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METHODOLOGICAL BASICS FOR STUDYING THE SPIRITUAL POTENTIAL OF TERRITORIAL COMMUNITIES: TERMINOLOGY

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Formulation of the problem. Economic instability, increasing social problems, uncertainty of economic guidelines for the development of Ukraine indicate the need to review the problems and prospects for the development of economic science and practice. *The purpose of the article* is to determine the content of the main terms in the study of the spiritual potential of territorial communities. *The main hypothesis of the study* was the assumption that clarifying the essence and content of the terminology of the subject area of the study will provide constructive discussions regarding the definition of the main problems and prospects for its development. *Presenting main material.* The loss of controllability of the development of the spiritual potential of territorial communities requires a review of the technologies of its research based on methodological pluralism, focused on determining the possibilities of transforming an economy focused on the production of goods into an economy of expanded reproduction of potential human abilities to respond to the increase in non-traditional situations in life. *Originality and practical significance of the research.* The effectiveness of such a reaction depends on the managers' ability to diagnose the spiritual potential of subordinates, activate their desire to generate unique ideas for overcoming crises. *Conclusions and prospects for further research.* The effectiveness of using the spiritual potential of territorial communities depends on the constructive dialogue of the parties interested in its development. The initial stage of the dialogue should be to agree on the essence and content of the main terms. In further research, it is necessary to focus attention on the definition of such methodological constructions as a detailed analysis of unique situations, culturodigm, diagnostic technology of personal and collective spiritual potentials of members of the territorial community.

Key words:

socio-economic instability, territorial community, spiritual potential, methodological support, term system.

МЕТОДОЛОГІЧНІ ОСНОВИ ДОСЛІДЖЕННЯ ДУХОВНОГО ПОТЕНЦІАЛУ ТЕРИТОРІАЛЬНИХ ГРОМАД: ТЕРМІНОЛОГІЯ

Постановка проблеми. Економічна нестабільність, посилення соціальних проблем, невизначеність економічних орієнтирів розвитку України свідчать про необхідність перегляду проблем і перс-

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пектив розвитку економічної науки та практики. *Метою статті є* визначення змістовного наповнення головних термінів у дослідженні духовного потенціалу територіальних громад. *Основною гіпотезою* дослідження стало припущення, що уточнення сутності та змісту термінології предметної області дослідження забезпечить конструктивні дискусії щодо визначення основних проблем і перспектив її розвитку. *Виклад основного матеріалу.* Втрата контрольованості розвитку духовного потенціалу територіальних громад вимагає перегляду технологій його дослідження на основі методологічного плюралізму, зорієнтованого на визначення можливостей трансформації економіки, зосередженої на виробництві товарів, в економіку розширеного відтворення потенційних здібностей людини реагувати на збільшення нетрадиційних ситуацій у житті. *Оригінальність та практичне значення дослідження.* Результативність такої реакції залежить від уміння керівників діагностувати духовний потенціал підлеглих, активізувати їх бажання генерувати унікальні ідеї подолання криз. *Висновки та перспективи подальших досліджень.* Ефективність використання духовного потенціалу територіальних громад залежить від конструктивного діалогу сторін, зацікавлених у його розвитку. Вихідним етапом діалогу слід обрати узгодження сутності та змісту головних термінів. У подальших дослідженнях необхідно зосередити увагу на визначенні таких методологічних конструкцій, як детальний аналіз унікальних ситуацій, культуродигма, технології діагностики особистісного та колективного духовних потенціалів членів територіальної громади.

Ключові слова:

соціально-економічна нестабільність, територіальна громада, духовний потенціал, методологічне забезпечення, терміносистема.

Formulation of the problem. The acceleration and complication of changes in socio-economic systems prompts scientists to search for new methodological and practical approaches to the organization of their functioning and development. Human resources need special attention in such searches, which are enriched by qualitative diversity and at the same time receive new grounds for economic freedom. The expediency, firstly, of humanizing and democratizing the management of socio-economic systems of various levels has already been realized. Secondly, the coordination of the rules and standards of the economy with the inner world of a person, his spiritual and moral orientations. Compliance with these requirements will objectively contribute to the successful development of such labor cooperation as territorial communities.

