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ONTOLOGICAL ASPECT OF HUMAN-RELIGIOUS RELATIONS

Annotation. This article considers the essence of the formation of a religious personality as a set of connections and cognitive, emotional and effective relationships with phenomena, objects of religious life. It is noted that the world of the believer is formed within the framework of religious activity. An analysis has been made of how value can act as a guiding principle in the activity of the subject of religious activity itself. The concept of "semantic connection" through a dilemma is analyzed: sin-repentance-salvation.

A study of the relevant literature on the topic made it possible to conclude that the relationship of the individual with God arises in the real life of a person, reflecting the relationship of the goals and circumstances of the actions to the motives and goals of the activity.

Keywords: personality; religious consciousness; religious faith; religious knowledge; religious value; believer's world; semantic connection; phenomenology; value dissonance.

Introduction

Religion is one of the primary spheres of human life and has a significant impact on a person's spiritual well-being and development. Its influence on the spiritual realm lies in shaping a system of values and worldview. Religion provides its followers with specific moral and ethical principles that help them determine what is good and right. Religious teachings and texts often contain universal values, such as love, justice, compassion, and kindness, which help people build harmonious and ethically sound relationships with themselves, others, and the world as a whole.

The influence of religion on the spiritual sphere is also related to fulfilling a person's spiritual needs. Religion offers answers to fundamental questions about the meaning of life, the existence of God, human origin, and purpose. Religious rituals, prayer, and meditation help individuals find inner peace, inspiration, and a sense of purpose in life. Religion also offers believers the hope of reward after death and the continuation of life in the afterlife, which can serve as a source of support and consolation in difficult life situations.

The influence of religion on the spiritual sphere is connected with the creation of community and social support. Religion has a profound impact on a person's worldview, which is shaped by its doctrines and teachings. Moreover, religion greatly influences the body, character, and thinking of believers. However, despite the positive



influence of religion on the spiritual realm, there are also negative aspects. Religion can become a source of fanaticism and extremism, leading to conflict and violence. Additionally, some religious teachings and doctrines may restrict freedom of thought and self-expression, which can result in the suppression of individuality and development.

The study of a religious person must begin with an answer to the question: what makes it possible to speak of a person as a religious person? Since, "... the formulation of the problem of personality in psychology essentially depends on those general theoretical guidelines from which they proceed. In turn, this or that solution to the problem of personality essentially determines the general theoretical concept of psychology." [1, c.198].

Materials and types of research

How to determine what is religiousness, and is its presence an attribute of a religious person? "It seems appropriate to understand by religiosity the social quality of an individual and a group, expressed in the totality of their religious properties (attributes). This quality distinguishes religious individuals and religious groups from non-religious." [2, p.295].

The question arises about the criteria for determining personality. When does a person become a person? Is such a criterion the presence of consciousness and self-awareness, the ability to give an account of their actions, the ability to make informed choices? "The process of the formation of the human personality includes as an integral component the formation of its consciousness and self-consciousness. Personality as a conscious subject is aware of not only the environment, but also himself in his relationship with others." [3, p.127]. If so, then the religious person is necessarily the owner of a religious consciousness, "a common feature of which is religious faith" [2, p.296].

What is religious faith? In general, religious faith can be defined as the idea of the true existence of certain forces that can in some way influence the life and destiny of a person and the world as a whole, in one way or another, associated with some otherworldly area that is different from the human being. "It [the faith — GM-], in particular, includes in the knowledge and acceptance as true definite religious ideas, concepts of notions, dogmas, narrations, etc. and confidence in the objective existence of hypostated creatures, attributed properties and relationships" [2, p.296]. Thus, religious faith is a link between religious knowledge and ideas, religious ideas and dogmas and the consciousness of a given person or a group of people, on the other hand, religious faith itself presupposes its bearer, a subject of religious faith. "At the same time, a person is aware of his independence, his separation as an independent subject from the environment only through his relations with the people around him, and he comes to self-awareness

I am through the knowledge of other people" [3, p.128]. It seems valid that religious faith is an emotional-sensual (but not deprived of cognitive components) attitude to especially significant reasons of both the external and internal world of a person, formed in the world of life relations in which the person is immersed. The world of life relations, or the life world, in one way or another, is shaped within the framework of relations with others, especially significant people, and the activities in which the person is included, but "before becoming the subject of practical and theoretical



activity, and I forms in it. The real, not mystified history of the development of self-consciousness is inextricably linked with the real development of the personality and the main events of its life path”[3, p.128].

