

## Theoretical Fundamentals of Spiritual Culture Research

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**ABSTRACT:** Taking into account the processes taking place in Uzbekistan, the article is aimed at studying spirituality, the concept and essence of spiritual culture, genesis, forms of spiritual culture and their relationship. In the context of globalization, special attention is paid to the development of spirituality and the enlightenment of society. In this sense, in the process of democratic reforms, the conceptual goal was to radically reform and develop spiritual culture. This is directly related to the upbringing of a harmoniously developed generation with high spirituality.

**KEYWORD:** globalization, interethnic harmony, national statehood, ethno-national, national statehood, spirituality, spiritual culture, culture.

**INTRODUCTION.** Uzbekistan's independence has been a powerful impetus for the Uzbek people to realize their national identity, open up endless opportunities for national and cultural awakening, and allow researchers objectively assess the historical and cultural heritage.

The large-scale reforms carried out during the years of independence have become an important basis for strengthening national statehood and sovereignty, ensuring security, inviolability of borders, rule of law, human rights and freedoms, interethnic harmony and religious tolerance, created the necessary conditions for the realization of creative potential.

Indeed, in the years of independence, the revival of historical memory, national-spirituality, the process of understanding national identity took place in dialectical harmony. This process has raised the issue of preserving ethno-national identity in our country. Also:

Today, the issue of deep application of spiritual factors that ensure the socio-sustainable development of ethnic groups is urgent.

First, during the years of independence, the impact of spiritual culture on the life of the individual and society, views and attitudes about it have changed radically. Therefore, a broader and deeper scientific study of the essence of these radical changes is of great importance.

Second, the spirituality of the present period has a broad impact on national development through its functions. This makes it necessary to study the processes of scientific-theoretical, socio-political significance in close connection with the features of a particular space and historical time.

Third, in the context of globalization, it has become a vital necessity to pay special attention to the development of the spirituality and enlightenment of the society being built. In this sense, in the process of democratic reforms, the conceptual goal was to radically reform and develop the spiritual

culture. This is directly related to the upbringing of a harmoniously developed generation with high spirituality.

Fourth, one of the main principles of Uzbekistan's development is the harmony of material and spiritual life. And culture is the factor that ensures this harmony. Therefore, the study of the place and role of culture in social life is of particular importance.

Fifth, the development of our society is based on the principle of harmony of national and universal spiritual cultures. It can therefore be assumed that this issue also clearly demonstrates the relevance of the study.

**MAIN PART.** Taking into account the ongoing processes in Uzbekistan, the article seeks to study spirituality, the concept and essence of spiritual culture, genesis, forms, components of spiritual culture and their interrelation. In the words of the President of the Republic of Uzbekistan: "Today, an in-depth analysis of the development path of our country, the sharp changes in the world market today and the growing competition in the context of globalization require the development and implementation of completely new approaches and principles for more stable and dynamic development.

Independence requires a new paradigm of spirituality, a system of spiritual culture and a view of it as a social reality, the study of the relationship of culture, internal components, social functions, national and universal aspects of the "architecture" of spiritual culture.

If we look at the history of the world, every nation has risen first of all with its spiritual unity, its national idea. Today, the issue of national ideology is very important in our country, which is on the path to building a new life and joining the ranks of developed countries.

In recent years, a number of decisions have been made in this regard. The chairman of the Republican Council for Spirituality and Enlightenment has been appointed President. The governors are responsible for the territorial divisions of the Council. This change has raised the spiritual and enlightenment work to a higher level in the policy of our state.

If the body of society is the economy, its soul and spirit is spirituality, - said Shavkat Mirziyoev on January 19, 2021 at a video conference on radical improvement of the system of spiritual and educational work, strengthening cooperation between state and public organizations. - When we decide to build a new Uzbekistan, we rely on two strong pillars. The first is a strong economy based on market principles. The second is the rich heritage of our ancestors and the strong spirituality based on national values [1].