Analysis of recent research and publications. Today, critical situations overwhelm life in Ukraine. The potential of science requires the development of methodological and practical technologies for diagnosis and forecasting of such situations. Their improvement must be oriented towards the search for new resources for the unity of the nation, overcoming the negative consequences of the crisis both in the economy, and in politics and culture.

It should be noted that the growing role of spirituality in human life is already reflected in the literature. For example, it was characterized in P. Dulin's dissertation "The Consolidating Function of Spiritual Values in the Development of Ukrainian Society" [1]. The need to justify the orientation of the individual on the values of the spiritual and moral culture of mankind through the synthesis of humanistic psychology, the theory of feelings, the theory of cultural-historical development of higher mental functions is realized in the work [2]. However, constructive proposals for the implementation of these ideas still need to be refined.

Currently, territorial communities are forced to constantly adapt to changes in the economic environment. These processes intensify the search for new strategies for the development of their potential, the effectiveness of which is ensured by the synthesis of scientific methodologies of various humanitarian disciplines. The quality of such a synthesis largely depends on the agreement of their terminological basis.

Considering the difficult situation, Ukraine needs both the study of foreign experience and the search for its own technologies for overcoming crisis situations, the implementation of its own methodological and practical foundations for their construction.

The purpose of the study is determination of the content of the main terms





in the study of the spiritual potential of territorial communities.

Presentation of the main material of the study. The problem chosen for research in this article requires the unification of different areas of science. In order for it to be effective, first of all, it is necessary to create a unified interpretation of key concepts and categories, to combine them into a terminological dictionary, a term system. The authors of the article do not pretend to have a final solution to this problem, but only offer its option based on the generalization of their own experience. The following are included in the list of main terms: territorial community, methodology, spirituality, personality, spiritual potential of the individual, spiritual potential of the community (collective). Below is an explanation of the author's version of the terms.

As for the term "territorial community", it should be noted that many scientists chose and choose it as the subject of research. Among them there are those who argue for the expediency of researching both positive and negative results of the accelerated increase of communities. A collective monograph was published relatively recently, in which the authors note: "As global practice and domestic experience of the implementation of the budget decentralization reform convinces, despite its obvious advantages, the scale of positive changes does not exclude the occurrence of decentralization risks" [2, p. 39]. State bodies and the public need to take such risks under control and at the same time create objective prerequisites for humanizing and democratizing the management of social processes through the use of territorial communities.

World practice shows that the scientifically based development of the potential of territorial communities contributes, firstly, to the fullest implementation of the competitive advantages of communities that build their own strategy, and secondly, to increasing the competitiveness of the entire national economy. It is the territorial communities that create grounds for the development of voluntary social initiatives of their personnel, the detinization of business, the improvement of existing and the development of new forms of social and

public-private partnership, and the reduction of the level of corruption in society. The review of publications showed that both methodological grounds for formulating problems of the functioning and development of territorial communities, as well as practical technologies for solving them, currently require clarification.

Recently, a lot of attention has been paid to territorial communities in the Kharkiv branch of the NDC of the National Academy of Sciences of Ukraine. His team carried out comprehensive research, prepared reports, in which scientifically based conclusions are given. However, the current state of the country requires revision and clarification of both the research methodology and practical advice given in the reports.

For example, the analysis of definitions of the term "territorial community" by scientists showed the ambiguity of its definition, different approaches to its research. Various concepts related to the community are used in domestic and foreign scientific literature. The terms "territorial community", "territorial collective", "local community", "local community", "commune", "public entity" became the most widespread. The main priority in distinguishing the approach to the formation, life activity and development of the community is traditionally given to the characteristics of a certain sign or their combination.

The option proposed by O. Batanov can be considered the closest to use in methodological studies of the territorial community: "When constructing a theoretical model, it should be borne in mind that the territorial community is a complex "cumulative" form of social organization, a set of people (local residents) associated with on public grounds within a certain territory and united by various features of a systemic nature (in particular, demographic and territorial (land) connection, legal and political connection, property (economic) and professional connection, linguistic and religious (social cultural) connection, etc.). This association, which does not exclude a person's right to individuality, separate housing and leisure, consolidates the efforts of

many to achieve the result desired by all" [3, p. 52].

