MANIFESTATION OF THE CONCEPT OF "SPIRITUAL UPBRINGING" IN THE MODERN LIFE OF THE WEST

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Abstract: Spirituality and education are deeply interrelated concepts, and a person's spiritual world and education have always been of great importance. These concepts are approached differently in the Western world, and these approaches are reviewed in this article. The characteristics of human behaviour, thinking, talent, and creativity have been analysed and studied by thinkers of each period based on the level of development their time and their vision of the future.

Key words: Religion, ideology, modern times, vision, creativity, believers, spirituality, purpose, thoughts, aspirations, feelings, strength.

Introduction:

First of all, it is natural that we have a question: what is "Education" and "Spirituality"? Spirituality is a concept that represents the spiritual and mental world of a person. It includes people's philosophical, legal, scientific, artistic, moral, and religious ideas. At the root of the term spirituality is the word "meaning". It is known that there is an external and internal world of a person. The external world includes his appearance, appearance, clothes, behavior, etc. His inner world includes his life purpose, thoughts, dreams, aspirations, feelings. This inner world of man is spirituality. If food gives a person physical strength, spirituality gives him spiritual nourishment and strength. Spirituality is related to enlightenment and culture. Spirituality does not arise in people by chance. It can be achieved only through constant study, learning, and experience. The richer the spirituality, the more prosperous the society and the nation. A spiritual person clearly knows the purpose of living, finds a way to spend his life meaningfully, acquires the culture of dealing, and approaches every issue from the point of view of honesty and justice. Conscience can distinguish between what is false and what is true, what is honor, what is halal[71] and what is illegitimate. In short, the meaning of human life is reflected in spirituality. In pedagogical literature, the term "Education" is used in broad and narrow senses. In a broad sense, Education means the sum of all influences, activities, actions, and aspirations aimed at forming a human

[71] Halal (/həˈlɑːl/; Arabic: حلال, ḥalāl) is an Arabic word that translates to "permissible" in English.

personality, ensuring his active participation in the production of society and social, cultural, educational life. In this understanding, education includes not only the educational work carried out in the family, school, children and youth organizations, but also the entire social system, its leading ideas, literature, art, cinema, radio, television, etc. Also, in a narrow sense, Education means a pedagogical activity aimed at cultivating a person's physical development, outlook, spiritual and moral image, and aesthetic taste. This is done by family and educational institutions and public organizations. Education in the narrow sense does not include education and information. But any education exists only in close connection with education. Because in the process of education and information acquisition, not only the knowledge of a person increases, but also the determination of moral and spiritual qualities is accelerated.

Literature Review: A number of scholars and writers have many ideas about education and culture, and we will now consider some of them. For example, Maxine Greene [72](1978) once said that often in education "facts have been easily separated off from values; decisions have been made on grounds independent of moral propriety." (p.60). In fact, the term "Education" is a social category that is repeated many times in the problem of humanity in everyday life. Social education embodies the unified system of all educations in society and it includes political education, cultural education, spiritual education, ecological education, aesthetic education, as well as legal education and other types of education. In the system of social education, legal education, like other types of education, is of special importance. Legal education is formed and developed on the basis of moral, aesthetic, spiritual and other similar types of social education. That is, legal education is closely related to all types of social education. Also Andrew Wright [73]said: "*Spirituality and Education* is part of a series which seeks to address the needs of professional development, essentially at the level of the taught masters degree". Andrew Wright has therefore written a very timely book. It is difficult to write about spirituality as it is a most subtle and complex construct. In this clear and care- fully constructed text we are steered through the arguments relating to all aspects of the topic. The quality of this words, combined with helpful overviews at the beginning, bring clarity to this difficult but important subject. As such, we believe it makes a valuable addition to the article.

