



## The Factor of Authority and Society in the Development of Spirituality and Its Characteristics

Ulugbek Khaitov

PhD, Associate Professor, Journalism and Mass Communications University of Uzbekistan, Uzbekistan

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### **Abstract**

In the article, in the process of developing spirituality, which is an important area of society, the relationship between government and society, as well as the characteristics associated with the development of economy and market relations, the improvement of government activity and the spiritual growth of society, the essence, content and characteristics of spiritual changes in people's lives, the democratization of the spiritual life of society the factors of origin of the society itself, human civilization, its spirituality, spiritual reserves and perspective are interpreted. Also, in the current processes of globalization, the materialized narrow worldview, lack of spirituality, misunderstanding of values and the need to turn the world's spiritual resources into a creative force, the spiritual and material unity of peoples, and the need to turn the single spiritual world of humanity into an organism will be highlighted.

**Keywords:** *State; Society; Population; Spirituality; Enlightenment; Civilization; Heritage; Value; Power; Morality; Law; Spiritual Transformation; Spiritual Life; Spiritual Process; Spirit; Consciousness; Will; Spiritual Reserve; Globalization; Idea of Humanity; Spirituality and Economy; Spirituality and The Market*

### **Introduction**

After the independence of the Republic of Uzbekistan, the creative work carried out in the socio-political, economic and cultural-educational and spiritual spheres of country became an important factor in ensuring the development of the state and society. In this regard, we should know that the leadership of our country, in the period before independence, carried out practical work and far-sighted efforts, keeping in mind the purposeful and strategic perspective. On the eve of independence, special attention was paid to the issues of national revival, realization of national identity, spirituality, preserving and developing the history of the country, rich cultural heritage, customs and traditions of the nation, the Nowruz holiday, which was banned during the authoritarian regime, Ramadan and the given freedom to celebrate Eid al-Adha, deciding to treat religion with respect, restoring historical justice to the memory of Imam Bukhari, Imam Termizi, Bahauddin Naqshband and other saints, Amir Temur, Jalaluddin Manguberdi, Babur, etc. decrees are among them. "We need to further study our ancient and rich history, especially the activities of our ancestors, who courageously raised the ideas of knowledge, human freedom, people's freedom, love and loyalty to the Motherland and national values in extremely difficult conditions. Their valiant struggle

and dedication to great goals should be a real example school for all of us, first of all, for our youth in building New Uzbekistan” [1].

During the years of independence, fundamental changes were laid in the spiritual life of society, population and citizens. It was based on the fact that the role and place of spirituality is important in the development of society, its conceptual basis, general essence and tasks were determined, and in the comprehensive coverage of this topic, the interdependence of the four main spheres of society’s life activity–spiritual, production–economic, social–political, public–power features, national and universal values, concepts, views, as well as the concept of spirituality in connection with culture, enlightenment, law, morality, religion, science, education, ecology, management processes were justified.

The achievements of the republic during the years of independence confirmed the correctness of the transition to a socially oriented market economy and gave positive results in a short period of time, and was recognized by the world community.

As the President of Uzbekistan noted: “If the body of society’s life is the economy, then its soul and spirit is spirituality. As 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 a strong spirituality based on the rich heritage and national values of our ancestors” [2].

The life of society, like the life of an individual, has a dual character. On the one hand, it depends on the objective situation and conditions surrounding it, on the other hand–society, its interests and aspirations.

But the driving factor of human history will not be external factors per se, but will depend on human beings’ consciousness and will. In this sense, the spiritual life of society is the decisive basis of its existence. It is not only sphere of life, but also its foundation. In other words, the existence of society is formed from its spiritual basis.

### ***Main Part***

The problems of moral transformation of the society have a very urgent character in the conditions of the present time and its development, because the future of Uzbekistan depends on what is happening in the mind and worldview of it’s citizens.

It goes without saying that spiritual changes in society are determined not only by the issues in the minds of country’s compatriots, but they also depend more on the policies of the state power structures in the spiritual spheres related to people’s lives. Undoubtedly, without strengthening and developing the spiritual foundations of people’s life, one cannot hope to succeed in creating a democratic civilization in any country.

In a broad sense, power is the confirmation of a person’s internal and external abilities, rights and opportunities, influencing the behavior and activities of people, their unity and institutions.

Not only individuals, but also various regional social associations (associations, organizations, units) represent the powerful force. In a narrow sense, power should be understood as state power. In the matter of the spiritual life of people, it is not necessary to connect it only to the spiritual life of the civil society, which is understood as a self–organizing basis and non–state relations. The spiritual life of society includes the spiritual life of state power and its structures.

