SPIRITUALITY IN THE GLOBAL WORLD: INTERDISCIPLINARY ANALYSIS, CULTURAL CONDITIONING AND METHODOLOGICAL CHALLENGES

Насибуллов Камиль Исхакович,

и.о. доцента Международной исламской академии, Республика Узбекистан

A B S T R A C T	K E Y W O R D S
The article is devoted to the study of spirituality as an independent phenomenon located at the intersection of religiosity, culture and globalization. Particular attention is paid to the differences between religiosity and spirituality, as well as their relationship in the modern world. Key approaches to the study of spirituality, including perennialism and constructivism, are considered, which allows us to highlight the problem of universality and cultural conditionality of spiritual experience. The article analyzes the growing diversification of spiritual practices in the context of globalization, their impact on personal development, social processes and collective identity. The work emphasizes the importance of an interdisciplinary approach to the study of spirituality and opens up prospects for further research in psychology, sociology, and other sciences.	Spirituality, religiosity, interdisciplinary approach, globalization, cultural conditioning, psychology of religion.

Introduction

Spirituality and religiosity occupy an important place in the study of the psychology of religion, representing complex and multifaceted phenomena. Despite the close interrelation, these concepts have significant differences that require in-depth analysis. Religiosity is usually associated with institutional frameworks and belonging to certain traditions, whereas spirituality is a personal search for meaning, values, and transcendental experience. In the context of globalization, cultural diversity and the evolution of social norms, spirituality goes beyond traditional religious structures, which makes it especially relevant for interdisciplinary research.

This article aims to discuss the problem of studying spirituality as an independent phenomenon that integrates universal and culturally conditioned aspects. The problem lies, in particular, in the need to comprehend the diversity of spiritual practices, their relationship with religious traditions and their role in the formation of individual and collective experience. In scientific discourse, there is an ongoing debate between approaches focused on the search for a universal spiritual core (perennialism) and constructivist views that emphasize the dependence of spiritual experiences on culture and history.

An important aspect of the discussion is the impact of globalization, which contributes to the diversification of spiritual practices and their integration into new contexts. Research shows that contemporary forms of spirituality often transcend institutional religions, incorporating elements from

different traditions and adapting to individual needs. This phenomenon creates both new opportunities for personal and social development, as well as methodological challenges.

The article is aimed at analyzing spirituality through the prism of its interdisciplinary nature, cultural conditionality and methodological problems. In particular, the prospects for using Ludwig Wittgenstein's concept of "family resemblance" to build models that can take into account the diversity of spiritual experience are discussed. In addition, the paper pays attention to the growing importance of spirituality in the era of globalization, its impact on identity, values and collective processes.

Thus, the study of spirituality is not only a scientific, but also a socio-cultural task that requires taking into account both traditional and modern approaches. This article proposes to consider the key aspects and challenges associated with this phenomenon in order to form a more holistic and adaptive understanding of spirituality in the modern world.

Interdisciplinarity in the Study of Spirituality

Spirituality has become the object of close attention of many scientific disciplines, each of which seeks to reveal its meaning and impact on various aspects of human life. Psychology studies spirituality in the context of personal growth, self-realization and inner well-being. Medicine considers it as a factor affecting physical and mental health, especially within the framework of palliative care and rehabilitation. In education, spirituality is associated with the formation of values and emotional intelligence, and in management, with the creation of ethically sustainable corporate cultures and the improvement of working conditions.

Studies by Giacalone and Jurkiewicz (2003) emphasize the importance of spirituality in the context of working conditions, where it is seen as a way to increase employee satisfaction, motivation and overall corporate well-being. In the psychology of spirituality, Bucher (2007) studies it as a source of inner harmony and a means of overcoming life crises. In addition, medical research is actively investigating the mechanisms that link spiritual practices to improved quality of life and faster recovery. For example, spiritual practices such as meditation or prayer are increasingly being incorporated into support programs for patients with chronic illnesses or during rehabilitation.

The expansion of an interdisciplinary approach to the study of spirituality allows us to identify its impact on such areas as stress management, the development of emotional resilience and adaptation to difficult life circumstances. Current research emphasizes that spirituality not only promotes personal well-being, but also stimulates collective processes, such as the creation of harmonious communities and the strengthening of social connections.

In addition, interest in spirituality in professional fields such as management and education is related to its potential to improve morale and increase productivity. For example, the introduction of spiritual development programs into the work environment contributes to the formation of a sense of belonging, which is especially important in the context of increasing isolation associated with digitalization and remote work. In education, spirituality helps to strengthen empathic perception and creativity, which is becoming more and more relevant in the context of training specialists of the future.

Thus, spirituality acts as an interdisciplinary phenomenon that connects personal and social well-being, opening up new horizons for scientific research and practical applications. This underscores its importance not only in the traditional humanities, but also in pragmatic fields such as government and health.