Following S.L. Rubinshtein, we proceed from the fact that "... that external causes (external influences) always act only indirectly through internal conditions. When explaining any psychic phenomena, a person acts as a collectively connected set of internal conditions through which all external influences are refracted”[3, p.199]. These internal conditions are represented by the individuality of a person, which is expressed in his unique, inherent only picture of the world, individual vision and assessment of events of internal and external life, in the perception of other people, in behavior and in general - a set of human relations with the world. And although it is impossible to deny the regular characteristics of the internal conditions of any personality, which are also characteristic of all people, especially those acting under the same external conditions, the internal conditions of any particular person, including religious, is a reflection of the individual history of her life. “Since the internal conditions through which each given moment is refracted by external influences on a person, in turn, were formed depending on previous external interactions, the position according to which the effect of external influences depends on the internal conditions of the person that he is exposed to means that the psychological effect of each external (including pedagogical) impact on a person is due to the history of its development, its internal laws”[3, p. 199].

A religious person, being formed in a given religious environment, within a given life world, permeated, saturated with religious meanings and symbols, while experiencing significant effects from this world, is also shaped by internal conditions that can be represented as a kind of semantic system, as an internal, the vital world of an individual who, at a certain level of his development, is capable of perceiving the influences of the external world to organize these influences, interpreting them in accordance with the structures organization of these internal conditions. If we agree with the fact that “in the interrelation of external and internal conditions external conditions play a dominant role, but the main task of psychology is to identify the role of internal conditions” [3, p.199], then for a deeper understanding of the personality as such, a large It will be of interest to analyze the results of the interaction of the external and internal conditions of a religious person, by which we mean the totality of the semantic structures of the person.

Research Results

Thus, we can assert that any person, including a religious one, being built into the rhythms of the surrounding world, obeying his laws, concludes these laws - external conditions, within the framework of his own inner world, “transforming” them into the structures of this world. Thus, there is an adaptation to external influences, and, most importantly, personal development, not reducible only to the actual adaptation, but including the ability of the individual to influence the surrounding reality, ability and ability to creatively build relationships with the surrounding world. But, one way or another, the interaction of external and internal conditions, where external conditions, “causes act only indirectly through internal conditions,” is impossible without a definite, meaningful, meaningful relationship of a person with the surrounding reality, “... personality is determined by its relationship to around the world, to the public



environment, to other people "[3, p.201]. These relationships are formalized and experienced in the framework of a certain activity, the results of which must always be consciously correlated with previously set goals, conditions and opportunities for their achievement.

For a more complete description of the semantic sphere of the personality, it is necessary to refer to such concepts as the “life relations” and “life world” of the personality, as well as to the concept of the meaning and semantic sphere of the personality. A life relation is “... an objective relationship between a subject or a phenomenon of reality, characterized by the potential possibility of a qualitatively definite form of interaction between them” [4, p.117]. “The life relation of a subject with an object or phenomenon arises as a result of a collision between them in the form of either practical or theoretical development” [4, p.117]. It is within the framework of religious activity that a set of relations and cognitive, emotional and effective relationships with phenomena as objects of religious life is built, these relationships are recorded as vital, necessary, meaningful, and not indifferent for the believer. At the same time, the fact that a particular significance of a certain life attitude is transferred to the whole range of human, personal relationships with the world and other people is often of great importance, it reflects on this world of relationships and forms its foundation. “The organized set of all objects and phenomena of reality connected with the vital relations of the subject represents his life world” [4, p.117].