Next, the conclusions of the authors of the article regarding the definition of the concept of "methodology" are presented. Practice shows that for a productive discussion in the interpretation of the essence and content of an important category, it is advisable to define it through the system "general – special – concrete". At the "general" level, the methodology is defined as follows: "Teaching about the structure, logical organization, methods and means of activity." At the "special" level: "Conceptual presentation of the purpose, content, research methods that ensure obtaining the most objective, accurate, systematized information about processes and phenomena." At the "concrete" level: "Scheme (algorithm) or plan for solving the tasks of scientific research" [4].

Methodology is organically connected with the theory of science. It equips the theory with a set of principles and methods that ensure the effectiveness of the search for new knowledge. Assessment of the correspondence of the theory to practical needs activates requests for updating the methodology.

Professor of the Kyiv National University O. Galchynsky believes that it is time to radically improve the orientation of economic science: "If the canonical theory focuses on development as an increase in material wealth, then in the new interpretation of the corresponding problem it is about going beyond the purely material certainty of economic reality, about dominance the entire complex of production processes related to the development of the human personality, its intellectual wealth, creative and spiritual potential... The economy that produces goods is transformed into an economy of expanded human reproduction, a human economy" [5, p. 8].

A comprehensive approach is chosen as the methodological basis for achieving the goal in this article. Currently, for its implementation, it is advisable to pay attention to the enrichment of the standards of science by philosophers. For example, recently they recommend combining the methodological positions of dialectics and trialectics. This direction of science draws attention to the need

to implement the potential of spirituality, in addition to material and ideal resources, to ensure the reliable functioning and development of socio-economic systems. We observe the consequences of this resource in Ukraine. It was the spiritual resources that created the basis for the unity of representatives of different nationalities living in Ukraine during the difficult wartime, and the feeling of being a whole nation.

It is extremely difficult to define the concept of "spirituality" nowadays. It is usually associated with psychological and socio-psychological sciences. Although there are many publications on spirituality, there is no single definition of the concept. This article focuses on the publication of the authors A. Lytvyn, L. Rudenko. They believe that in pedagogical science, as well as in society in general, there is still no full awareness and definitive definition of this concept [6, p. 139]. According to the authors, the spirituality of a person directly depends on the level of his consciousness. The components of spirituality are humanistic, aesthetic, ecological values, as well as the values of knowledge, self-improvement, and self-realization. Spiritual values form the content of personal motivations, and their hierarchical relationships create a situation of free choice between them. Thus, spirituality is a prerequisite for personal freedom and human responsibility. The formation of the system of spiritual values is reflected in activity, behavior, specific human actions [6, p. 141].

G. Zadorozhnyi connects the problems of spirituality and the danger of the development of a conscious war: "In the conditions of a modern conscious war, the "war of meanings" is put forward in the first place, which primarily concerns the foundations of people's consciousness, its changes in the format set by the side that starts war iynu" [7, p. 199.] The study of the relationship between spirituality and psychology is given in the dissertation and publications of E. Pomytkin [8].

The next concept in the author's terminology is "personality". It is advisable to consider it in a combination of the concepts "man - individual - personality". Man is, first of all, a biological being, endowed, unlike other ani-





mals, with consciousness and language, the ability to work, evaluate the surrounding world and actively transform it. A specific person with all his characteristic features is designated by the concept of "individual". Personality is a systemic social characteristic of an individual. This is a sign of a conscious individual who occupies a certain position in society and performs certain social roles.

G. Zadorozhny believes that modern science provides a new understanding of the ancient position that a person is the measure of all "things". If the main characteristic of the physical world is space and time, then for the inner spiritual world of a person such a fundamental characteristic is freedom is responsibility. Under such conditions, trialectics becomes the main holistic scientific and cognitive method, according to the scientist. It proceeds from the fact that it is the original integrity of reality, unfolding at a more superficial level of understanding the world with the help of the analysis of dialectical opposites, that allows in the course of knowledge to preserve living reality, without tearing and killing it, as is characteristic of dialectics [9, p. 12].