Analysis:

[72] 'The Passionate Mind of Maxine Greene_ 'I am...not yet'' **UK** Falmer Press, 1 Gunpowder Square, London, EC4A 3DE **USA** Falmer Press, Taylor & Francis Inc., 1900 Frost Road, Suite 101, Bristol, PA 19007 William F.Pinar 1998

[73] ' Spirituality and Education' First published 2000 by RoutledgeFalmer, 11 New Fetter Lane, London EC4P 4EE Simultaneously published in the USA and Canada by RoutledgeFalmer, 29 West 35th Street, New York, NY 10001 This edition published in the Taylor & Francis e-Library, 2004. RoutledgeFalmer is an imprint of the Taylor & Francis group. © 2000 Andrew Wright page-2

In the Western world, the concepts of education and spirituality have always been paid attention to. The present article lays the groundwork of this exploration by investigating the elusive nature of spirituality and establishing a working definition of spirituality as our concern for the ultimate meaning and purpose of life. The task of establishing appropriate levels of spiritual literacy, it is suggested, is particularly difficult in a pluralistic society in which there is no shared consensus about our ultimate beliefs and values. We are faced with a host of contrasting and conflicting spiritual options which continue to be the subject of fierce debate. It is unclear whether society is in the middle of a spiritual crisis or standing at the dawn of a new age of spiritual opportunity. One of the consequences of such uncertainty is that spiritual education will inevitably be a controversial issue in schools. This state of affairs does not, however, detract from the importance of the subject: it is precisely because spirituality is so problematic that there is an urgent need to develop pupil's spiritual knowledge, understanding and insight.

Spirituality is a notoriously difficult term to define. Perhaps this ought not to surprise us, since at the heart of the spiritual is that which is inherently elusive and mysterious. Most of us will have encountered charismatic individuals who seem to have a unique depth to their being, a spiritual 'something' which we are able to recognise, but find almost impossible to pin down. Both the Hebrew and the Greek words for 'spirit', ruah and pneuma respectively, are rooted in the notion of the intangible movement of the air.

Spirituality is an elusive and dynamic concept whose complexity is revealed when viewed in the light of: a mind–matter dualism; the contrast between the sacred and the profane; and the notion of spirituality as the cultivation of self- awareness.

Despite their differences, these three routes have in common a concern for the ultimate meaning, purpose and truth of human existence.

The spiritual optimism of the eighteenth-century Enlightenment, fuelled by nineteenth-century evolutionary theory, gave way in the twentieth century to an age of anxiety which places a question mark over the viability of religious and humanistic affirmations of spiritual value.

There is no consensus regarding possible responses to this spiritual crisis, as exemplified by the contrast between Tate's Christian restorationism and Rorty's post-modern relativism.

Discussion: Now we have to discuss some ideas about these two terms, for example According to John's Gospel[74], the Spirit of God, like the wind, 'blows where it pleases; you can hear its sound but you cannot tell where it comes from or where it is going' (John 3:8).

[74] The **Gospel of John**[a] (Ancient Greek: Εὐαγγέλιον κατὰ Ἰωάννην, romanized: *Euangélion katà Iōánnēn*) is the fourth of the four canonical gospels.

As well as being elusive and mysterious, the spiritual is also linked to that which is vital, effervescent, dynamic and life-giving. The person who is the 'life and soul of the party' will tend to animate those around them, breathing life and vigour into otherwise dreary proceedings. Towards the beginning of Hebrew scripture we read that 'God shaped man from the soil of the ground and blew the breath of life into his nostrils, and man became a living being' (Genesis 2:7).

At the heart of spirituality is that which is both mysterious and dynamic. As learners we have all experienced the difference between a routine lesson and a lesson that 'comes to life' as the desire to grasp the elusive nature of the subject under investigation drives the class forward towards new levels of understanding.

Auschwitz, Dresden and Hiroshima have become icons of a spiritual vacuum at the heart of western civilisation. Joseph Conrad[75], in his novel Heart of Darkness allows its chief protagonist, Kurtz, in an orgy of violence and insanity, to gaze into the depth of the human condition and in his dying words to articulate the sickness of the human spirit: 'The horror! The horror!' (Conrad, 1999). Francis Coppola's[76] cinematic adaptation of Conrad's novel, Apocalypse Now, transfers Conrad's story from colonial Africa to the Vietnam War, thus allowing the terror Kurtz embodies to represent the full pathology of twentieth-century humanity. For the philosopher David Levin, the polarisation between fact and value, objectivity and subjectivity, technology and spirituality, endemic in post-Enlightenment culture, has profound consequences for civilisation. Our subjective spiritual selves, he argues, have lost touch with reality and become self-destructive, no longer able to control the physical world explored by reason, described by science and manipulated by technology. 'When reason turned totally instrumental, a function solely of power, it legitimated the construction of a totalitarian state and engineered the Holocaust' (Levin, 1988, p. 4).