The life world of a believer is formed within the framework of religious activities, but then, in the process of personal, religious development, it extends to non-religious activities and relationships in the form of religious motivation and reflection. It can be argued that for a believer, an integral part of his life world is a set of religious ideas, reflected in texts, legends, hymns, chants, prayers, sermons, etc. They express the emotional-cognitive aspect of the life relations of the person’s life-world. The behavioral aspect of the relationship of the life of the believer’s world is realized in direct religious practice. Of the many possible modes of vital activity, we will be interested in the totality of religious relations. The latter are understood as attitudes toward objects and phenomena filled with religious meanings and meanings, carried out within the framework of activities that are of a religious nature and religious orientation. The design of any mode of life relations is defined by the underlying need, the latter is defined as “... an objective relationship between the subject and the world corresponding to one of the modes of vital activity, requiring for its realization the subject’s activity in the form of its activity” [4, p.119].

The need is formed only in the absence of a constant immediate givenness of the relevant subject. Hence, “... the need for our understanding is constituted by the necessity of realizing life relations through activity ...” [4, p.120], when life benefits and goals are in temporary remoteness, respectively, “the realization of any need can be represented as a way” [4, p.120].

Religious needs, one way or another (often indirectly), are embodied in religious and moral values that guide the believer in the framework of the world of life relations. Value can act as a guiding principle only when the subject of the religious activity is active. Activity is shaped by religious needs, which are experienced as “the state of need of an individual, group, institution in the movement and reproduction of religious



consciousness, activity, behavior, relationships, communication and organizations” [5, p.264]. Religious needs, being formed within the framework of real relations of the individual with the outside world, lead to the formation of religiously significant goals, and, accordingly, in this public environment, ways are developed to achieve these goals, through the organization of religious activities, including rites, prayers, fasting, etc. The activity itself, as a set of relations, the subject of which is a person, organizes the orientation of the personality, which can only be realized in this system of vital and religious relations.

Many objects and phenomena of reality that are included in the livelihoods of a religious person and are in certain ways related to his needs are sealed by semantic connections. "A semantic relationship is an objective relationship between two objects or phenomena, by virtue of which if one (one) of them (or some face of it) is related to the realization of any need of the subject, then the second object or phenomenon is also they become not indifferent to the realization of this need, they are included in the chain of its realization” [5, p.264].

A clear semantic connection is traced for example in the following semantic chain: sin - repentance - salvation. Now we introduce the definition of meaning, since the very concept of meaning is one of the determining factors in the description of personality. D.A. Leontiev, describing the semantic sphere of the personality and summing up in his fundamental work “The Psychology of Sense” research on this issue of many domestic and foreign researchers, quite rightly identifies at least three aspects of understanding the meaning: ontological, phenomenological and activity. And he notes that any approach to the study of meaning and personality should not be carried out at all while ignoring the vital world of the personality in which it is immersed, where the category of the vital world “acts as a meaning-setting context for the very concept of meaning”. [5, p.110]. As a matter of fact, the whole dynamics of a person’s life relations is the theoretically distinguished, ontological aspect of understanding the meaning, where the whole plane of the subject’s objective relations with the world is considered. “In this plane, objects, phenomena and events of reality that are included in the subject’s life world, including his own actions, have a vital meaning for him because they are objectively not indifferent to his life and affect its flow. Life meaning is an objective characteristic of the place and role of objects, phenomena and events of the reality of the subject’s actions in the context of his life. ” [5, p.113].

In this context, the ontological aspect of the meaning of the vital world of a religious personality can be understood as a set of objective connections and relations of the individual with the world, transferred to the sphere of religious consciousness and realized in religious activities. The second plane is the image of the world in the mind of the subject, one of the components of which is personal meaning. “PERSONAL sense of objects, phenomena and events, reflected in the consciousness of the subject, is presented to him through the emotional coloring of images, or their structural transformation. This, however, consciousness only emphasizes and emphasizes what is significant for the subject, and sets before him a task for meaning, understanding of the specific place in his life that the relevant objects or events occupy with motives, needs and values how exactly. The personal meaning and the dynamics of the subjective image of reality reflected in it is the phenomenological aspect of the meaning ” [5,



p.114]. This includes the entire set of the believer's emotional relationships with religiously significant objects and phenomena. In this area, the emotional significance of all relationships and relationships prepares the formation of the cognitive and behavioral aspects of activity. An example is the relationship between the problem of theodicy, the problem of sinfulness of man, his nature and the doctrine of grace as reflected by Augustine Aurelius in his Confession, which were first distinguished as especially significant philosophies of Augustine's worldview then expressed in his original concept of man. The third plane, "this is a psychological substratum of meaning — unconscious mechanisms of internal regulation of life activity. In this plane, meaningful life relationships take the form of semantic structures of personality"[5, p.114].

