

METHODOLOGICAL AND METHODICAL PROBLEMS OF PSYCHOLOGICAL DIAGNOSTICS OF THE SPIRITUAL SPHERE OF THE PERSONALITY

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ANNOTATION

The article reveals the essence of psychological diagnostics of the spiritual sphere of a person. The author presents methodological and methodological aspects in solving the problem of the formation of spirituality as a phenomenon of personality development.

KEYWORDS: Diagnostics, personality, spirituality, phenomenon, values, morality.

INTRODUCTION

Psychological diagnostics and, accordingly, the study of the characteristics of the spiritual and moral sphere of the individual is one of the most difficult tasks of psychological science and, in particular, psycho-diagnostics. Psychological and pedagogical sciences are faced with the task of studying the formation and development of independence and responsibility among young learners, when a young person, possessing real spiritual resources, is able to self-actualize - first of all, in accordance with the requirements of society.

Modern philosophical, socio-psychological and pedagogical knowledge defines the spiritual and moral sphere of the individual as a kind of foundation that sets the content side of the activity of the individual in its interaction with oneself, with others and with the world in general. Spirituality is the content and form of knowledge, values and activities - both theoretical and practical - a way of implementation, functioning and development of education, social consciousness and socio-historical practice. By its very nature, spirituality is opposed to chaos: it is aimed at transforming it into an ordered system through norms, rules, values and assessments, the organization of the implementation of actions, communications and socio-cultural institutions.

The formation and maturity of the main functional components of the spiritual and moral sphere of the individual can be considered as a necessary foundation, on the basis of which not only the success and completeness of a person's life is formed. What is no less important - it is such a person who is a worthy citizen of a country following the path of implementing democratic reforms.

An important component of the social maturity of an individual is the acceptance of responsibility for his actions upon himself, which, of course, excludes the infantilism of life attitudes and the possibility of a consumer attitude towards people and society as a whole.

LITERATURE REVIEW

Among the Russian psychologists who studied the formation of meanings as the semantic basis of culture, the spiritual experience of mankind, one can name A. N. Leontiev. In our time, the scientific analysis of the objectification of meanings in the public consciousness is carried out by B.P. Petrenko. Based on their research, we can say that the spirituality of a person, of each member of society, is generated in the process of assimilating the meanings objectified in the public consciousness, and revealing the meanings "hidden" behind the meanings. From a psychological point of view, the spiritual "I" of the subject who understands the world is formed precisely in the processes of meaning formation - the generation by him of both the meaning of specific social events and situations, and the meaning of life in general. Consequently, the sources of human spirituality must be sought not in meanings, but behind them - in the deep sense of people's actions, historical events, epochs, etc. The nature of the processes of meaning formation leading to the generation of the spiritual largely depends on the spiritual abilities of a person. There is reason to believe that not only the orientation and value-semantic organization of a person, but also his competence are important components of spiritual abilities. Competence is manifested in a person's ability to acquire new knowledge and skills, to cope with tasks that are essential either for his professional activity, or in general for being. Competence reflects the general level of intellectual, moral and aesthetic development of the individual, including the experience of generating the meanings of the cultural and historical heritage of different eras.

Considering the phenomenon of spirituality, L.P. Bueva says that the problem of the spirit cannot be interpreted only from a religious point of view. Spirituality is not only religiosity, but a complex formation, where religious motives and science coexist contradictory. She believes that a person's spirituality is determined by whether a person is a person with the totality of his personal values and moral norms (faith, love, wisdom, and faith in God) or not. And there is a need to build a kind of vertical of values that determine the hierarchy of the steps of spiritual improvement of the individual. LP Buyeva notes that the common task of scientists, philosophers, teachers,

religious figures, representatives of culture is to do everything "so that the spiritual structure of the human person, the system of its values, its spiritual space are protected and domesticated." She speaks of the sacralization of the external space of a person's being, that is, the system of his relations with the external world, but it is not at all necessary, according to the author, that sacralization was of an exclusively religious nature.

It is necessary to especially highlight the position of V.P. Zinchenko, who, considering that spirituality is a person's path to himself, but not to his "ideal self", but to "real himself". This path, according to the author, goes through the mind and culture. In this case, spirituality is understood as the vertical of human growth. In this regard, he distinguishes 3 layers of human consciousness: the layer is existential (feelings, experiences, real state of mind); layer - reflective (search for the meaning and meaning of these feelings, human experiences, their understanding); layer - spiritual (layer of consciousness, in which the dialogue of the "I" of the real and the "I" of the ideal takes place). Thus, in the course of such a dialogue, a person finds his own "I".

