

## Consumption Of Spiritual And Cultural Resources And Issues Of Need In This Relationship

**Mavrulova Munisa Abdukhalilovna**

Associate Professor of the Department “Culture and Art Management”,  
Doctor of Philosophy in Arts Studies (PhD)

**Abstract:** this article talks about the conversion of spiritual and cultural wealth of people into consumption, the importance of human needs in this regard. It was also emphasized that spiritual activity, which is one of the factors that further improves the spiritual and cultural life of the society and determines its progress, must always be maintained in proportion to spiritual needs.

**Key words:** national cultural assets, spiritual and cultural need, enlightened state, spiritual ideal, enlightened society, culture, enlightenment, thinkers.

The processes of globalization taking place in today's world are bringing the struggle for the human mind, thinking, and soul to a new stage. Various spiritual-ideological, ideological threats and attacks are becoming a terrible force that erodes the independence, will and development of countries and nations. The only way to survive in such a conflicted world is to ensure common sense, strong moral immunity and harmony of spiritual and political culture in the members of the society. “Today's intense, extremely complicated time shows that, – says the President of the Republic of Uzbekistan Shavkat Mirziyoyev, – in this regard, only the educational system itself cannot resist the existing moral threats. We will not be able to achieve the expected result if we do not mobilize the strength and capabilities of the entire society to this issue. Because today our children are “educated” not by parents, kindergarten, school or institute, but in most cases by the phone in hand. Unfortunately, this small phone is no longer a simple means of communication, it is often turning into a big weapon that promotes foreign ideology, a source that spreads the “virus” of violence and evil, we are telling the truth.

Harmful ideas, concepts and views that are completely alien to our national spirituality are entering our homes, our society, and worst of all, into the pure hearts and minds of our young children, as an “uninvited guest”, so to speak[1:9]. Spiritual threats, foreign ideas and ideologies are harming the consumption of our national treasures, which have been formed and formed in Uzbekistan for thousands of years, and whose scientific, cultural and moral value has increased over time. Therefore, one of the most urgent scientific problems of today is to introduce our spiritual and cultural wealth to the consumption of our people and to use them effectively. It is known that there can be no production without need. At the same time, the existence of consumption turns the need into a real phenomenon.

The state of consumption that creates any need creates production, which ultimately opens the way to social progress. It should be noted that one of the factors that further improves the spiritual and cultural life of society and determines its progress is to always maintain the proportionality of spiritual activity to spiritual needs. Also, one of the important issues is to achieve conformity of consumption of spiritual resources by a person with spiritual needs. It should be remembered that the level of development of the spiritual world of the members of the society is measured by the conditions and for what purposes the

spiritual and cultural needs are satisfied. Another important issue from the point of view of the science of cultural studies is related to the interrelation and dependence of the issues of “consumption of spiritual and cultural wealth” and “satisfaction of spiritual and cultural needs”. Consumption of spiritual and cultural resources by a person is one of the life activities of every person. There is probably not a single person who does not consume such riches to one degree or another. From Mother Alla to modern culture and works of art, every person who has consumed to a certain extent from masterpieces of classical culture has his own spiritual world. The consumption of spiritual and cultural wealth usually occurs during the assimilation of cultural masterpieces that exist in a particular space and time by individuals and society. The need plays the main role in the consumption of spiritual and cultural wealth in people in such a situation. Because, in such a situation, consumerism occurs only at the level of real wealth in this society.

“Satisfying spiritual and cultural needs” is a complex process. In such a situation, the main role is played by the growing spiritual and cultural needs of individuals and members of society. If this situation is taken into account by the state and non-state organizations and the right and effective way and methods are chosen to satisfy the existing needs, then the society can achieve success in ensuring social and moral stability. It is known that as a result of consumption of material wealth, objects, those wealth may disappear, decrease, or change from one quality state to another. However, spiritual and cultural wealth (except for material and cultural objects, objects, including published works, books) will never disappear. As a result of being consumed by a person, they become the spiritual world and moral values of each person. Certain spiritual and cultural resources become personal ideas, views, and artistic images after being consumed by a person. It creates the basis for the formation of new spiritual needs of a person. It is an infinite and limitless process. It should be noted that consumption of spiritual wealth does not occur in material form. It is based on human way of thinking, literary and artistic images, various concepts, understanding of various tones. Consumption of material culture is an invisible but complex socio-spiritual process that appears as a result of the spiritual and educational activity of a person, as a result of qualitative evolution in the human psyche[2: 22].

