or patriotic work.

The problem of spirituality in psychology was first considered in the late 19th to early 20th century by famous philosophers as W. Dilthey and E. Springer, who focused on the study of the human psyche in connection with various types of spiritual activities, such as art, aesthetics, ethics, etc., and not with the natural sciences. In the future, spirituality became the subject of study of analytical psychology, the most prominent representative of which was C. Jung. He considered the spiritual culture of the West and the East through the prism of the collective unconscious and archetypes concept developed by him.

The concept of "spirituality" was carefully studied by famous Soviet and Russian philosopher, religious scholar and culturologist, specialist in the field of the theory of knowledge and philosophy of religion D.V. Pivovarov, who binds spirituality with non-materiality, fullness with the spirit of creativity and the process of harmonious development of a person's spiritual abilities. In the religious and philosophical sense, spirituality, in his opinion, means conditions of spiritual, the presence of a God spirit of in person. Russian Doctor of Philosophy B.P. Shulyndin defines spirituality as ability of "an individual in his thoughts, actions and deeds to go beyond his own individual existence, to strive and realize the highest needs, interests, goals that are not reducible to ensuring their own survival and the best conditions for their own life" (Huntington, 1994).

## **2.0 Methods and Materials**

Human capital, like spirituality, having a pronounced personified character, is inseparable from its owner as a living human personality, i.e. human has features that allow to be characterized as an individual human capital, in which, in turn, the following significant elements and features that bring it closer to spirituality can be distinguished:

- knowledge, which is an expedient and holistic form of information that is used by an individual in his activities and makes it possible to increase its efficiency;

- abilities, which usually means the ability to effectively carry out any activity; since each person has different skills and abilities, it is customary to distinguish between the following levels of their development: zero level, which implies the absence of abilities, partial and average abilities, talent and genius;
- motivation, under which, in addition to the totality of arguments in favor of the implementation of activities, it is customary to understand its direction and intensity, as well as satisfaction with both the process and its results;
- culture, interpreted in this context as the principles and stereotypes of human behavior within the framework of knowledge, rules, traditions and morality existing in society

(Smirnov et al., 2005).

Special attention should be paid to the last of the listed elements of individual human capital, i.e. culture, interpreted in this case rather narrowly. Obviously, the impact on the formation and functioning of human culture capital, interpreted both in the broad and narrow sense of the word, is of decisive importance. In a certain respect, the culture of both the individual and society as a whole is the essence of human capital, of course is the essence of spirituality.

In the broadest sense of the word, culture is the totality of material and spiritual values and products ever produced by man. In the Modern Explanatory Dictionary of the Russian Language, edited by S.A. Kuznetsov, it is interpreted, in particular, as “The totality of the achievements of human society in industrial, social and spiritual life.

A high level of development of any sphere of human activity or the conditions in human life. ... Enlightenment, education, erudition...” (Kuznetsov, 2008). It is easy to see that all of meanings of the word "culture" we have given are directly or indirectly related to both spirituality and human capital. “In the concept of culture,” as written in the Philosophical Encyclopedic Dictionary, edited by S.S. Averintseva, E.A. Arab-Ogly, L.F. Ilyichev, fixed both the general difference between human life activity and biological forms of life, as well as the qualities, the originality of historically specific forms of this life activity at various stages of societies, development, within certain eras, socio-economic formations, ethnic and national communities (for example, ancient culture, socialist culture, Russian culture, etc.). Culture also characterizes the features of consciousness, behavior and activities of people in specific areas of society, life (culture of work, culture of life, artistic culture and political culture). In culture, the way of life of an individual (personal culture), a social group (for example, class culture) or the whole society as a whole can be fixed (Averintsev et al., 1898). Obviously, in general, the culture, with such an interpretation, determines the forms, nature and efficiency of the functioning of human capital. Culture determines the forms, character and active existence of spirituality.

The Kyrgyz ethnos for the vast majority of its history existed outside the condition form of life, and, accordingly, the Kyrgyz people spiritual life (Osmonova et al., 2021) foundations were formed and existed outside the condition for a long historical time. During this historical period, the Kyrgyz ethnos was what is now commonly called a traditional society, with a whole set of properties characteristic of this socio-economic development stage (Salimov, 2022). One of the defining and indicative features of such society are according to the general opinion, traditional thinking, which is the original type of thinking, which is self-reproducing and transmitted from generation to generation. The traditional thinking carrier is subject of a certain society, in which the individual consciousness, each individual person is entirely determined from the outside by the traditional values of society, which are necessarily subjected to sacralization, as a result of the existence meaning of the individual is not conceived outside the maintenance of a pre-established order. An important and necessary characteristic of this type of thinking is its totality, which, however, is not a consequence of conscious and purposeful external coercion, but the result of constant reproducibility of the same social relations, collective experience, insignificant in volume and variety, and in fact, the impossibility of an individual to comprehend natural and social reality differently than the vast majority of society does. The stability and duration of collectivist forms of thinking is ensured by the inability of the individual to separate himself from the collective group, and even more so in any way to oppose himself and his own interests to common interests. Interdependence in a traditional society is so high that any estrangement