V. Frankl considers spirituality as one of the basic "existential" of human existence, as the highest anthropological dimension of a person - a semantic dimension - above the body and mental (mental) dimensions. V. Frankl pays special attention to the spiritual unconscious, the concentrated manifestation of which is conscience - the organ through which a person catches true meanings. Conscience is open not so much to existence as to what is necessary and possible; it is a spiritual anticipation of what is yet to come, which W. Frankl calls intuition.

Common to the overwhelming majority of approaches to spirituality is the recognition of its transcendental nature, connection with supra-individual meanings and values, divine forces. Spirituality is, along with freedom and responsibility, the mode of existence of a person who has reached personal maturity. At the level of spirituality, the hierarchy of narrow-minded needs, life relationships and personal values is replaced by an orientation towards a wide range of universal and transcendental spiritual values. A person ceases to be an isolated individual, solving egocentric tasks of effective adaptation to the environment, and connects to the creative energy of supra-individual communities or higher forces, going beyond his own limits and opening up to interact with the world at a new level. Spiritual values substantively motivate "freedom for", and their non-hierarchical values are that various aspects of the mental appearance of a person are interrelated and interdependent. S.L. Rubinshtein speaks of a close and inextricable connection, relationships are not created by the predetermination of a free choice between them. Thus, spirituality is a prerequisite for personal freedom and autonomy.

For the study of spiritual abilities, the most important is the thought of S.L. Rubinshtein of abilities and character, which, in turn, is determined by the orientation of the personality, attitudes, and its core features. The study of a person's abilities, the creation of a complete and adequate idea of his talents presupposes knowledge of the subject's orientation - the true core of his personality, as well as of his characterological properties. SL Rubinshtein writes: "... abilities are at first only possibilities; in order to know how a person implements and uses them, we need to know what he is, what of his tendencies and attitudes entered his flesh and blood and was fixed as the core personality traits. This is a question about the character of a person. "

Today, in the overwhelming majority of empirical studies, general abilities are identified, the level of development of which determines the success of a wide range of activities. The theory of the intellectual threshold (Perkins, Theremin) has gained popularity, according to which a certain level of intelligence is required for the successful mastering of each activity; further success in work is determined not by intellect, but by other individual psychological characteristics, which include the spiritual and moral sphere of the individual.

THEORY AND METHODOLOGY

Before the advent of scientific psychology, the spiritual development of the individual was the subject of the analysis of philosophical teachings, in which the understanding of the concept of the soul was used to draw attention to the summit part of the psyche and did not pretend to be studied. M.Ya.Basov writes: "The concept of the soul, as a subject of psychology, excludes the possibility of development in its very essence. The soul is an eternal, permanent and unchanging essence. This essence is of irrational origin, and as such it is absolutely alien to development. "

It is appropriate to recall the statement of LS Vygotsky, in which the great scientist's admission sounds: "The higher mental functions have not been adequately investigated to their psychological nature; in essence, subjective and objective psychology studies elementary processes. The life of the spirit needs understanding, not explanation. The functional approach does not bring us closer to comprehending the psychological nature of the cultural development of behavior. "

Returning to the issue of creating a psychological tool aimed at identifying the characteristics of a person's spiritual sphere, it is also necessary to note those general methodological provisions on the creation of methods for assessing personality, which A. Anastazi puts forward, referring to the research of J. Levinger.

J. Levinger suggested the existence of personality traits, which she defined as a person's ability to have a concept of himself. A manifestation of this property in responses to personality questionnaires is a number of phenomena: "the effect of the facade, the position of defense in relation to the tests, the attitude towards the answer, social desirability, etc." Levinger believes that only with the onset of maturity does the individual overcome the stereotypical, habitual and socially acceptable image of himself in the direction of a differentiated and realistic idea of himself. Moreover, according to the results of her research, "many (if not all) people do not reach the last stage of

the differentiated self-image, and therefore the answers to these personality questionnaires will receive overestimated indicators or indicators of better adaptation”.

To level or at least reduce to a minimum these properties of personality tests, we used the well-known projective method of "sentence completion" with the introduction of modifications, the purpose of which was to create an opportunity to realize the ideas of human spiritual evolution according to the concept of the Sufis. The essence of the modification was that the respondents are offered not only the main proposal, which must be completed, but also four ready-made options for its completion. Of the options offered, the respondent marks the one that best suits him. If from the proposed options is not found suitable, the respondent has the opportunity to complete the proposal with his own option.

