

# Technologies for Healthening the Socio-Spiritual Environment in Uzbekistan

Kakharova Munira Makhamadjanovna,<sup>1</sup> 

<sup>1</sup> Doctor of Political Sciences (DSc)

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**\*Corresponding author:**

Kakharova Munira  
Makhamadjanovna<sup>1</sup>

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## Abstract

This article analyzes the socio-spiritual and political environment in Uzbekistan. Technologies that serve to improve the environment are also scientifically sound. Technologies aimed at further improving the ideological environment of society have been developed as proposals.

**Key words:** spirituality, ideology, technology, state, religion, generation, customs, family, Jadidism, radio, research, enlightenment, politics, history, peace, prosperity, education

## Introduction

Technologies for improving the socio-spiritual environment in Uzbekistan have developed in each period with their own unique characteristics. For example, in the early stages of statehood, the spiritual healing of society was formed in families. The pages of history attest to the fact that a healthy socio-spiritual environment in the family influenced society. These habits are passed down from generation to generation. Especially in the home of the elderly, the atmosphere of peace, tranquility and happiness is an example for other peoples.

From ancient times, in our families, the father was the owner and head of the fortress. Therefore, the health of the environment in the family depends on the father's work, his intelligence. The education and upbringing of children, their behavior, clothing, and the provision of the family are also directed towards the father. The mother was mainly involved in raising children in the family, household cleanliness, and household chores. Families still follow these unwritten rules. At the same time, the way of life formed ensures the continuation of the canal.

## Materials and Methods

Modern technologies have been developed to regulate society, create a healthy environment, and thus preserve it. For example, if we analyze the period of the Jadids, it was considered that by educating the people, the people will be provided with work and they will be able to reach Europe. The Jadids established the first societies, such as "Tarbiyati Atfol," "Umid," "Nashri Maorif," "Barakat," "Enthusiasm," and "Progressive." These societies, by publishing newspapers and magazines, strive to increase the spiritual consciousness and ideological immunity of the people. Under their leadership, dozens of newspapers and magazines such as "Taraqqiy," "Shuhrat," "Xurshid," "Sadoyi Turkiston," "Samarqand," "Oyna," "Hurriyat," "Shu'lai Inqilob," "Mehnatkashlar tovushi," "Bolalar yöldoshi," "Sayoq majmuasi," periodical "Sharq," "Yosh kuch," "Zarafshon," "Turon," "Bukhoroi Sharif," "Sadoyi Farg'ona" will be introduced. They use the technology of conveying it to the people. Jadid representatives also organize gatherings such as "Chagatai Talks" several times. They call on the people to unite for the freedom of the country. The goal was to achieve independence.

Furthermore, representatives of Jadidism aim, first and foremost, to introduce a new form of education for the upbringing of the nation's youth. At first, private schools opened and began to educate young people. Then, the activities of Jadid schools were established in various regions of the region. During this period, education was primarily given to boys. But they think about girls' education. For example, "For 15 years now, we Turkestanis have been opening new schools with the desire to be as progressive and successful as others in this world. We have begun to raise our only boys, but we have not paid any attention to the upbringing of our daughters until now." Asking how girls can educate their children if they are educators in the family, and how they can educate their children if they do not study, Sadridin Ayni said: "If a woman is educated and literate, she will raise her children and become a person of progress." In this way, the technology of educating children through education is being implemented in practice.

## Results and Discussion

Also, from February 11, 1927, a radio station was put into operation in Tashkent, and regular radio broadcasting was established. His broadcasts reached the most remote places in Central Asia - the Pamirs, Khorezm, and Karakalpakstan. Through this radio, the people were informed about the news, and musical broadcasts were given. In a literal sense, this is a technology that serves to improve the socio-spiritual environment. Year after year, the propaganda of radio broadcasts expanded. In the early years, musicians such as Safo Muğanniy, Mulla Tuychi Tashmuhammedov, Halim Ibadov, Muhiddin Kori Yakubov, Haji

Abdulaziz Rasulov, Tamara Khanum, Halima Nasirova, Rizqi and Yunus Rajabi, Imamjon Ikramov, and other musicians were active in radio broadcasting. During the war years, Hamid Alimjan, Oybek, Gafur Gulam, Sheikhzade, Uygun, and other writers and poets regularly performed on radio broadcasts. Professor Mansur Toirov, Doctor of Physical Sciences, writes about this in his article.