Cultural Conditioning and the Problem of Universality of Spirituality

Perennialists such as Aldous Huxley argue that behind all spiritual and mystical experiences there is a single, unchanging core, philosophia perennis, common to all cultures and traditions. a sense of connection with the higher. However, the constructivist view presented by Stephen Katz (Katz, 1978; Katz, 1983) offers the opposite understanding: mystical experiences are always shaped in the context of specific cultural, historical, and linguistic contexts, making them unique to each tradition.

Research confirms that interpretations of spiritual experiences depend on the symbols and categories available in a given cultural context. For example, light in Christian mysticism is interpreted as "divine revelation," whereas in Buddhism it can symbolize "enlightenment." This cultural conditioning complicates the creation of universal models of spirituality and requires an intercultural approach that takes into account the specificities of each society.

Attempts to isolate universal components of spirituality, such as connection with God, meditation, or inner strength (Paloutzian & Ellison, 1982; Hall & Edwards, 2002), are confronted with empirical evidence of its diversity. Research such as Schwartz's (1992) shows that spirituality takes many forms that defy universal description. This makes its study difficult, but at the same time enriches the understanding of its versatility.

Thus, the problem of the universality and cultural conditioning of spirituality remains central in the modern psychology of religion. Recognition of its complex nature allows for a balance between finding commonalities and exploring unique cultural contexts, which opens up new perspectives for theoretical and practical research.

Globalization and Diversification of Spiritual Practices

In the context of globalization, spirituality is taking on more and more diverse forms, reflecting changes in the structure of society, technology and culture. New spiritual practices arise in the context of the weakening of the influence of traditional religious institutions and the increasing role of individual search for meaning and self-realization. This phenomenon, detailed in the studies of Heelas & Woodhead (2002), is indicative of a shift towards a so-called "religionless spirituality," where personal experiences and inner transformations become central elements.

Spiritual diversification is expressed in the emergence of hybrid forms of practices that combine elements of different cultures and traditions. For example, meditation, historically associated with Eastern religions, is becoming part of Western mindfulness programs designed to manage stress or increase productivity. Likewise, yoga practices, inherently spiritual in nature, are often transformed into a tool for physical and mental health. These changes demonstrate how globalization promotes the exchange of spiritual experiences and the adaptation of traditional practices to modern conditions.

At the same time, the growing spiritual diversification also reflects the search for individuality and autonomy in the spiritual life. People are increasingly choosing to combine elements of different traditions, creating their own unique practices that suit their needs and worldview. It is important to note that such changes not only affect individual experiences, but also stimulate new forms of collective spirituality, such as those associated with environmental activism or social movements.

Thus, the diversification of spirituality is becoming one of the most important phenomena of our time. It opens up new perspectives for the study of the interaction between tradition and modernity, the personal and the collective, the local and the global, which makes it a central object of research in the psychology of religion.

Conclusion

Spirituality as a phenomenon is a complex and multifaceted phenomenon that requires an interdisciplinary approach for its comprehensive study. Its close connection with religiosity, but at the same time its distinctive distinctiveness, emphasizes the need to consider spirituality in the context of cultural, historical and personal factors. Research shows that spirituality transcends traditional religious structures, demonstrating a wealth of forms and practices that vary according to cultural context and individual experiences.

One of the key methodological problems in the study of spirituality is the difficulty of creating a universal theoretical model capable of encompassing all its diversity. The concept of "family resemblance" proposed by Ludwig Wittgenstein can serve as a useful basis for the analysis of spirituality. She emphasizes that spirituality consists of many elements that are related to each other like family members, but do not have a single common characteristic. This allows us to take into account both universal aspects of spirituality and its unique manifestations.

Discussions about the nature of spirituality, such as the confrontation between perennialism and constructivism, point to the difficulty of reconciling the universality and cultural conditioning of spiritual experiences. While perennialists are looking for a single spiritual core, constructivists emphasize the importance of contextual factors. These approaches stimulate the development of methodologies that find a balance between universalism and cultural specificity, which is especially important in the context of globalization and growing spiritual diversification.

Globalization not only strengthens cultural exchange and adaptation of traditional practices, but also creates new forms of spirituality that are integrated into various aspects of daily life. These processes make spirituality the central object of study in the psychology of religion, which requires researchers to be ready for interdisciplinary interaction and take into account the diversity of perspectives.

Thus, the study of spirituality remains a challenge and at the same time an opportunity for modern science. Its interdisciplinary nature, cultural conditioning, and methodological complexity create the conditions for in-depth analysis that not only expands the understanding of spirituality, but also contributes to the development of theory and practice in areas such as psychology, sociology, medicine, and education. An integrative approach that takes into account the uniqueness and universality of spiritual manifestations opens up prospects for further research into this important aspect of human existence.

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