(not to mention separation) of the individual's personality from the collective is perceived by him extremely painfully. The low production capabilities of the traditional community in the presence of constant external threats create real material basis on which not only individual consciousness is based, but also traditions, customs and, in general, the entire system of spiritual values.

Constant external threats, frequent military conflicts necessarily led to the fact that the Kyrgyz clans and tribes were, in fact, militaristic formations in which the main or, in any case, the most desirable type of personality was a warrior, a hero, and not a worker. Although in fairness it must be said that in agricultural societies and civilizations the worker, due to the deep differentiation of society on the basis of property, was also not a central figure.

### **3.0. Results**

In some respects, the history of traditional societies is the history of reproduction of a system of values with the obligatory condition for giving them a sustainable character, which is achieved by their indispensable sacralization. Depending on the circumstances, certain dominants are revealed in the system, which then they try to keep in an unchanged, pure form. And thus, the purity and preservation of the identified dominants form the basis of the viability of this type of society.

And the personality that is formed within its limits is entirely adjusted to the public interests, the main of which is survival of members in the community, which reveals the greater ability to self-preservation, more like-mindedness and unanimity is found in it. Possibility of changing the existing system of views and values lies beyond the traditional consciousness, since it contradicts its main orientation towards self-preservation.

The rate of change in such a society is extremely slow. However, it should be borne in mind that if external circumstances (along with some internal ones, for example, a significant increase in the size of society) show a steady tendency towards rapid change, then a traditional society, being placed in new conditions of survival, experiences in a relatively short time significant transformations, in which a new type of personality, or rather, several types, necessarily matures. The most viable of them in the changed conditions become in the future the basis in which a new society is formed. There is no need to say that this process is extremely painful and dangerous, and therefore people who make up a traditional society naturally try by hook or by crook to avoid transformations, seeing them as a threat to their own existence and inevitably extrapolating their own fears and concerns to all members in the community. There is no need to say that this process is extremely painful and dangerous, and therefore people who make up a traditional society naturally try by hook or by crook to avoid transformations, seeing them as a threat their own existence and inevitably extrapolating their own fears and concerns to all members in the community.

Obviously, more than twenty centuries of existence in a traditional society could affect in one way or another the nature, pace and specific consequences of modernization processes and reforms that have been carried out for less than last two centuries, i.e. since the accession of Kyrgyzstan to Russia. "Inclusion of Kyrgyzstan into the Russian Empire," writes G.T. Botokanov, "overnight plunged the Kyrgyz people into the abyss of global events and introduced an almost new starting point in their further cultural and historical destiny" (Botokanova, 2004). It is from this moment that the process of Kyrgyz traditional society destruction begins, which continuing already in Soviet times, has become irreversible. Nevertheless, the modern Kyrgyz society, despite the powerful internal and external changes

that have occurred over the past two incomplete centuries, still contains many typological features of a traditional society, and some of them, being a natural brake on the modern process of modernization continue to influence both the Kyrgyz people spirituality and the socio-economic culture.

Traditional Kyrgyz society and traditional spirituality was naturally and inevitably characterized by a traditional (patriarchal) economy (Bühler-Niederberger & Schwittek, 2022; Kuldysheva et al., 2021). Being the most ancient form, it was an economic system in which traditions and customs determine the practice of using limited resources. In Kyrgyzstan, which was part of the Kokand Khanate before its entry into Russia, in parallel with the imperial system of education, an Islamic one was introduced, coming from the former metropolis. Spiritual crisis is considered as an indicator of problems not only for the Kyrgyz people and modern societies, which want to return to the original culture, civilization and values and at the same time are looking for opportunities to adapt to globalization (Akmataliev et al., 2022; Kozubaev et al., 2022).

In 1991, suddenly the USSR collapsed, and Kyrgyzstan found itself face to face with many problems, which were aggravated by the fact that problems had arisen largely due to traditional forms of life, which had not been completely eradicated by the Soviet times and the Soviet economic model.