The sole purpose of consumption of spiritual and cultural resources is to realize the possibilities of a person, taking into account his creative demands and interests, and to create conditions for his all-round development. At this point, it should be noted that consumption of spiritual and cultural resources in the conditions of any autocratic system is mainly organized on the basis of ideological-ideological and economic goals of that society. For example, during the period of the Soviet authoritarian regime, the main goal of consumption of spiritual and cultural wealth was defined as the formation of a class of highly skilled workers and peasants. Increasing the social activity of the working class and collective farmers, ensuring their moral integrity, and improving their moral qualities were of secondary importance. At the same time, the process of consumption of spiritual and cultural resources can be compared with the state of production. This is a very important issue in cultural studies. For example, when a person reads a book, listens to music, or takes an active part in a creative-artistic process, he imagines the state of mind he falls into in terms of his social-life experience and level of knowledge. Falling into this state is directly related to the human mind, way of thinking, various emotional experiences, spiritual world of the person, and social activity. Any person in such a situation is undoubtedly not only a consumer of spiritual and cultural wealth, but also their creator and producer. Among cultural scientists, there are attempts to interpret the consumption of spiritual and cultural resources and literary and artistic creation as a process, to prove that there is no difference between them. True, these two processes have many common aspects and cannot be completely separated from each other. However, at the same time, they are two independent fields.

In our opinion, viewers, listeners, readers are consumers of spiritual and cultural wealth. In the process of cultural and artistic creativity, a new work, in a certain sense, new values are created. In this sense, it is not appropriate to see the inactive consumer as a creator. Both material and cultural wealth allow consumption and absorption of spiritual and cultural wealth. Therefore, any country that wants to

establish a democratic, social, secular, legal, sovereign state should be interested in the formation and development of both material and spiritual aspects of socio-cultural life in the same way.

It is in this sense that building an enlightened state is set as a strategic task in our country today during the establishment of New Uzbekistan. Every society and state creates national-cultural wealth in terms of its interests, socio-political goals. It tries to create convenient and favorable opportunities for their assimilation and consumption by the members of the society. In this sense, we think that it is necessary to take into account that this process has political and ideological importance in a certain way. The issue of finding and organizing optimal means of meeting the spiritual and cultural needs of the members of the society is also important. Solving such tasks usually depends on the activity of social institutions established in each country based on its spiritual-cultural and ideological-ideological interests. The functions of these institutions in this regard include: firstly, studying the level of spiritual and cultural knowledge of the members of the society. Through various sociological questionnaires, field expeditions, oral history methods, the spiritual-cultural level, spiritual-ethical world of people is studied and diagnosed. Secondly, certain material and spiritual opportunities are created to further expand the defined spiritual image of people, to satisfy their interest in culture, art, and demand. Thirdly, new works created by creative scientists and specialists are widely promoted among members of society, they are absorbed into their minds. Fourthly, the consumers of spiritual and cultural wealth are trained by various creative circles, educational institutions, literary and artistic groups, in which opportunities are created for the formation of new needs aimed at acquiring cultural wealth.

In fact, in order to satisfy the spiritual and cultural needs of the members of the society, to expand the demands and interests of the consumer in this regard, it is necessary to form the skills of each person about his spiritual goals and spiritual ideals. In order to consume existing spiritual and cultural resources, to satisfy the needs in this regard, it is important to first of all determine their spiritual goals. A person with a spiritual goal is a set of actions that regulate the activity of each person in the way of forming his own spiritual world, can meet the legal and moral requirements established in the society, and enable him to live in the new spiritual space and enlightened society that is being formed in the country. It should be noted that in today's rapidly accelerating globalization, the ways of forming and satisfying people's spiritual needs are increasing. At such a time, it is very important to determine the spiritual purpose of a person. At this point, the following comments of the country's leader can be said to be timely: in my opinion, there is a great illuminator of the human world - the lamp of spirituality. The difference between this lamp and others is that it illuminates a person's mind and thinking, awakens his heart and conscience, and strengthens the power of humanity. As we begin to create a new era of renaissance of Uzbekistan, it is necessary that such a spirit of spirituality shines in the hearts and minds of each of our compatriots, and it encourages us to do good deeds and to live with a high sense of responsibility[3: 260].

Any spiritual goal must be in harmony with the social goal set by society and the state. Therefore, our spiritual goal today should be built on the economic, social-political, ideological-ideological basis of building the foundations of the Third Renaissance, creating New Uzbekistan. It is impossible to achieve any serious achievement without achieving harmony between the spiritual goal of the society and the social goal chosen by the state. Both the creation of spiritual and cultural wealth, their consumption, and ultimately, the satisfaction of the ever-expanding needs of the population in this regard, depend on the provision of this harmony. As we noted above, the formation of the ability to consume spiritual and cultural resources by an individual is largely related to the process of finding their own spiritual ideals of society members. Philosopher and scientist Qiyom Nazarov refers to the concept of a noble idea, a dream-goal and a set of positive examples that forms, directs and moves the spirituality of an individual and society, mobilizes it for meritorious deeds and creativity[4:83].

The formation of a morally ideal person is a very complex process, in which the harmony of the interests of the individual and society is also of particular importance. Building an ideal society is even

more difficult. It is possible to establish economically prosperous and prosperous countries. It is obvious to everyone that there are such countries on the world map today. However, it is not only a matter of human resources and economic indicators of the country. When we think about the ideal society in the literal sense, it is important to take into account the spiritual and educational roots of this society and their influence on the perfection of citizens. The foundations of an ideal society are first of all determined by its spiritual and cultural roots. A morally ideal society is primarily a society with its own spiritual image, a high level of perfection, high patriotism, moral standards and ideals of national unity. In this sense, the spiritual ideal should mean values such as trust, faith, sincerity, conscience, faith, which are formed in a person on the basis of high morality, decency, knowledge, talent, intelligence, insight and thinking[5:19]. The process of consumption of spiritual and cultural resources depends on what kind of spiritual ideals a particular person has. Every nation has its own spiritual ideals. These ideals lead one or another nation and people to economic prosperity, another to social cooperation, and another to political stability. So, in what way were our national spiritual ideals of Uzbeks formed, what are their components and main essence? In our opinion, the spiritual ideals of each nation should be sought from the history of national cultural and spiritual development of that nation. The national history of the Uzbek people is also a history of finding, forming spiritual ideals and implementing them into real life.