In 2009, King D.B., De Cicco T.A. an attempt was published to create a self-report methodology for the study of spiritual intelligence. Structured tasks in this technique are personalized so much that, as J. Levinger writes, they lead to receiving socially approved and acceptable answers. The use of the projective technology of unfinished sentences when creating a questionnaire contributes to the accounting and implementation of the methodological position formulated by J. Levinger. As you know, the results obtained through the use of projective methods are difficult to subject to statistical processing, therefore, the above intermediate option was used: the respondents were asked to continue the sentence phrase, but, if possible, choose one of the ready-made standard options (along with a free answer). These options were formulated in a special way, allowing to identify the individual (as well as age, gender, etc.) features of the spiritual sphere of a person.

Based on the above provisions that determine the effectiveness of the development of personality tests, we have created questionnaires aimed at identifying the features of the spiritual development of a person, which have now been tested four times. At the same time, questionnaires are created and tested in two languages: Uzbek and Russian.

The basis for the creation of questionnaires was not only the views of the Sufis, but also the modern, generally accepted in psychology, the provisions that the structural and functional components of the spiritual and moral sphere of the individual are the ability of the subject to see the relationship between his actions and the events of life that are significant for him and take for this personal responsibility. It is also necessary to include the ability of the individual to act within the framework of ethical and moral norms, taking into account the interests of others and himself.

The work being done is an attempt to build strict psychometric tools based on the ideas of the Sufi tradition about the evolution of the spiritual sphere of a person, to check and, if the check is successful, to use in psychological practice the characteristics of various stations of the spiritual evolution of a person that were proposed by the Sufis. As already mentioned, the approbation of the methods took place four times, the results of which made it possible to improve the questionnaires, to make adjustments to the wording of statements based on the data of mathematical statistics, therefore, in the tutorial we will present the results of the fourth approbation, which, in turn, is not final. It is well known that in order to create a working psycho-diagnostic tool, researchers - creators of the methodology need to carry out at least seven to eight approbations, or even more.

The previous stages of approbation made it possible to solve the following important and complex problems. First, based on the assessment of the reliability of each subsequent version of the methodology, the revision was made in the wording of the main proposal and options for its completion, as well as questions or statements. It should be noted that along with the data of mathematical statistics, during this adjustment, a qualitative, semantic analysis of the formulations was actively used for their correspondence to the Sufi concept of the spiritual development of a person, as well as a linguistic analysis of statements to eliminate possible ambiguity, ambiguity or weightiness of phrases for perception by respondents.

EXPERIMENTAL STUDY

The methodology “Seven Stations of the Spiritual Evolution of a Personality” includes independent scales corresponding to the steps of the Sufi Path: “Repentant”, “Abstinence”, “Self-denial”, “Poverty”, “Patience”, “Trust”, “Contentment”. Test items for each scale describe cognitive, emotional and behavioral patterns, which, by design, should reflect a person's worldview, characteristic of the corresponding station of spiritual evolution. Each item provides for a basic unfinished sentence and four options for its completion, as well as a free option for completion.

Table No. 1 **Summary table for work with the Alpha-Cronbach coefficient**

Scale	Valuing full scale Alpha-Cronbach	Weak alignment clauses	Valuing clauses of Alpha-Cronbach after deleting	Rest of the clauses
Repentance	0,375	30, 9, 35	0,535	1, 15, 19, 24

Abstinence	0,373	36, 26, 17, 3	0,57	16, 21, 22
Self-denial	0,396	23, 8	0,548	6, 10, 21, 31, 37
Poverty	0,346	13, 29	0,554	7, 17, 20, 32, 38
Patience	0,267	33, 18, 12, 14	0,462	5, 25, 29
Confidence/Satisfaction	0,517	27, 34, 11	0,572	2, 4, 28, 39

In general, the reliability indicators obtained after deleting items can be considered satisfactory in all scales, with the exception of the “patience” scale with the final concordance coefficient value of 0.462. To meet the formal consistency requirements, a level of at least 0.6 is required, but in practice this is not always realistic, since some psychological constructs "by definition" are unstable and very sensitive to situational factors in data collection, the characteristics of the sample under study. So, for example, the level of consistency of motivational scales is often not high - from 0.5, however, if the tool has proven itself on many samples and generally shows good results, the low reliability on a specific sample and the loss of any item can be interpreted meaningfully. Regarding our methodology, it is rather difficult to operationalize the mechanisms of spiritual growth under a high-precision measuring instrument, since we are torn between psychometric requirements and qualitative completeness, or construct validity. Excluding the points of the methodology one by one due to the fact that they reduce the reliability, we can "throw out the child with the water", since in the end nothing may remain meaningfully from the Sufi concept.