Academician of the Kyrgyz Republic National Academy of Sciences T. Koychuev and Doctor of Economics M. Koychueva point to a number of reasons that have given rise to many modern socio-economic problems that have a general cultural, mental and spiritual basis and are associated, in particular, “with costs in general mental consciousness and social psychology, which were formed in our consciousness and psychology.

Let us start with the fact that they contain the "legacy" of the Soviet period of development.

Firstly, the consciousness and psychology of the population (Vygotsky, 1979) were deeply saturated with the conviction and belief that the condition would “give water, feed, ensure existence”, no matter how hard they work.

Secondly, no matter how they instilled in the people that all the wealth concentrated in the hands of the state is common wealth, internal bifurcated consciousness and feelings lived among the people, that "this is common, but not mine." No harmonious correspondence was found between "general and mine." This could not but affect the attitude towards state property as something alien and, hence, form a not entirely responsible attitude towards work at state-owned enterprises.

Thirdly, the discipline and culture of work and production were not brought up and instilled in society “from the cradle”.

Fourthly, the Soviet economy constantly suffered from the backwardness of technology (Chan, 2015) and technology (in comparison with the developed countries of the world) and was inefficient.

Fifthly, there was no economic patriotism in the society, no “economic self-respect” and an impulse of nationwide “workaholism” (Koychuev & Koychueva, 2009).

The unpreparedness of either society or the country's leadership for complex market relations, a weak resource base, lack of necessary reform experience, outdated both physically and morally technological equipment, severing ties with related enterprises outside the republic, unprecedented external and internal migration and many other reasons led to the fact that reforms began to seriously slip.

## **4.0 Discussion**

Spirituality can be defined as ability of an individual in his conscious activity to go beyond the framework of his own life, his own individual existence, set himself and realize in his activity goals and objectives that are not related only to maintaining his own existence. Also it can be defined as a broad and complex concept varying by understanding according to different cultural, religious and academic backgrounds (de Brito Sena et al., 2021). Implementation of the transition from individual consciousness and spirituality to the universal. From the point of view of the anthropological approach, spirituality is the highest level of human exploration of the world, attitudes towards nature, society and oneself. Such an understanding of spirituality allows us to consider and evaluate it in the context of a specific culture in which it originates and is realized.

A person develops spiritually and physically due to his active transformative activity, while the process of this development can be considered in two interrelated aspects (Koenig, 2012). First, in the aspect of individual development. A person living and creating in these specific historical conditions not only transforms the surrounding social reality through direct participation in socio-historical practice, but also enriches his social connections and relations, developing himself. Secondly, in the aspect of the historical development of each individual in a certain era. The social nature of man is not something invariable; it is a product of a certain environment, a set of certain social conditions, the change of which leads to a change in the very nature of man.

The culture within which a personality is formed is predominantly ethnic in nature (Zavyalova, 2017). Moreover, a real personality does not exist outside of ethnicity, or at least outside of its certain features, forms, signs, moments and parameters, and all of them in one way or another affect the personality, making it the way it really is. , starting from the moment of self-consciousness, which in turn begins with self-name.

The role of ethnic-forming factors in the formation and life of a person increases significantly due to the fact that they are numerous and quite diverse, while under various circumstances and prerequisites, language, religion, certain mentality traits, behavioral ethnic stereotypes, etc. However, no matter what factor or feature acts as the main, determining one, their total formative

The nature of the traditional Kyrgyz environment spirituality was significantly influenced by the general economic structure, the main way of earning a livelihood. Under the conditions of traditional centuries-old nature management of the Kyrgyz, an original form of management was created and a complex of specific culture and people life adequate to it, which, like the forms of management, had a very conservative character.

The stability of generally primitive economic forms and general way of life associated with them greatly hampered any reform processes in society. The significant dependence of the ethnic group on natural habitat, which is generally characteristic of all nomadic peoples, led to the fact that family relations played a special role in the community, which dominated

over purely economic ones. As a result, the personality, as it were, dissolved in the team, its egoistic motivation, as well as the nature of egoism, acquired pronounced collectivist features.

After the collapse of the USSR in Kyrgyzstan, with its extensive agrarian economy, rural residents made up about three-quarters of population of the republic. Thanks to this circumstance, social structure and the corresponding hierarchical system close to traditional one were preserved in the republic, and with them the main institutional forms and features were preserved, namely: the communal structure, which, as before, was based on consanguineous and family ties; rejection, denial of individualism while limiting the independence and initiative of community members; having many children with the unequal position of women, etc. Family, rural community or city government in the vast majority of cities of the republic, government bodies of different levels constituted links of the social structure, each of which were genetically connected with local tribal and regional-clan structures, which were preserved to one degree or another throughout the country.