In the most general definition "semantic structures are transformed forms of life relations of the subject. Life meanings and more or less complex systems of real, vital relations of the subject are given to his consciousness and included in his activity in the transformed form of semantic structures, which together form a system of semantic regulation of the subject's life. This system ensures the subordination of the subject's activity to the logic of vital necessity, the logic of relations with the world; at the same time, the development and complication of semantic regulation expands the possibilities of man, arbitrarily builds his relations with the world» [5, p.126]. In this context, D.A. Leontiev gives the following definition of meaning: "The meaning as a relationship between the subject and the object or phenomenon of reality, which is determined by the place of the object (phenomenon) in the life of the subject, distinguishes this object (phenomenon) in the image of the world and is embodied in the personal structures that regulate the behavior of the subject in relation to this object (phenomenon)» [5, p.115].

Further, D.A. Leontiev distinguishes six types of semantic structures: personal meaning, understood as a component of consciousness, semantic construct, semantic installation, semantic disposition, motive and personal value. In this research, we will consider only the last, semantic structure of the individual, namely the personal value. Personal values are genetically derived from the values of social groups and communities, in the case of a religious person, these will be the religious values of the religious group in which the person is included and within which the person develops. Selection, appropriation and assimilation by an individual of social values is mediated by his social identity and the values of reference groups. Personal values act as carriers of social regulation, rooted in the structure of personality. Values are experienced as ideals — the final benchmarks of the desired state of affairs. Values, sustainable motivational formations or sources of personal motivation. «Their motivating action is not limited to a specific activity, a specific situation, they correlate with the life of a person as a whole and have a high degree of stability; a change in the value system is an extremely crisis event in the life of a person"[5, p.225].

Accordingly, religious values, embodied, first of all, in written sources, oral tradition, transformed into personal values, establish a semantic relationship between vital objects and phenomena of reality and the inner world of a person. Indicate the relationship between "due", "desired" and "cash", the actual state of affairs. These are the internal constants of the being of the personality, which determine the behavior of a person not only in specific manifestations of religious activity, but in general the behavior of a person.



To summing up, it can be said that a religious personality is formed in its surrounding religious environment, being involved in activities that are organized to meet religious needs through the achievement of significant religious goals. The totality of objects and phenomena, one way or another involved in this activity, and the totality of relations to these objects or phenomena form the life world of the individual, where, accordingly, religious values play a dominant and decisive role. Religious personality, experiencing organized and spontaneous impact from the environment, especially religious, immersed in the world of their own life relationships that reflect its caring, vital, spiritually important links with religious objects and phenomena. These effects, realized in these life relations "are refracted through a set of internal conditions of the individual" which can be understood as a set of semantic structures of the individual, which are transformed forms of life relations.

The dynamics of the semantic sphere of a religious person can be considered in the context of religious conversion, which can be understood as a process leading to the internal integrity of the believer — the integrity of the views, beliefs and orientation of the individual, and the integrity of the whole system of meanings. This often occurs in the form of a more or less deep and prolonged crisis associated with the experience of their imperfections and imperfections of the world. The crisis involves the destruction of the existing picture of the world, the inner existence of man, his relationship with the world, with himself and others. The realization of this can be facilitated by one's own reflexive activity— "Deep thinking extracted from secret chasms and gathered" in front of my heart's eyes "all my poverty" [6, p.111], or some particularly significant event, deed, action. A person meets with the impossibility of continuing "to measure the world with the old measures", to adapt the existing ideas with what suddenly opened through an event or awareness. "I became a great mystery for myself and asked my soul why it was sad and why it embarrassed me so much, and she didn't know what to say to me." [6, p.44]. Despair, loneliness, hopelessness, duality - the attendant states of this crisis. Actually, hell for a religious person psychologically begins here in the network of these states. Personality is as if in the "interworld", on the one hand, it is the old world, where man has no place, and on the other — the world, which man for one reason or another is not available: "I have already found an expensive pearl," which was to buy, selling all his estate" — and stood and hesitated " [6, p.99].