The term "spirituality" is derived from the Arabic word "mani" While the word "spirituality" is related to meaning, the term "spirituality" is based on the word "meaning", and defining its content, scope and content helps to fully understand the term "spirituality". "Spirituality is a incomparable force that calls a person to spiritual purification, to the growth of the soul, to the inner world, to the strength of the will, to the wholeness of faith, to the awakening of the conscience, the criterion of all his views" [2.9].

Culture is a certain level of historical development of society, human creative powers and abilities. People are represented in various aspects of their lives and activities, as well as in the material and spiritual wealth they create. The concept of culture is used to describe a specific historical period (ancient culture), a particular society, people and nation (Uzbek culture), as well as specific areas of human activity or life (for example, the culture of life). In the narrow sense, the term culture is used only to refer to the sphere of people's spiritual life. "Culture" is derived from the Arabic word medina (city). The Arabs called human life into two types: one Bedouin or desert life and the other cultural

life. Bedouinism is used for nomadic people living in the steppes and deserts, and culture is used for peoples living in urban areas and having their own way of life [3.168].

Spiritual culture is a phenomenon formed by the union of two social systems - spirituality and culture. It is part of the social system of society, and the core of spiritual culture consists primarily of the individual, society, state and non-state actors.

According to A.A.Guseynov, a well-known Russian researcher who interpreted the general spiritual and moral state of society, people's desire for success and prosperity dangerously alienates them from their moral responsibility to each other. Man is now in a situation where he is forced to choose goodness or happiness in an unnatural way" [4.20-21].

In Europe, "culture" was originally understood as the purposeful influence of man on nature, as well as the education of man. The American linguist R. Williams studied the etymological meaning and genesis of the word "culture" and came to the conclusion that it is derived from the Latin word "cultura" derived from the word "colere" [5.26]. The word "colere" is derived from the terms "colonus" - colony, "cultus" - "cult". "Cultura" was first used to mean "cultivation", "processing", "maintenance" (for example, "agroculture"), and then, in the eighteenth century, to English and French, "weapons", "means", "education", Used in the sense of 'enlightenment'. In Russia, on the other hand, it began to take shape as an independent concept in the 1860s. Therefore, in Western and Russian cultural studies, it was decided that the view of "culture" as a scientific concept began in the 18th century.

Culture involves not only developing the ability to follow existing norms and traditions, but also encouraging the desire to follow them. Such a two-pronged approach to culture is typical of any society, for example, jen in ancient China, dharma in India. The Hellenes saw their main difference from "uncultured" barbarians as "paydei" or "education. In the last periods of ancient Rome, the concept of culture was also enriched with content that reflected the urban lifestyle of social life and became widespread by the middle Ages. This notion is close to the notion of civilization that emerged later.

Both the etymology and genesis of the word "culture" differ from the word "culture". Therefore, some researchers, such as V. Alimasov, believe that the word "culture" came through the Arabs, and its etymological meaning is that the city where Muslims worship "originated in the name of Medina."

The great representatives of medieval culture, Abu Ali ibn Sina, Beruni, and others, interpreted the urban lifestyle as a form of community maturity. For example, Abu Nasr al-Farabi in his treatises on the city of noble people, the book on the policy of cities, the word on the right of people and cities to govern, the book on city assemblies, the term culture is defined as "city", "governance", "we see that it is used in the sense of "virtue", "intelligence", "perfection", "perfection", "knowledge", "happiness". In general, as early as the tenth century, Farabi widely used the category of "culture" in philosophy, arguing that its essence lies in the positive qualities, progressive "forces". He interprets the concepts of "cultural society", "cultural city", "cultural person" in this sense [6.6]. According to Farabi, everyone, by their nature, "strives for a high level of maturity," such maturity can only be achieved through the city community. He noted that "a cultural society and a cultural city (or country) is one in which everyone is free in their profession, everyone is equal, there is no difference between people, and everyone is engaged in the profession they want or choose. People are truly free." Alisher Navoi understood the conformity to the ideas of humanity as the main criterion for achieving spiritual heights, while noting the issue of a mature moral, enlightened and just society, community. That is why the first President said about this great man: "One of the people who had a very strong and effective influence on the formation of the spiritual world of the Uzbek people is our