It is known that these two terms, "Education" and "Spirituality" are closely related to religion[77] in the West. Any investigation of spiritual education cannot ignore the difficult question of religion. The issue is vexed since, in the context of an increasingly secular and pluralistic society, a high level of ambiguity surrounds the place of religion in society as a whole and within education in particular. After some preliminary remarks about the nature of religion and its place in schools this article identifies and unpacks five contrasting responses to the religious claim that our ultimate spiritual concerns should be directed towards God, or some form of transcendent reality. These

[75] Joseph Conrad *'Heart of Darkness'*, first published in 1902,

[76] ***Apocalypse Now*** is a 1979 American epic war film produced and directed by Francis Ford Coppola. The screenplay, co-written by Coppola, John Milius and Michael Herr, is loosely based on the 1899 novella *Heart of Darkness* by Joseph Conrad.

[77] **Religion** is usually defined as a social-cultural system of designated behaviors and practices, morals, beliefs, worldviews, texts, sanctified places, prophecies, ethics, or organizations, that generally relates humanity to supernatural, transcendental, and spiritual elements

are secular atheism, fundamentalism, traditional orthodoxy, religious liberalism and theological radicalism.

Religion and Education is a key feature of the modern trend towards secularisation has been the privatisation of religious belief. That is to say, in a religiously plural world individuals are held to be free to believe whatever they like, provided they don't allow their personal commitments to intrude excessively into the public sphere. Most of us will tolerate a staff room colleague with a strong religious faith, and may even have a sneaking admiration for them, but only if we can enjoy our break-time coffee safe from the fear that the conversation will constantly be manipulated around to religion. This norm of religious privatization is clearly at odds with the fact that religion enjoys – through Collective Worship, Religious Education and cross-curricular spiritual education – a transparent and undeniably public place in the curriculum. The ensuing tension often produces resentment among teachers, leading to covert attempts to reinforce the unwritten rule of religious privatisation by deliberately side-stepping religious issues. However, there are good reasons why teachers concerned with spiritual education need to bite the bullet and grapple seriously with the religious question.

What then is the primary task of spiritual education? *Spiritual and Moral Development* presents spirituality as a dimension of education pervading the collec- tive life of the whole school, infiltrating its ethos, Collective Worship and formal curriculum. Here spirituality is to be inculcated and nurtured through the sensitisa- tion of the pupil's curiosity, imagination and intuition.

Since a rational study of spirituality will only serve to destroy the possibility of authentic spiritual experience, the offer of a critical spiritual education never emerges as a genuine option. Instead it is proposed that education concern itself with all those activities which, as Holley puts it, 'sensitise children to the mysteries of life and enable them to view the cosmos, and their place in it, in spiritual terms' (Holley[78], 1978, p. 65). Authentic spiritual education will seek to sensitise pupils to a heightened awareness of their personal inner space, stimulate their imagination, nurture their creativity and spark their imagination. The ultimate purpose of spiri- tual education should be to 'give people a greater reliance on the validity of their own inward and private experience' (Priestley, 1992, p. 35).

Conclusion:

The conclusion from this article is that people in the West are very different from other regions, for example, the "East", especially in their views and knowledge. It is

[78] Holley, R. (1978) *Religious Education and Religious Understanding. An Introduction to thePhilosophy of Religious Education*, London: Routledge & Kegan Paul.

commendable that they paid special attention to Education and Spirituality and did not put them aside. In addition, we were able to learn how the main meaning of spirituality and education is closely related to religion, and most importantly, we learned that being educated and spiritual is one of the characteristics that make each person human.

We attempted to develop a critical pedagogy for spiritual education. We began by establishing a number of basic principles of critical spiritual education and then we have studied how the concepts of education and spirituality in the West are related to religion, and we have examined this with several examples. We have studied that effective spiritual education must balance a hermeneutic of nurture with a hermeneutic of critical thinking.

We have learned that education as nurture represents the major tradition of Western educational thought and argued that such nurture must take account of both national values and the specific spiritual tradition of the individual school community. Grounding spiritual education in this way demands a self-conscious advocacy of the importance of each school's ethos and of Collective Worship or shared assembly.

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