"And again I tried, came a little closer, closer, just about the goal, grabbed it - and was not closer, and was not at the goal, and did not grab it: hesitated whether to die or live life" [6, p.111]. Here you can already see the work of the mechanisms of Self-concept, when a person needs to change the image of his own Self, in order for any of the worlds to accept it. But it is impossible to correct your image and the image of the old world, because in its totality the systems of semantic constructs already contain conflicting meanings that mediate the relationship between the world and the individual. Hence, it is necessary to overcome the conflict through the generation of new meanings. This can only happen through the deep inner workings of the mechanisms of self-consciousness, through the change of man's ideas about himself, since "in order to live and act, we need certainty, and if it is not in the surrounding reality, if every step in it is an experiment with uncontrollable consequences, and for each new day the experience of yesterday is no longer suitable, then the personality can gain certainty only in itself" [7, p.132].



The psychological state of a person before conversion can be represented precisely as a state of “value dissonance”, when two systems of values, two systems of an individual's ideas about the totality of his life events, about the world and, finally, about himself, contradict each other. In order to choose one or the other, a person must have an inner conviction in the truth of the system. This requires a certain period of experiencing the system, comparing it with other systems that presuppose the integrity of the world view. Augustine says: “...I grasped greedily the venerable Books dictated by Your Spirit, and above all the Epistles of the Apostle Paul. All questions about those texts where, as it once seemed to me, it contradicts itself disappeared, it does not coincide with the evidence of the Law and the prophets to preach it: I found out the unity of these holy sayings, and I learned to “exult in trembling” [6, p.97]. But before he got acquainted with the works of Neoplatonists, and even earlier Manichaeans, the ideas of which he professed for almost ten years. The conflict is born between understanding “what I am and what I ought to be.” The evaluation of oneself takes place according to the system of values, in relation to which the inner conviction in its truth is carried out. Hence, conversion is the result of changing attitudes and value systems, while changing The image-I am a believer, changing the attitude to myself. The implementation of this can be represented through the interaction of such structures of the believer's personality, which can be designated as I-real (“what I am now”) and I — ideal (“what I should and want to be”), this is a project “myself in relation to the world and himself.” As a result of conversion there is a transformation of the personality, the personality as if passes from one world of values to the world of other values, in which there is another defining beginning, acting as a guarantor of “my inner integrity” (E. Erikson).

In other words, I am real, there is an image of a fallen man, I am an ideal image of a man free from sin, an image of the saved. These two images, being significant for a religious person, expressed in the form of an ideal Self and a negative Self, come into conflict with the values, give rise to its inconsistency. His resolution of this conflict gets when you change the settings to yourself via setting on their activities and behavior. The culmination of Augustine's appeal is, for example, the following: “I grabbed them [the apostolic Epistles — G.M.], and in silence I read the chapter that first caught my eye: <not in feasts and drunkenness, not in bedrooms and not , not in quarrels and not in envy: put on the Lord Jesus Christ and do not turn the care of the flesh into lust. ” “I did not want to read further, and it wasn't necessary: after this text, my heart was flooded with light and peace; the darkness of my doubts has disappeared ”[6, p.112]. The system of meanings is closed, thus ensuring the integrity of the perception of the world and himself. On a conscious level, according to V. V. Stalin, this happens through the implementation of the act. In the above example, the act of choice made by Augustine in favor of the true Christian faith can be considered an act.

Thus, an activity organized in accordance with moral and ethical religious norms is a way of adjusting the self-concept. These norms, in turn, are included in the system of meanings of the personality and are connected with the evaluation function of the self - concept. The life force of these norms is based on religious faith, faith is closely connected with beliefs, and beliefs are personally significant constants the inner world of man. Achieving consistency in the process of conversion, the believer attains personal identity, which is characterized by a formed set of personally significant



things, for him goals, values and beliefs, in accordance with which the believer structures his life. Such a personality is characterized by a sense of direction and meaningfulness of one's own life and a sense of the presence of a sense of the surrounding reality, a feeling of "the justification of one's existence" (A.N. Leontiev).