In real life, power is not only material elements, but also a spiritual phenomenon, the intellectual power of society, and thus the state and the spiritual forces in society interact, and the progress of social development depends on it.

If the authorities carry out policies that do not correspond to the moral foundations of society, country, people's life, then in such cases their influence on moral processes will be negative. On the contrary, if the spirit of harmony, like-mindedness, communicative compatibility prevails in the relations between the state and society, if social perception forms a whole system, it will be effective from the point of view of mutual relations and will improve the cooperation, partnership, self-development, the interests of the state and society. In a word, the state can effectively fulfill its historical task (mission) if its ideas and goals express and reflect the state and feelings of people's minds and hearts.

The spiritual life of society has a pluralistic character, it is expressed that it includes diverse needs, as well as those that are not in its (society's) interests. Therefore, according to the definition of the state, it is necessary to form a field of gravity (traction) between social organisms, to strengthen the consolidation (unification) of society, to ensure its peace and prosperity, and to rely on the spiritual forces that express its deep foundations and practical vital interests. At the same time, the government should always keep in mind that it should not focus on people's fleeting moods, but on their long-term, basic needs, because the situation sometimes has to temporarily give up some daily interests in order to ensure long-term interests. The real concern of the authorities for people, first of all, should take into account their great interests and spiritual aspirations.

As noted above, the power and its influence on the mind, society and spiritual processes will be more effective if it takes into account all directions of spiritual relations in people's lives in its policy.

The government should look into the future, actively influence the spiritual life of people, manifest itself in it, and manage it. Therefore, based on the limits of the possibilities of the moral basis of the society, it is necessary to implement those that correspond to the spirit of the time, the current time and conditions. In other words, the spiritual basis of society's life, it contains various hidden possibilities of its growth and development, various directions of thinking. Determining and implementing the most optimal options for these actions is a strategic goal for the state government and its structures. Unlike some CIS countries, which are trying to rely on Western spiritual values, the authorities in Uzbekistan operate based on the deep national roots and foundations of the people's spiritual life.

It is known that the market is not only an economic category, but it belongs to all spheres of social life. If the economy moves to market relations, it is difficult to imagine that other spheres of people's lives will follow the administrative-command system. Therefore, the strategic idea of the market is to return the person not only to the economic sphere, but also to the spiritual sphere of people's lives as the main actor.

Commercialization of spiritual production is an inevitable result of transition to market relations. There is no escaping this trend in market conditions. The pursuit of profit and the consideration of public needs in the spiritual production system are organically connected. In market conditions, any desire to squeeze the commercial spirit out of the spiritual activity of people is unnatural.

At this point, in the work of the first president, "High spirituality is an indomitable force", "... it would not be wrong to say that contrasting material needs with the spiritual world of a person, considering one of them as superior, and accepting one of them as the main goal of life is an expression of some kind of one-sided view". It is not for nothing that [3] is emphasized.

An idea focused on a broad consumer need is always promising in commercial relations. Therefore, developers of moral values should know the situation in the market of moral values, consumer demands. The more intelligent goods can meet the needs of customers, the higher the profit for developers. In this sense, the market has a regulatory role of spiritual-ideological processes.

At the same time, it is wrong to consider profit as the only factor that determines the forces of movement and development of spiritual processes. The commodity form of the product of intellectual

labor does not mean that it depends solely on the demands of consumers. In a civilized society, spiritual processes should be an object regulated by the state.

The spiritual growth of society is a very great goal, which cannot be left to the discretion of the decentralized, unorganized mass of subjects. The people of the country must be protected from the market forces. Leaders, state bodies at all levels should participate in the spiritual achievements of the past, the development of the spiritual life of the people, and the creation of suitable conditions for the life and creativity of subjects of spiritual production.

Undoubtedly, in the conditions of market relations, only ideas, thoughts and feelings that serve to improve people's life, well-being, provide and develop human vital needs, and increase its universality should have the right to exist. Only in such a situation and sense, the democratic choice of the people and the market choice are compatible with each other. Connecting market relations with a humanistic approach is an urgent task of our society at its current stage of development, a strategic goal of the state policy in the field of market relations. At present, the most important thing in the spiritual life of society is to unite, understand each other, and normalize the nascent market by cleaning it from false culture and false ideologies.

In general, power regulates market relations and affects the spiritual life of people. Of course, the role of power in determining the moral state of social life is very high. How the representatives of the authorities behave, what they do, what they talk about and think about, what is the moral and legal level of their life depends on social consciousness. However, the influence of state power on the spiritual life of people should not be overestimated.

The intellectual power of government in one way or another fills itself with all forms of social consciousness, determines the activities of mass media, creative workers, officials, lawyers, businessmen and others. In practice, the regulation of spiritual processes in society often depends on the personnel structure of the authorities, the intelligence, manners, experience, diligence and responsibility of the people working in the higher management bodies.