Ancient "Avesta", Urhun-Enasoy monuments, Yusuf Khos Hajib's work "Kutadgu Bilig", all the works of the great thinker Alisher Navoi, almost all rare studies of scholars of the First and Second Renaissance period, the books of modern enlighteners, in fact, create a spiritual ideal, and use them as the spiritual and cultural foundation of our people. it can be said that researches to satisfy their needs.

The main ideas of these thinkers are the establishment of a just state and a morally ideal society. Buyuk Farobi says that an ideal society is a society of individuals with high morals. In his opinion, a just state can be built only with people of high morals, a moral person should be just, but stubborn, should not be stubborn in the face of justice, but should be verbal in the face of any injustice and inferiority, should show determination in doing what he knows is necessary. do not be afraid, be brave, do not know fear and weakness. Abu Rayhan Beruni points out that the ideal society should be based on spiritual factors. According to him, goodness, humanity, and high morals form the foundations of the spiritual ideal to which every person aspires. Yusuf Khos Hajib does not see the spiritual ideal without a person's love for science. According to him, the value of knowledge, which is an intangible wealth, is so high that it can free one from the fire of hell. There is nothing in the world more powerful than knowledge. Ignorance is actually an insult to a person. Even if an ignorant person sits in a net, such a net cannot be called a net. It should be considered lower than a race. However, if a knowledgeable person sits in the race, that place should be considered better than the grid. The great thinker Alisher Navoi sees the most important aspects of achieving spiritual idealism in a just state and its just king[6:48].

The rich heritage of our scholars has a great power in the matter of reaching the state of spiritual ideality through the consumption of spiritual and cultural resources. At this point, it is necessary to pay attention to the following arguments listed by Alisher Navoi as the most important qualities of a perfect person: the first is repentance, the second is satisfaction with a halal bite, the third is earning a living from one's profession, the fourth is observing the Sharia, the fifth is maintaining the manners of the tariqat, the sixth - to consider oneself inferior to everyone, even not to be rude to one's children and servants, the seventh - to be soft-spoken, the eighth - to be compassionate, the ninth - to be generous, the tenth - to be brave, the eleventh - to be meek, pleasant, the twelfth - to be agreeable to spend the day with, the thirteenth - to be patient, the fourteenth - to be loyal, faithful, the fifteenth - not to be afraid of riyazat[7:58]. It can be concluded from the above opinions that the issue of spiritual goals and spiritual ideals of a person and society is of particular importance in the consumption of spiritual and cultural resources by an individual. In the present conditions, not only in the cultural studies of our country, but also in the field of "Culturology" of the world, this issue has not been given much attention. There are several reasons for

this. For example, in some countries and nations, the state of studying their national-spiritual heritage is very sad. The reason for this is that the whole society remains in the shackles of “mass culture”.

Patrick Joseph Buchanan writes that American public schools must train citizens and patriots who can defend our country in times of need. They need to instill in children a feeling of love for America. After all, in the process of reading biographies of great people, historical and artistic works, listening to folk songs, watching works of art depicting our glorious history, the feeling of love for the motherland is strengthened in their hearts. The stronger this feeling is, the stronger the feeling of being an integral part of the homeland, sacrificing one's life for it, protecting the entire nation as one protects one's family. Unfortunately, today our children are being deprived of learning about this great heritage and our history. As a result, as Arthur Schlesinger pointed out in *The Disintegration of America*, “The first step in destroying a nation is to erase it from its memory. In the next stage, its books, culture and history will be destroyed. Then, if you ask someone to write new books, invent a new culture and history, the people will gradually forget their identity, how they came about, and whose descendants they are”[8:59]. It can be said that one of the reasons that hinders the consumption of spiritual and cultural wealth by individuals in some countries is the inaccuracy of the political leadership of those countries in finding spiritual ideals. The modern democratic system, based on the idea of building a “new society” and relying on the principle of “only towards new ideas” in the system of managing its citizens, is denying the traditionally existing spiritual ideals. At the moment, there is a disproportion between the spiritual goal and the social goal of the society. All of this shows the image of today's Western spiritual world, the negative consequences of the aimless appropriation of spiritual and cultural wealth. Thus, in the process of establishing the New Uzbekistan, it is necessary to remember that the formation of the spiritual and cultural needs of the individual, the achievement of this goal will take place only on the basis of ensuring their harmony in the matter of the spiritual goal of the society and the spiritual ideal. Both the new spiritual space and the enlightened state that we want to build today can be realized only when this harmony is ensured.

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