Conclusion

In the process of religious development, one of the stages of which is religious conversion, a system of meanings is being built that allows for the most holistic "vision" of the world and of oneself. Activation and functioning of this system is impossible without a set of personal meanings, which arises under the influence of the relations of the personality, into which it enters in the course of its life activity. One of the main relationships in this process is occupied by the relationship of the individual to God. The semantic system of a religious personality is formed as a result of a functional relationship between religious experiences of a person and religious symbols represented in a given religious environment. Hence, the perception of oneself is always associated with correlation with stable and significant images of a person in a given religion (for example, the image of a sinful person or a holy person), carried out through the process of identification (or comparison and attributing himself to the object being compared). On the basis of the system of meanings, an individual's value system is formed, which plays an organizing and orienting role, both personally and socially. But every time the system of values appears as an aggregate of meaningful relations, meaningful for the society or one or another religious group, and, therefore, an individual included in them. On the other hand, the personal meaning of all the above relations of the individual, including the relationship of the individual with God, arises in the real life of a person, reflecting the relationship of goals and circumstances of the actions to the motives and goals of the activity. "However, in the structure of consciousness, personal meaning enters into new connections with other components of consciousness and expresses itself in meanings and emotional, sensory experiences (sensory fabric)" [8]. Hence, personal meanings, arising in the process of interaction with the surrounding reality, in the minds of the individual acquire their uniqueness and personal significance.

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Мулдашева Г.Б.
**ОНТОЛОГИЧЕСКИЙ АСПЕКТ ВЗАИМООТНОШЕНИЯ ЧЕЛОВЕКА
И РЕЛИГИИ**

Аннотация. В данной статье рассматривается сущность формирования религиозной личности как совокупность связей и познавательных, эмоциональных и действенных отношений с явлениями, объектами религиозной жизни. Отмечается, что мир верующего формируется в рамках религиозной деятельности. Сделан анализ, как ценность может выступать как руководящее начало при активности самого субъекта религиозной деятельности. Проанализировано понятие «смысловая связь» через дилемму: грех-покаяние-спасение.

Изучение соответствующей литературы по теме, позволило сделать вывод, что отношения личности с Богом, возникает в реальной жизнедеятельности человека, отражая отношения целей и обстоятельств совершения действий к мотивам и целям деятельности.

Ключевые слова: личность, религиозное сознание; религиозная вера; религиозное знание; религиозная ценность; мир верующего; смысловая связь; феноменология; ценностный диссонанс.

Мулдашева Г.Б.
**АДАМ МЕН ДІННІҢ ӨЗАРА ҚАРЫМ-ҚАТЫНАСЫНЫҢ
ОНТОЛОГИЯЛЫҚ АСПЕКТІСІ**

Аңдатпа. Бұл мақалада діни тұлғаның қалыптасуының мәні діни өмірдің құбылыстарымен, объектілерімен байланыстар мен танымдық, эмоционалды және тиімді қатынастардың жиынтығы ретінде қарастырылады. Сенушілер әлемі діни қызмет аясында қалыптасады. Құндылық діни іс-әрекеттің субъектісінің белсенділігінде жетекші бастама бола алатындығына талдау жасалды. "Мағыналық байланыс" ұғымы дилемма арқылы талданады: күнә-өкіну-құтқару. Тақырып бойынша тиісті әдебиетті зерделеу жеке адамның Құдаймен қарым-қатынасты іс-әрекеттер жасаудың мақсаттары мен жағдайларының қызметтің уәждері мен мақсаттарына қатынасын көрсете отырып, адамның нақты тіршілік әрекетінде туындайды деген қорытынды жасауға мүмкіндік берді.

Кілт сөздер: тұлға; діни сана; діни сенім; діни білім; діни құндылық; діндар әлемі; мағыналық байланыс; феноменология; құндылықтар диссонансы.