## 5.0 Conclusion

The modern transformation of certain surviving traditional features of the Kyrgyz culture, spirituality and mentality is mainly associated with the purposeful construction of a civil society in Kyrgyzstan, which, being a product of urban culture, inevitably offers its own value system and, accordingly, its own forms of spirituality, which in many respects different from traditional values and forms of spirituality.

In the cities, favorable conditions are being created both for the development of entire production base, for increasing the productivity of social labor, and not only directly in cities, but also in agricultural production. Creating conditions for development of the economy is a task, in many respects identical to the construction of a civil society, which differs significantly from the traditional one in a number of cultural, mental and spiritual features.

## References

- Akmataliev, A.T., Sharipova, E.K., & Kedeybaeva, J.A. (2022). Crisis of the spiritual sphere. *Bulletin of Science and Practice*, 8(4), 560-566.
- Averintsev, S.S. Arab-Ogly, E., & Ailyichev, L.F. (1989). Philosophical Encyclopedic Dictionary. 2<sup>nd</sup> Ed. Moscow, 815 P.
- Botokanova, G.T. (2004). Philosophers In The Works Of Moldo Kylych. Bishkek, 124 P.
- Bühler-Niederberger, D., Schwittek, J. (2022). When The Family Occupies The Future – Self-Processes And Well-Being Of Kyrgyz Children And Young People. *Child Ind Res* 15, 1179–1207. <https://doi.org/10.1007/S12187-021-09873-6>
- Chan, C.L. (2015). Fallen Behind: Science, Technology, And Soviet Statism. *Intersect*, 8, 3, 1-11.
- De Brito Sena, M. A., Damiano, R. F., Lucchetti, G., & Peres, M. F. P. (2021). Defining Spirituality In Healthcare: A Systematic Review And Conceptual Framework. *Frontiers In Psychology*, 12, 756080. <https://doi.org/10.3389/fpsyg.2021.756080>
- Huntington, S. (1994). A Clash Of Civilizations? *Polis*, 1, 33-78.
- Koenig, H.G. (2012). Religion, Spirituality, And Health: The Research And Clinical Implications. *ISRN Psychiatry*, 2012, 278730. <https://doi.org/10.5402/2012/278730>
- Kozubaev, O.K., Akmataliev, A.T., & Kambaralieva, N.N. (2022). SPECIFICITY OF

- MORAL CONSCIOUSNESS UNDER THE CONDITIONS OF GLOBALIZATION. *Cross-Cultural Studies: Education and Science*, 7(3), 107-113. <https://doi.org/10.24412/2470-1262-2022-3-107-113>
- Kuldysheva, G., Minbaev, S., Paraidinuulu, S., Mirzaeva, A., Atantaev, A., Rustam, M., Amanbek, K., Abdullaeva, Z., & Toktobaeva, E. (2021). Kyrgyz Customary Law Development. *Open Journal Of Social Sciences*, 9, 321-327. <https://doi.org/10.4236/Jss.2021.91023>
- Kuznetsov, S. A. (2008). *Modern Explanatory Dictionary Of The Russian Language*. St. Petersburg; Moscow: Rapol-Norint, St. Petersburg, 959 P.
- Koychuev T., & Koychueva M. (2009). To The Ideology Of The Economy. In *The Book: Theory And Ideology Of Social Development*, Bishkek: Ilim, 246 P.
- Osmonova, S., Tilekova, U., Duishonbaeva, A., Kadykeeva, A., & Abdullaeva, Z. (2021). Moral And Ethical Education In The Kyrgyz Society In Late XIX To Early XX Centuries. *Advances In Applied Sociology*, 11, 99-111. <https://doi.org/10.4236/Aasoci.2021.112008>
- Salimov, S. (2022). LITERATURE ON THE SPIRITUAL LIFE OF THE KYRGYZ PEOPLE IN THE 70-80S OF THE XX CENTURY. *Oriental Journal Of Social Sciences*, 2(03), 21–27. <https://doi.org/10.37547/Supsci-Ojss-02-03-04>
- Smirnov, V.T., Soshnikov, I.V., Romanchin, V.I., & Skoblyakova, I.V. (2005). *Human Capital: Content And Types, Evaluation And Stimulation: Monograph*. Moscow, Mashinostroenie, 513 P.
- Vygotsky, L.S. (1979). Consciousness As A Problem In The Psychology Of Behavior. *Soviet Psychology*, 17:4, 3-35. <https://doi.org/10.2753/RPO1061-040517043>
- Zavyalova, N.A. (2017). Concepts Of Culture As Signs Of Culture: Structural And Methodological Approach. *Society: Philosophy, History, Culture*, (8), 143-148.