But at the same time, the results we have obtained force us to work on improving the quality of points and the reliability of the scales, since without this we will do too much sacrifice both in “how is measured” and “what is measured”. 3-4 points out of 7 with a satisfactory level of reliability do not allow at this stage to talk about the complete readiness of the method. However, in addition to the Alpha-Cronbach coefficient, there are other indicators of the quality of the points on the scale - the correlation of points with the scale and the inter-correlation of points (correlations between points included on one scale).

Table No. 2. **Correlation of an item with a scale**

Repentance		Abstinence		Self-denial	
1	,469(**)	3	,635(**)	6	,518(**)
9	,329(**)	16	,508(**)	8	,311(*)
15	,551(**)	17	,267(*)	10	,615(**)
19	,567(**)	21	,639(**)	21	,457(**)
24	,581(**)	22	,456(**)	23	,315(*)
30	,277(*)	26	,420(**)	31	,509(**)
35	,367(**)	36	,269(*)	37	,560(**)
Poverty		Patience		Confidence/Satisfaction	
7	,391(**)	5	,500(**)	2	,572(**)
13	,272(*)	12	,399(**)	4	,489(**)
17	,489(**)	14	,522(**)	11	,503(**)
20	,471(**)	18	,370(**)	27	,338(**)
29	,364(**)	25	,349(**),483(**)	28	,633(**)
32	,621(**)	29	,483(**)	34	,304(*)
38	,483(**)	33	,324(**)	39	,569(**)

Table 2 shows Spearman's correlation coefficients of items with the corresponding scales - all correlations are statistically significant and positive, which is consistent with the key according to which all items of our method are straight lines. Moreover, the results of the correlation analysis correlate well with the indicators of the reliability of the scales and the consistency of items - the items with the highest correlations with the scales are marked in green, while the items with the lowest correlations are beige. Thus, items with the lowest correlations correspond to items that reduce the reliability of the scales.

Table No. 3. **Results of exploratory factor analysis points of methodology**

Factor 1	Factor 2	Factor 3	1*2	1*3	2*3	1*2*3	Not come
11, 37, 25, 10, 31, 15, 13,	27, 6, 30, 4, 35, 3, 16, 36	7, 38, 34, 33, 20, 18, 22, 26	1, 21, 12, 5	19, 24, 32, 9	39, 8	29, 17, 28, 23, 2	14
Theoretical distribution of points (by keys)	Repentance	Abstinence	Self-denial	Poverty	Patience	Confidence/Satisfaction	Empirical distribution of items (by the
	1	3	6	7	5	2	

	9	16	8	13	12	4	results of EPA)
	15	17	10	17	14	11	
	19	21	21	20	18	27	
	24	22	23	29	25	28	
	30	26	31	32	29	34	
	35	36	37	38	33	39	

Note to table No. 2. 8:

1. column 1 * 2 - items with factor loadings, both for the first and for the second factor; 1 * 3 - for the first and third; 2 * 3 - on the second and third; 1 * 2 * 3 - for all three selected factors.

2. Clause 14 does not have a load higher than 0.2 for an absolute value not for one of the factors, therefore it was not attributed to any of them.

According to the results of EPA, the optimal number of allocated factors turned out to be equal to three. At the same time, with the help of correlation tests, it was revealed that they are independent, and this allowed us to use the Varimax rotation to optimize the factor load matrix. We can say that all the factor loadings obtained are relatively weak - in absolute value no higher than 0.6. Loads below 0.2 in absolute value - were not taken into account when assigning points to certain factors. According to table No. 3, we can compare the obtained empirical structure of the methodology with a key - each of the three selected factors includes points from different scales according to the key, then is not in line with our theoretical grouping criterion. Thus, the unification of items occurs according to other latent features, which will be revealed by a meaningful analysis of their empirical grouping.

The next step was to test this model for "psychometric consistency" using confirmatory factor analysis. The indicators of the theoretical model's correspondence with empirical data (that is, its "quality") turned out to be as follows:

- Chi-square = 844.013; 642 degrees of freedom; P-value for Chi-square = 0.00000
- Comparative fit index (CFI) = 0.469
- Root mean-square error of approximation (RMSEA) = 0.070.