However, the spiritual life of the society is not only related to the activity of the power structures. In the decisive place, it is determined by the society itself, it is the product of people's vital activities. Based on the above, it can be said that the society is the same as its spiritual life. The involvement of the state, that is, its influence, is important, but it is not enough to take full responsibility for the moral condition of the life of the whole society. Power has the ability to greatly influence on the course of spiritual processes in society, that is, it can strengthen, strengthen, and accelerate them. It can seriously change the social consciousness, but it is not able to create or destroy the moral foundation of society by itself.

Thus, the democratization of the spiritual life of the present society comes from the society itself. It is the result of society's task and activity. But the spiritual life of society does not become democratized by itself. The transition of society from totalitarianism to democracy is not a sudden phenomenon. This is a gradual and continuous process of getting rid of the past in the mind and behavior of people. Partnership relations between the authorities and society can successfully solve the problems of spiritual development of people based on the principles of humanism and democracy.

Today, spiritual civilization is not a dream of naive dreamers, as the prevailing consciousness, which is currently immersed in materialism, emotion and spiritual laziness, imagines, but is the nearest goal of the evolution of the human spirit [4].

Human spirituality is slowly but steadily creating its absolute essence—spirituality—in the historical drama that exists in time and environment and life beyond feeling, in sharp and severe struggles with itself, on the scene of a globe full of destruction.

The evolution of human life cannot be stopped, it must enter into a life-giving spiral flow, use the spiritual reserves of humanity as the most powerful means of transforming material civilization into spiritual civilization, must realize, mobilize and manifest its inner reserves in an expanded manner.

“The conscious appeal of people to the world’s spiritual resources, their creative mastery and their use enriches each nation with the evolutionary experience of the whole humanity and leads to the invention of the still unknown resources of the earth and the Universe, to the acceleration of the evolution of the human spirit, to the emergence of a spiritual civilization. It will become the most prominent event in the history of the entire existence of the earth” [5].

On the basis of the highly developed consciousness of humanity, the amazing achievements in the fields of natural sciences, science-intensive production, high technologies and the division of labor on the earth are affecting transnational markets and corporations. Informational-financial-economical and reserve relations of the states are implemented through a single currency. The polarization between labor and investment, wealth and poverty, freedom and slavery, between the material and spiritual aspects of life is deepening.

When speaking about the main factor and reason why the process of globalization is entering to daily lives of individuals more and more quickly and deeply, the first President of the Republic of Uzbekistan, it is necessary to objectively recognize that the development and prosperity of any country today is closely connected not only with its near and distant neighbors, but also with other regions and regions on a global scale. “It is not difficult to understand that the exclusion of any country from this process will not lead to positive results” [6], there is a deep meaning and essence behind his words.

The global expansion of world capital is acting as a catalyst for scientific and technical inventions, intensifying competition. Unemployment is creating jobs in different regions of the world. It buys and derails unstable representatives of the national elite, destroys state sovereignty and culture of less developed countries.

It is violently introducing the criteria of life of the countries that are subject to globalization, turning the spirit of the market into a universal principle of life. Its penetration into the spiritual sphere of human life leads to the weakening and reduction of spiritual values. Modern science and technology, indifferent to good and evil, as well as the world’s reserves, are used by globalized crime.

Globalization, as an expression of the modern evolution of the idea of humanity, is an egoistically directed civilization by the spirit of investment and its spiritual failure, a two-way process of the synthesis of material elements on the Earth, an objective-subjective world phenomenon, a phenomenon that creates global conflicts between the spiritual essence of civilization and time and space, natural and social forms.

Technocratic globalization is becoming a hostile polarization of the world because it has no real foundation that unites all humanity and is not a process that unites the fullness of life. Globalization, which is the moral impoverishment of the elite of the material market civilization, which created the idea of “Golden Billion”, is showing the global-spiritual base of its spirit to the whole world [7].

The deep root of the spiritually impoverished globalization is the rational egocentric spirit cutting its own roots, while its body, branches and fruits express themselves in highly technological and morally processed transnational economy that requires knowledge, in organizational forms that correspond to its specific dreams.

The main disadvantage of globalization is lack of spirituality. A materialized narrow worldview, a logically non-integrated way of thinking, a misunderstanding of the meaning of life, the original goals and values, the appearance of the will in absolute egocentrism is the main principle of this world.

Globalization, as the domination of capital in the world, should be transformed into a force creating the spiritual reserves of the world by combining the conditions and means of the material unity of its life, the spiritual and material unity of peoples, the single spiritual world of mankind should be transformed into an organism. The dead end and the way out is spirituality.