grandfather Alisher Navoi. We are always proud of his glorious name, the immortality of his creative heritage, the fact that his artistic genius knows no bounds of time and space” [7.68-71]. Hence, there are differences between the Western "culture" and the Eastern "culture" categories not only in etymology, but also in their genesis, their application as a scientific concept in philosophy [8.9-10]. If in the West "culture" has been used in the sense of enlightenment, education, creativity since the XVIII century, in the East, especially in our country, "culture" has been in scientific use since the X century. If "culture" was used in the sense of "plowing, processing", "agro-culture" until the XVIII century, then we have culture "city", "urban character", "society management", "enlightenment", "spiritual forces", "spiritual-spiritual" qualities" [9.26].

Characters play an important role in culture. “The symbolic system of culture includes social, ethnic, mythological, religious, artistic, political, state symbols, and the forms of human expression in the socio-cultural space serve as a distinguishing feature. The above types of signs are interrelated and interact, and perform the functions of cognition, adaptation-regulation, identification-integration-integration and socialization in culture.

Although the concept of culture in Western Europe has gained its current content in a separate social reality since the late eighteenth century, it only took a firm place in the categorical system of social sciences and humanities by the twentieth century. The need for a broad and constantly changing, generalized understanding of human society has led to the creation of the science of cultural studies.

The uniqueness of any civilization, including the Central Asian civilization, primarily affects its spiritual environment, way of thinking, emotional structure, and the true behavior of the individuals it operates. Civilizations show us a world of habits, limitations, positive evaluations, reflections; these existing things seem to each of us to be personal and spontaneous, when in fact they have entered our lives from the distant past. They are inherited just like the language we use [10.74].

Representatives of the democratic-enlightenment movement, which emerged in the second half of the XIX century, Mukimi, Furkat, Zavki, Ahmad Donish, Avaz Otari, Kamil Khorezmi and others, believed that the factor of civilization of the people was the acquisition of knowledge and enlightenment [11.552]. They propagated science, education and culture among the people with great passion against medieval ignorance. For example, according to Furkat, science is a torch that should illuminate the path to human happiness. Representatives of the Jadid movement that emerged in Turkestan in the late 19th and early 20th centuries, Munavvarqori Abdurashidkhonov, Mahmudkhoja Bekhbudi, Abdulla Avloni, Abdurauf Fitrat, Sadridin Aini and others, made important contributions to the development of culture through their enlightenment work. They published various newspapers and magazines, established publishing houses and printing houses, opened libraries, theaters, new schools, promoted our past culture, history, and encouraged the deep acquisition of secular knowledge. As a result of the spread of enlightenment, the general culture of the people continued to rise.

**CONCLUSION.** Spirituality plays a very important role in the life and development of every person, nation, society or state. Without spirituality, without spiritual culture, the social life of a society cannot be developed. Thus, after the independence of Uzbekistan, as in all spheres of social life, radical changes have taken place in the field of spirituality. Wide opportunities have been created for the development of spirituality, both in form and content. The transition to the independent development of Uzbekistan has saved the national spiritual culture from a class approach, from artificially becoming a "single common culture".

It should also be noted that during the last 70 years before independence, the spiritual culture developed in the spirit of the dominant ideology, in the spirit of imitation of Western culture under

the pressure of the dictatorial regime. Secondly, the rich past of national spirituality has been studied one-sidedly, and our people have been deprived of many of its priceless masterpieces. Along with the reforms carried out in the years of independence of our country in the field of renewal of society, special attention is paid to raising spirituality. "Every state, every nation is strong not only with its underground and surface natural resources, military power and production potential, but first and foremost with its high culture and spirituality." Spirituality, culture has long attracted the attention of researchers, and so far various alternative scientific-theoretical concepts have emerged. However, the specific features of the development of spirituality in accordance with the needs of the time require its assessment, study and research in the context of changes in society.

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