The indicated values indicate the inconsistency of the empirical data of the theoretical model and its unsatisfactory characteristics. The analysis of the statistical indicators offered by the EQS package allowed us to "bring to mind" this model by removing the inoperative items and regrouping their belonging to the scales.

INTERPRET RESULTS

Methodology "Spiritual and moral characteristics of a person" (DNHL)

Starting from the philosophical views of ancient thinkers, and also, first of all, taking into account modern research of both domestic and foreign scientists, we can distinguish the following structural components of the phenomenon of the spiritual and moral sphere of the individual:

- the relationship of a person with the social environment, reflecting the ability of the subject of life to accept / reject others in three aspects of the relationship: emotional, cognitive and behavioral;
- the ability to take responsibility for their decisions and act within the framework of ethical and moral standards, taking into account the interests of others and oneself. The ability of the subject to see the relationship between his actions and significant life events for him and to take personal responsibility for this;
- the implementation of the "inner work" of the individual is based on the formation of the ability to self-knowledge, constructive reflection on one's own experiences and the ability to analyze oneself and one's actions;
- one of the key features of the spiritual and moral sphere of a person is her ability not only to understand the feelings, desires and actions of another person, but also to show social skills, which in turn contribute to the successful interaction of a person with others.

Table No. 4

Indicators of normality of distribution of scales according to the Kolmogorov-Smirnov criterion at three stages of testing the DNHL methodology

Kolmogorov-Smirnov criterion	Scales				
	Acceptance / non-acceptance of others	Internalit	Responsi	Reflexia	Empath

		Emotional - integral characteristics	Behavioral level	Cognitive ideas about "I and others"	y	bility for social activism		y
Z-value at III stages of research	I	0,559	0,843	1,095	0,683	1,055	1,002	1,144
	II	0,580	0,853	0,514	0,566	0,505	0,639	0,483
	III	1,009	0,840	1,078	0,790	0,928	1,156	1,068
p - value at III stages of research	I	0,914	0,476	0,181	0,740	0,216	0,268	0,146
	II	0,889	0,460	0,954	0,905	0,961	0,809	0,974
	III	0,260	0,481	0,196	0,560	0,355	0,138	0,204

Thus, at the stage of the last approbation, the author's questionnaire was shortened and began to have two tasks that relate to the following scales and sub-scales:

Scale 1 - "Acceptance of Others - Not Acceptance of Others." The information that we receive on this scale allows us to characterize how the subject relates to other people. As already noted, a similar scale "Acceptance - non-acceptance of others" also exists in the questionnaire of socio-psychological adaptation by K. Rogers and R. Diamond. It seems to us that in the statements of the questionnaire by K. Rogers and R. Diamond, the emphasis is placed on the features of the person's communicative sphere, in particular on introversion - extroversion, which are features of a person's individual need for communication, but do not reveal the meaningful side of a person's relationship to another. It is possible that a person will have a high need for communication with people, determined by the idea of self-affirmation, and at the same time not oriented towards accepting others. From our point of view, when studying the characteristics of the spiritual and moral sphere, an approach focused only on the need to communicate with others is not entirely sufficient, because communicative characteristics are described. And acceptance-rejection of others is a characteristic of the system of a person's relationship to others, i.e. directly related to the spiritual and moral sphere. Therefore, the statements of the scales "Acceptance of oneself and others / non-acceptance of oneself and others" from the methodology of K. Rogers and R. Diamond were not used by us.

Example of statements:

- emotional level: "I enjoy the achievements and successes of my colleagues, as well as my own";
- behavioral level: "As a rule, I take part in solving the problems of my friends";
- cognitive ideas about "me and others": "Success in achieving your goals is helped by understanding the feelings and emotions of other people."

Scale 2 - "Internality - Externality". In our questionnaire, the key understanding of internality - externality remains, as in the classic questionnaire of J. Rotter, in which people differ in how they explain the causes of events that are significant for themselves and where they localize control over them. The external (external locus) type manifests itself when a person believes that what happens to him does not depend on him, but is the result of external causes (for example, the intervention of other people or circumstances). An internal locus of control is a type when a person interprets significant events as the result of his own efforts. However, from our point of view, internality - externality are not polar characteristics related to a person's ability to take responsibility for their actions and thereby determine the locus of control over events in a person's life.

Example of statements:

- 1) "I myself am the cause of conflicts with people"; "The reasons for the conflicts occurring with me are worn out circumstances "; "Conflicts that happen to me, as a rule, happen through the fault of other people";
- 2) "What a child grows up depends on his parents"; "The way a child grows up depends on the life circumstances in which he finds himself"; "How a child grows up depends not so much on the family as on his environment."