One can hope that with the help of the united spirituality of the world—the evolutionary aspiration of humanity—globalization will be transformed into an era of spiritual civilization.

“The basis and purpose of this life–giving force of existence is man as a developed incarnation. Human self–awareness and self–transformation, the reformation of the spirit of the people of the Earth to develop their essence, that is, spirituality, is the main principle that defines the characteristic aspects of the new era.

A new era in the history of mankind is the era of turning the economic man of the material civilization into a spiritual man—the spiritual beginning and end of civilization” [8].

The evolution of the inevitable emergence of spiritual civilization on the earth can be achieved by understanding the life of people, its general ideas, peculiarities and essence.

Human life is essentially the life of the soul, mind, emotions, will and inner feelings, and unlike other specific human forms, the ideological and actual products of culture are consciously formed in the process of theoretical and material–practical activity of matter and energy, information between man, nature, and society which is consisted of voluntary exchange. In this sense, the self–determining soul is synonymous with human (social) life, in relation to which everything exists in all its states and forms [9].

Since the soul has free will, it can act in accordance with and against the laws of life. At the same time, the historical fullness of human life is revealed only when it follows its laws. The intellectual–emotional–volitional expression of the laws of life is expressed by true thinking, free–will spirituality, and wonderful feeling. Developing its threefold essence—the essence of truth, beauty and freedom, the soul forms and develops a state of spirituality in itself.

“Concluding our thoughts about the place and importance of spirituality in our lives, first of all, we need to deeply understand that achieving spiritual growth is not a one–year or five–ten–year task. The people and the nation have been raising and enriching their national spirituality for years and centuries. Because spirituality is not a set of fixed beliefs, but rather, it is a continuous process in constant movement, and as development continues, due to its rapid progress, demands for spiritual life will constantly appear” [10], based on these words, the issue of spirituality is not only from a national, but also from an universal perspective there is an idea that means that it is necessary to look.

In reality, spirituality is the supreme meaning and ultimate goal of the evolution of the human spirit. Its general law–duty is human life based on the laws of thinking–truth, feeling–morality and beauty, will–freedom, and inner feelings–direct perception of the idea.

Spirituality is not only a necessary condition of social life, but also life itself in evolutionary–potential fulfillment. Unspirituality is the grounding, derailment, and self–destruction of life as a violation of the laws of life by the spirit.

Therefore, the theory and practice of all the inner state of the soul and its manifestations in time and space: the way of thinking, worldview, sharpening the mind, behavior, social life factors that form the community system should be governed by spirituality that protects the natural–social organism from physical decay and moral corruption.

Thus, true spirituality is a form of harmonious wholeness that determines human life and activity in accordance with the laws of spirit, nature, society, the life of the universe and the Supreme Power.

Spirituality, as an idea of human life, is the substance of world history as a beginning that forms the system of social life, and it consistently manifests itself in time and space through civilizations on earth and the idea of man.

The idea of humanity–self–realization of the earth, the purpose of life is implemented through the spirit of the people of the world. The peculiarity of the human spirit is that it is a creative subject that develops the goal, process, means, method and results of creation. That is, he creates himself, his history, material and spiritual culture, social world and civilization as a necessary condition of existence there [11].

The soul is a unique living entity, because the spiritual reserve is a dynamic unity of the Creator, the creative process and the product.

According to his understanding, the human spirit is a self–determining activity, it has the characteristic of self–adjustment, self–alienation within itself and outside itself, and in alienation of itself it is in the state of its ideal or material form, and in the return of self–alienation to itself, it is at the same time in the state of intellectual will.

Since the soul is creative and destructive by its very nature, it becomes the creative reserve of life only when it can create its own essence–spirituality.

In short, national spirituality is a common creative reserve, state property, national and world investment, and it should become a self–governing substance and a form of social life in the 21st century. Spirituality, that is, the conscious, aesthetically developed spiritual, legal, ethical work of all able–bodied inhabitants of the country and the earth, is the source of national and world wealth. Unlike material wealth, the unique aspect of spiritual wealth is that, as the accumulated experience of the eternal spirit, it is not only preserved as it spreads among people and nations, but also grows nationally and globally. Unlike non–renewable natural resources–national states, legal entities and individuals, spiritual resources are the eternal wealth of all mankind.

If the criterion of the developing perfection of social life is the criterion of people’s spirituality, then we have a strictly scientific, fundamentally new concept for the new era, that is, the “volume of the soul” of human life, that is, in reserves, in the productive forces of society, in material or other social production, in education, in science, in culture and in politics, as one or another level of social relations in the form of family, civil society and the state, truth, freedom, goodness and beauty become the main essence of the development process, means, manner, results and goals of human life activity.

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