During the war years, the radio primarily informed the people about the events of the battle. People constantly listened to radio. It was a unique technology for a people who were looking forward to the details of the war and the end of it, as well as their loved ones who had gone to the war.

In 1957, the Committee on Radio and Television was established in Uzbekistan. This was a great discovery for our people. On January 7, 1992, it was transformed into the State Television and Radio Broadcasting Company of Uzbekistan, and by the Decree of the President of the Republic of Uzbekistan dated May 7, 1996, it was transformed into the "Television and Radio Company of Uzbekistan" (Uzteleradio). Television broadcasts in Uzbekistan began in Tashkent on November 5, 1956. Television programs of the Uzbek Broadcasting Company broadcast on average for 51.5 hours a day mainly in Uzbek, Russian, Kazakh, Kyrgyz, Tajik, Uyghur, Turkish, Korean, and German languages. Starting from this period, black-and-white, and later color television sets began to appear in economically wealthy households. The times of existence in one or two houses in the same mahalla are also written on historical pages. This gradually penetrated the homes of others, bringing news from the world and Uzbekistan to our people.

This technology has been able to influence the socio-spiritual environment of society. He also managed to unite people. Because there were cases where people went to their neighbors with their TVs and watched them together. The release of motion pictures made a significant contribution to our society in its time. He also contributed to the formation of a healthy environment in society.

To date, the modernization of technologies for improving the socio-spiritual environment of society is the internet. It offers endless possibilities, artificial intelligence is emerging before it can be studied and mastered. Artificial intelligence is a field of computer science dedicated to the creation of intelligent machines that can perform tasks that require human intelligence. Such tasks include speech recognition, decision-making, learning, and even playing chess. But how does this technology affect our daily lives? You can see more than one technology on the web. Of course, they are beneficial to society only if they are used effectively.

The arrival of the Internet in Uzbekistan, along with computers, coincides with the first decade of independence. It was one of the first to operate as "e-mail." In 1996, the United Nations

Project for the Development of the Internet in Uzbekistan was created under the Cabinet of Ministers of the Republic of Uzbekistan. It became known as "UzNet." This network served as a means of direct communication between people and organizations.

According to the analysis, Uzbekistan ranked 17th on the Asian continent in terms of internet penetration. At the same time, other networks of the Internet gradually began to penetrate. By 2012, according to IWS (Integrated Wind Solutions), there were 8 million 575 thousand 42 Internet users in Uzbekistan, which constituted 30.2% of the country's population. These indicators increased rapidly. According to the Committee on Communications, Informatization and Telecommunication Technologies of Uzbekistan, by the end of 2012, the number of internet users in the country was 9 million 815 thousand people. By the beginning of 2013, the number of business entities providing Internet access services reached 930.

According to the IWS, Uzbekistan was ahead of neighboring Tajikistan and Turkmenistan in terms of Internet penetration, and behind Kazakhstan and Kyrgyzstan. In Turkmenistan, 5 percent of the population (252 thousand 741 people), in Tajikistan - 13 percent (1 million 12 thousand 220 people), in Kyrgyzstan - 39.9 percent (2 million 194 thousand 400 people), and in Kazakhstan - 45 percent (7 million 884 thousand 905 people). Armenia took 9th place with 60.6% and Azerbaijan took 10th place with 50%.

As of January-June 2024, the share of home internet use among the population of Uzbekistan aged 10 years and older was 79.2%. This indicator shows a significant increase compared to previous years. In 2022, the share of internet users was 59.6 percent. In 2023, this figure increased by 67 percent.

It is surprising that over the past two years, it has increased by 19.6 percentage points, indicating that the availability and popularity of the Internet in the country is rapidly growing. The number of mobile internet users is 25.3 million people. 95 percent of settlements are covered by mobile internet, and 54 percent of households have access to high-speed internet.

So, in today's information age, what methods of propaganda have we established on our internet networks? Does its effectiveness serve to improve the environment?

Where there is competition, there is an upward movement. Especially, competitions organized among industry representatives produce strong specialists. New and new innovative ideas are being created. As a result, it encourages learning and research. To create propaganda technologies, it is necessary to hold a competition "Best Propaganda Project" among the district/city departments of the Republican Center for Spirituality and Enlightenment. By determining their knowledge skills, the initiators of new ideological projects are selected. At the same time, specialists in the system will be accustomed to work in a new way, and technologies for improving the socio-spiritual environment will be

developed.