When interpreting data on this scale, we adhere to the position of J. Rotter in relation to the categories of internality and externality. Therefore, a high indicator on this scale corresponds to the internal locus of subjective control over any significant situations. A low indicator on this scale corresponds to an external locus of control, which means that the subject is not able to see the relationships between his actions and events that are significant for him in life, not to consider himself able to somehow influence this relationship and to believe that for the most part everything is decided by chance or actions. other people.

Scale 3 - "Responsibility for social activity" - the ability of an individual to act within the framework of ethical and moral norms for the benefit of others and himself, as well as the ability of an individual to take responsibility for his decisions and behavior on himself, regardless of how it is evaluated by others, as well as recognition that those events and relationships with others that occur in a person's life are the result or even a consequence of the actions of the person himself.

A high indicator of this scale indicates the formation of the respondent's ability to take responsibility for his decisions. A low indicator indicates that a person has difficulty in realizing his behavior as the reasons that predetermine the nature of relations with others and life circumstances. Example statements: "As a rule, I defend people who are being treated unfairly"; "As a rule, I think about what thoughts my words evoke in the people around me"; "Respect for elders is one of the values that needs to be brought up in children."

Scale 4 - Reflection. The scale allows us to answer the question of how much an individual has developed the ability to self-knowledge and self-awareness in the form of reflections on his own experiences, feelings and thoughts, and the ability to analyze himself and his actions.

In the scientific literature there is an approach by A.V. Karpov (2003), where two types of reflection are distinguished: intrapsychic reflection - the ability to self-perceive the content of one's own psyche and analyze it; intersychic reflection - the ability to understand the psyche of other people, including, along with reflexivity, the ability to "take the place of another", as well as the mechanisms of projection, identification and empathy.

Scale 5 - Empathy. The scale makes it possible to determine how much the individual's ability is formed not only to understand the feelings, desires and actions of another person, but also to show empathy at an effective level in relation to the subject of interaction. The "Empathy" scale is used in many methods: N. Hall "Determination of the level of emotional intelligence"; empathy diagnostics according to A. Mehrabyan and N. Epstein; V.V Boyko "Diagnostics of the level of empathic abilities"; I.M Yusupov "Research of the level of empathic tendencies". The difference between the statements of the "Empathy" scale of the author's questionnaire is that empathy is viewed as a socio-psychological skill that contributes to the successful interaction of a person with others. Success is ensured not only by empathy as compassion for a person, but also by the formation of an effective level of empathy. The indicators of this scale enable us to determine how well the respondent has developed the ability to be empathic at an effective level, and not only to feel and empathize with another.

CONCLUSIONS

Psychological and pedagogical science is faced with the task of studying the formation and development of independence and responsibility among students, ensuring self-realization of the individual in accordance with the requirements that society imposes on him. To the same extent of relevance and importance, it is necessary to solve the problems of psychological diagnostics of personal characteristics that make up the spiritual and moral sphere. Modern socio-psychological and pedagogical knowledge defines the spiritual and moral sphere of the individual as a kind of foundation that sets the content side of the activity of the individual in its interaction with oneself, with others and with the world in general.

The formation and maturity of the main functional components of the spiritual and moral sphere of the individual, in particular: the processes of self-regulation of behavior, the system of attitude towards oneself and others, the peculiarities of the locus of control, can be considered as a necessary foundation on the basis of which the success and completeness of human life is formed. Social maturity of an individual includes not only the success of social adaptation and the reality of social well-being. An important component of social maturity is the acceptance of responsibility for one's actions upon oneself, which, of course, excludes the infantilism of the lips of life, new and the possibility of consumer attitude to people and society as a whole.

One of the methodological tasks of our research was the creation of diagnostic tools that allow us to identify and study the features of the development of the spiritual sphere of the individual as an integrity, consisting of structural and functional components and are one of the most complex socio-psychological phenomena.

The study of the problems of the development of the spiritual sphere of the individual, in our opinion, is substantially supplemented by an appeal to the ideas of Sufi teachings. Therefore, the results obtained, based on the desire for scientific reliability, allow the reader to present our attempt to not only comprehend, but also the possibility of diagnosing the summit part of a person's life - his spiritual reality.

Spirituality cannot be achieved "once and for all," N.A. Berdyaev argued that "the conquest of spirituality is the main task of human life," and a person needs a whole life for this.

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