The modern Ukrainian philosopher K. Zarubyskyi is convinced that society is a "cast from the internal subjective image of the world. The natural and social world surrounding us is imperfect, incomplete, imperfect, because the inner world of man is imperfect. Self-improvement of the latter opens up the possibility of moving towards a perfect and complete world" [10, p. 57]. It is worth agreeing with this, and therefore there is an urgent problem of both improving the inner qualities of a person and building a society that would correspond to the ethical principles of human existence. This can happen only under conditions of priority of individuals in society. Therefore, the philosopher rightly notes: "In order to appear in the world, spiritual forms must first appear in the human soul" [10, p. 57].

Ukrainian scientist L. Kharchenko pays a lot of attention to the problem of spirituality. The author believes that the socio-philosophical understanding of man sees in him a spiritual, intelligent and active being, which is characterized by religious faith, value orientations, memory of the past and hope for the future, a sense of humor, and the experi-

ence of mortality. The essence of a person as an object of philosophical analysis is not something stable: at each stage of historical development, it acquires new vital dimensions of existence [11, p. 20].

L. Kharchenko defines two levels of spirituality: individual and collective. In her opinion, "Individual spirituality is a system of interrelationships that determine a complex of knowledge and a person's spiritual attitude toward himself, society, and the surrounding reality. Social spirituality is the spiritual life of a socio-cultural group, in the process of which the main elements of the spirituality of individuals are formed, maintained and functioned. It can be imagined as a social space, a noosphere in which individual spirituality functions" [11, p. 156]. The effectiveness of managing spirituality depends on the ability to combine these levels.

As for the individual level of spirituality, it characterizes the individual's focus on spiritual self-realization. This is, first of all, a permanent search for one's own place in society to bring maximum benefit, an interest in the peculiarities of the life paths of spiritual ascetics, a desire to fill every day of life with meaning that is maximally useful for oneself and the world.

The algorithm for diagnosing the spiritual potential of an individual was proposed by Doctor of Psychological Sciences E. O. Pomytkin [8]. This diagnosis is intended to identify the three most important characteristics of a person's spiritual development: spiritual potential, which integrates strong-willed character traits and a person's spiritual orientation; the distribution of spiritual potential in the personality structure (in substructures: communication, orientation, character, self-awareness, experience, intelligence, and psychophysiology); orientation of the individual towards spiritual values: humanistic, aesthetic, ecological, values of knowledge, self-improvement and self-realization.

The author warns that an individual is not always focused on the interests of the community to which he belongs. For society, spiritual development of the collective has a greater value compared to personal spiritual development. It is thanks to him that the team protects itself from the encroachments of an

individual who does not always follow laws and customs. In this struggle, the consolidation of the collective is formed, its potential develops.

Such consolidation is significantly influenced by the spiritual potential of the manager. The author H. Yurkevich's research into the professional training of a modern manager allowed her to conclude that this training needs a humanistic foundation. "An important role in this direction is played by the conscious construction of an educational and educational creative space for the education of a full-fledged personality. Spiritual development of the manager takes place under the internal control of personal demand, which is sometimes absent in a traditional training organization. In the conditions of the reorganization of education, its qualitative content should change, thanks to the rehabilitation of educational work. The effectiveness of this work depends on the creation of conditions for the realization of the individual's and society's own potential. This is due mainly to internal activity, the desire for self-development and enrichment of the human soul. A valuable basis for the formation of the professional culture of modern managers should be the orientation to the spirituality of the individual, mastering it by world and national cultural heritage" [12, c. 85].

Conclusions and prospects for further research. Territorial communities are a promising form of organization of social and economic resources of society. The effectiveness of its use depends on the activation of the spiritual resources of communities. Such opportunities are provided by the combination of technologies of humanitarian scientific disciplines, constructive dialogue of parties interested in development. The starting stage should be to agree on the essence and content of the main terms. In further research, it is necessary to focus attention on the definition of such methodological constructions as a detailed analysis of unique situations, culturodigm, diagnostic technology of personal and collective spiritual potentials of members of the territorial community.

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