



## The Transformation Of Social Communication And National Consciousness In The Formation Of Individual Spirituality

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**Annotasiya:** The formation and sustainable development of an individual's spirituality form the foundation of social balance and spiritual stability in society. The human spiritual world, the system of national culture, and moral values are inextricably linked, constituting the spiritual factors of social progress. Within this process, the maturation of an individual's inner world, moral and aesthetic ideals, and social consciousness is rooted in deep historical, cultural, and philosophical foundations.

The article asserts that the heritage of our ancestors is not merely a sign of respect for the past, but also a philosophical foundation that ensures the socio-spiritual stability of both the present and the future. Through this heritage, the nation draws upon its historical roots, finds harmony between modernity and tradition, and elevates the spiritual development of individuals to new levels.

**Keywords:** Personality, youth, spiritual and moral education, value, integrative, in the national language, self-awareness, behavior, labor, ethics.

### Introduction

Achieving positive social relations between different strata of modern society and establishing national cultural ties in the activities of social institutions are carried out based on national moral criteria accepted in this society. The main goal of this is to ensure sustainable development of society, in which the role of language in the socialization of individuals is incomparable. More precisely, as a person is formed as a member of a certain society, without mastering the heritage and culture of ancestors in the national language, they cannot pass on an exemplary national ideology to future generations. Therefore, the functions of the national language are numerous and help to reveal the true essence of concepts such as personality, society, and nationality in the national language. First of all, it is worth mentioning the informative method of social communication. Spiritual cooperation primarily requires social actors to communicate information about the spiritual and psychological situation and factors negatively affecting it, the level of social security and related problems, the degree of formation of the spiritual image of society members and the social ills hindering it, and pressing issues of youth spiritual education.

### Methodology

When discussing the formation of individual spirituality, it is useful to pay attention to phenomena such as the role of spirituality in the life of individuals and society, its influence on the human psyche, national culture, and morality. As a person develops as an individual, in their consciousness, in



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harmony with the reality of the existence of the world (being), along with such levels of national spirituality as Homeland, personality, nation, justice, and truth, ideas about principles such as faith, knowledge, responsibility, and love, which constitute the main aspects of individual spirituality, develop. Also, when evaluating spirituality, it should not be forgotten that it manifests itself in two forms: the spirituality of the individual and the spirituality of the nation.

In his address to the Oliy Majlis, the President of the Republic of Uzbekistan Sh.M. Mirziyoyev emphasized: "To do this, we first of all need to foster specialists of the new formation, who initiate the reforms, have a strategic vision, thorough knowledge and high qualifications"[1]. In this context, the national culture and traditions formed within one's society contribute to an individual's self-expression and free socio-spiritual development. The essence of national culture lies in its reflection of a person's cultural life and the national heritage inherited from ancestors, expressed in the national language [2;184].

## Results

Therefore, in the spiritual development of an individual, regardless of whether they perceive the influence of their environment, they cannot deny belonging to a certain ethnicity or nation. This is because no person can exist without a nationality. Just as a person cannot live completely detached from their Homeland and nation, they cannot develop in isolation from their national spirituality. Thus, a person cannot attain the status of an individual representing the nation's history without having a certain understanding of their nation's spirituality. From a theoretical perspective, the spirituality of a nation, encompassing the past, present, and future that are intrinsically related to that particular nation, creates the foundation for nourishing each individual's spirituality from the nation's spirituality, thereby fostering personal development. It should also be emphasized that if a representative of one nation or an individual is completely deprived of their ancestors' national spiritual heritage and, for certain reasons, is raised within the culture of another nation, it becomes difficult for such a person to function as a fully patriotic representative of their own nation.

The spirituality of an individual is the degree of harmony between each child of the Homeland and the truth of the past embodied in the nation's spirit. This harmony is manifested in each person through their sense of responsibility and love for the Homeland and nation. There are many nations in the world speaking different languages. No nation lives and develops in isolation. Therefore, every ethnic group and nation strives for constant interaction. It should be particularly noted that no nation can ever abandon its identity and enrich itself solely with the spirituality of other peoples. If a certain nation completely renounces its identity and adopts the spiritual world of other peoples, such a nation is on the brink of total extinction, losing its national spiritual identity.

The first and most important source contributing to the formation of a person's spirituality is the heritage of ancestors. The great national heritage left by our great ancestors forms the basis of our national spirituality. During the years of independence, along with the celebration of sacred traditions and values throughout our country, the dissemination of the world-renowned scientific heritage of our great ancestors and the wide celebration of the anniversaries of the bearers of our national spiritual heritage with the attention of international organizations such as UNESCO, as well as the adoption of special decrees and resolutions on this matter, first of all, form a positive attitude of the younger generation towards national spirituality.



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One of the important components of a person's spirituality is faith, and faith forms the basis of spirituality. And science is a symbol that brings a person to spiritual perfection and is inherent in national spirituality and, accordingly, leads to the path of enlightenment. When a person is spiritually formed, they certainly rely on knowledge, reason, and thinking. Knowledge and thinking are based on the scientific heritage left by ancestors, written in their native language. Hearts saturated with the light of knowledge are seekers of goodness and enlightenment, while those deprived of it tend toward arrogance and dogmatism. Hearts saturated with the light of knowledge become spreaders of kindness. Kindness is another important component of a person's spirituality, which is realized through understanding the human heart and showing kindness to it. And kindness is expressed clearly and distinctly in the Uzbek language.