It is also necessary to identify young agitators in all systems and introduce a "Youth Club" that unites them. Based on the ideas of young people and their knowledge of new technologies, modern technologies suitable for 14-30-year-olds will be created. The results of the propaganda processes organized on this basis will be effective. At the same time, special attention and a new approach will be paid to holding social actions, competitions and contests at a high level on a regular basis for spiritual and educational propaganda and agitation work among labor and educational teams, in each mahalla and institution.

We are used to holding the same event in all regions. There is no system for studying the spiritual well-being of the population. Therefore, it is necessary to regularly conduct sociological surveys among the population to study the socio-spiritual environment of society. First and foremost, it is necessary to create a database of sociological surveys and, based on it, establish a system for organizing these events in the regions. If the spiritual image of all segments of the population is identified and propaganda is organized based on it, the expected result will be high. If the propaganda of spirituality is organized based on the identified mood and thinking among the population, it will be both targeted and effective.

Spirituality is not just a word. It means several meanings, such as spirit, mind, consciousness, perception, mental state, inner mood, courage, character, essence, care, taste of sorrow. Spirituality is the sum of a person's spiritual experiences and mental world. In any state, when spirituality is enriched, society develops, and conversely, when spirituality is impoverished, society gradually declines. The people are infected with the virus of malaise. It will take years, even centuries, to defeat this virus. Without a rich spirituality, a great state cannot be built. There are many examples from history. The demands of the times also show that they will be rich both materially and spiritually. The priority of materiality over spirituality leads to a change in our national mentality. If we exchange our national spirituality for material, will the spirit of our great ancestors not suffer? Is it possible to forget that they sacrificed their lives for the well-being of the people, for their education, for the protection of their homeland? As an example, it is appropriate to recall the appeal of our enlightened writer Mahmudkhoja Behbudi, who called on the people to follow the path of well-being and light and goodness even when they are on the verge of death. Or is the selflessness of our writer Ibrat Domla, who was able to follow the people in history with his knowledge to enrich the enlightenment and spiritual world of the people, not a real example for us? It is surprising that Babur, a poet and king who entered world history, was considered worthy to ascend the throne at the age of 12. It is commendable that at this age, he was spiritually ready to rule the state, not only mastered world science, but also brought to the country, read, analyzed, and created his own works during his reign. Therefore, we must understand that spirituality is as

necessary for everyone as water and air, and we must draw sufficient conclusions from historical truths.

Every nation is a nation with its own language, customs, traditions, culture, and history. If we do not know our national traditions, if we do not observe them, if we do not use them in our lives, in the upbringing of our children, how mature and harmoniously developed we will be! A person who does not know their national customs cannot be called a harmoniously developed person.

Each of our national customs, embodying the eternal traditions of our people: greetings, marriage, weddings, establishing a family, raising a child, respecting parents, healthcare, education, wearing clothes, respecting bread, professions, welcoming guests, trade, holding national holidays, nature protection, mourning ceremonies, etc., is a great school.

The comprehensive spiritual development of the younger generation in terms of morality is the main criterion of today's era and our ideology. We live in a blessed time when we have the opportunity to widely promote our traditions and customs. We are in an era where we will tell its true history, creation, and reason on a scientific basis. Based on this scientific heritage, it is necessary to radically improve the system of widely instilling our national values in the minds of the population, especially young people, and to strengthen the regular organization of this system. It would be advisable to introduce the most effective methods and mechanisms of propaganda. At the same time, the traditions of our society, inherited from our ancestors, become popular.

The goal is clear, that is, to open our eyes to the treasury of spirituality left by our ancestors, to enjoy our growing, hopeful youth, to enrich their minds spiritually, spirituality, ideology, and tradition are as multifaceted and beautiful as diamonds. Its original content, meaning, and roots go back to one place, to human morality. And etiquette is a beauty, a decoration of a person, his great perfection.

## Conclusion

It can be said that today all are equally responsible for increasing the moral immunity of the population, especially young people, which is defined in decisions aimed at improving the socio-spiritual environment of society. Only this needs to be understood, studied, and implemented in practice. In spirituality, procrastination leads to years of destructiveness. In order for us to live in peace and prosperity, it is necessary and important that all systems work together in the direction of spirituality and enlightenment. For unity opens the way to goodness. Every day of delay in spirituality is the foundation for the formation of an unhealthy environment in society. The widespread introduction of health-improving technologies into

practice will raise the political, legal, and spiritual level of the people.

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