It should be emphasized that our nation's embrace of Islamic culture and the integration of Islamic spirituality into our traditions serve to cultivate qualities of perfection in shaping individual spirituality. Indeed, as our First President I.A. Karimov noted, "All noble qualities are instilled in the human heart, first and foremost, through the mother's lullaby and the unique charm of the native language. The native language is the spirit of the nation" [3;83]. As a person expresses themselves only through their native language and their own thinking, their native language and way of thinking become the criteria that determine their level of humanity. Similarly, the development of a speechless infant into a fully-formed individual begins with expressing thoughts in their native language. In human thought, every generalized word is a marker of cognition. Therefore, the native language influences each person's formation as an individual and their understanding of existence. Since the native language is acquired from childhood, it also positively affects the spiritual and psychological development of the individual.

It is important to consider in what period and in what manner the national consciousness of the individual was enriched and formed. This is also reflected in the fact that in the modern era, the majority of Central Asian peoples have been shaped by the influence of literature in other languages, particularly Russian.

Since the formation of national consciousness in a person is naturally connected to the national language, it follows that national consciousness requires literature and education in the national language to attain a form and content that meets the demands of the time. Therefore, it is also true that the spirituality of a person with a strong national consciousness and command of the national language is shaped by national literature on this topic. The formation of national consciousness in an individual's spirituality is a complex social phenomenon. The more isolated and confined a nation's existence, the more one-sided its self-perception becomes. If a nation is surrounded by other nations, expanding and strengthening its political, economic, legal, and cultural-spiritual activities, its formation and development as a socio-ethnic unit will proceed more smoothly.

In interethnic relations, national consciousness that is insufficiently connected with other nationalities cannot form an adequately spiritual environment. Therefore, as each individual's national consciousness is formed on the basis of national traditions, they compare themselves with surrounding nations and express gratitude, highlighting the positive aspects of their own nation as an example. For this very reason, a person develops feelings of respect and loyalty to their nation and national language. By comparing their nation with others, they cultivate its positive aspects



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within themselves. It should also be emphasized that as a person's spirituality develops, they strive to praise their motherland and language. In today's rapidly changing world, not only celebrating or publishing this process in the national language, but also expressing it in the languages of developed countries - specifically English, Russian, Chinese, Hindi, and French - creates the foundation for spreading the national language and nation throughout the world.

Furthermore, no nation or state, in pursuit of its own interests, can mobilize its intellectual class solely for creating a system of terms; the harm of this outweighs its benefits. The alternative forms or translations of modern terms, while resulting in awkward translations, are rarely used in practice. Therefore, one of the main tasks of the national language is to create a system of terms used in modern science and technology on a reasonable scale and at a practical level, to adopt complex terms as auxiliary explanations, and to assimilate the most essential scientific and technical terms. Additionally, implementing a practice of "filtering" incoming foreign words to a certain degree is also a requirement of our times[4;105].

As a result of the global transformation of socio-political processes, the issue of national self-awareness is becoming increasingly relevant from the perspective of contemporary requirements. Today, the integration of language, spirituality, and nationality plays a crucial role in the rapidly changing world community and the emerging national and ethnic conflicts within it. Thus, for every nation and state, the issues of understanding national identity, developing it, and passing it on to future generations as a symbol of national pride, while revealing its historical and philosophical phenomenon, are undoubtedly recognized as part of political strategy. This is because every society, including New Uzbekistan, has specific strategic goals and objectives. The issue of national self-awareness is a source of power that expresses these specific goals. When discussing national identity, it is first necessary to define the term "nation." "A nation is an ethnic unity of people living in a specific territory, united by language, spirituality, a sense of national self-awareness, customs, traditions, and values, who, as independent subjects connected by economic relations, create their own material and spiritual wealth."

The national values inherent in the multinational people of Uzbekistan are tolerance, mutual harmony, and cultural and educational affinity. It is known that moral qualities have been formed and passed down through generations as factors of people's self-governance, ensuring societal growth, and the development of well-rounded individuals. Attitudes towards one's homeland and nation, one's culture and mentality, oneself and others fall within the realm of morality. Patriotism and love for the people are among the highest spiritual and moral values. The sense of homeland occupies a significant place in our cultural heritage. In particular, human essence is embodied in concepts such as good deeds, kindness, generosity, and thoughtfulness, which are inherent to the Uzbek people and difficult to translate into other languages.

## Conclusion

In conclusion, the significance of shaping a person's spirituality and influencing their consciousness lies in the ability of individuals to openly express their desires and aspirations using the vocabulary and richness of their native language. In national self-awareness, the goal occupies a central place. It is precisely this goal, based on nationality, that unites the people and the nation, serving as a guiding force. Therefore, such a goal embodies the will, aspirations, and strength of the entire Uzbek people.



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