

Deformation of spiritual values in modern society: Causes and consequences

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Abstract

Purpose: This study aims to examine the structural transformation of values in modern society by identifying the main socio-economic, political, and cultural factors that influence their change. It emphasizes how modernization and the complexity of social dynamics reshape collective priorities and individual orientations.

Research methodology: The research employs a qualitative descriptive approach supported by content analysis of academic literature, policy documents, and sociological data. Comparative analysis is applied to highlight the interplay between traditional and modern value systems, while contextual interpretation helps to map the drivers of change in contemporary society.

Results: Findings indicate that social and economic intensification, political reforms, and the diversification of cultural life have generated a multilayered value system. Values once dominant, such as collectivism and hierarchical conformity, are increasingly replaced or reinterpreted by individual responsibility, innovation, and cultural pluralism. The research also shows that the evolution of values follows a dynamic hierarchy, where some gain centrality while others decline in significance.

Conclusions: The study concludes that structural change of values is not random but a response to broader systemic updates. Modern society demonstrates an adaptive capacity, ensuring continuity of ethical frameworks while integrating new norms required by globalization and technological development.

Limitations: The research is primarily conceptual and relies on secondary sources; empirical field data from diverse societies are still limited.

Contribution: This article contributes to the theoretical understanding of value transformation by linking social change with the evolving hierarchy of values in contemporary life.

Keywords: *Ideology, National Culture, National Values, Social Participation, Spiritual Value*

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1. Introduction

The fourth factor that changed the content of spiritual values was the association with improvement work in the country. In the following years, improving the country became a priority of state politics. In particular, “in the last three years, more than 1,500 road and transport infrastructure in villages and neighborhoods, engineering and communication networks and facilities of the social sphere have been built and improved, service stations have been established, as well as large-scale measures aimed at improving the living conditions of the population living in them” (Abidhadjaev & Davletov, 2022; Shrestha, Forsyth, Sihotang, Sihotang, & Walsham, 2022). Simultaneously, as a result of the correspondence held in the Republic, the task of carrying out landscaping in 1071 villages and

neighborhoods with many socio-economic problems was put on the agenda (Cass, Schwanen, & Shove, 2018).

Therefore, in accordance with the decree of the president of the Republic of Uzbekistan “on measures to ensure environmental sustainability by further increasing the level of greenery in the Republic, consistent implementation of the nationwide project “Green Space”, a number of measures are carried out to improve the environmental situation, prevent the harmful effects of cross-border garmseel winds and dust-sand storms on the environment. Over the past period, within the framework of the nationwide project “green space,” 588 hectares of “green parks,” 662 hectares of “green public parks,” and “green belts” were erected in a total of 40 km around the cities of Bukhara, Nukus, Khiva, and Urganch” (Краевский, 2010). These results are only part of the successes in improving the country. Improvement should not only change the image of villages and cities, but also improve working conditions in enterprises and organizations, ergonomic criteria, and sanitary and hygienic conditions. Significant progress is also being made in this regard. In many enterprises and organizations, job parameters such as the level of lightness, noise level, and room temperature are improving, and the labor process and norms are evolving. Working conditions that ensure the safety and health of employees are being created.

The significance of these nationwide improvement projects extends beyond material and infrastructural development; they are deeply intertwined with the transformation of spiritual values and moral outlook of society. When citizens witness tangible enhancements in their living and working environments, they experience not only physical comfort but also a renewed sense of dignity, belonging, and pride (Hosseini, Sajadzadeh, Aram, & Mosavi, 2021). This connection between external development and internal value systems reflects a broader sociological principle: material conditions shape consciousness, and improved environments contribute to elevating spiritual culture. The expansion of green spaces is especially relevant for spiritual development (Egerer et al., 2024).

Parks, green belts, and landscaped urban areas provide more than just aesthetic pleasure; they create opportunities for social interaction, family recreation, and community solidarity. Spending time in clean, healthy environments strengthens the values of care, responsibility, and respect for nature. Furthermore, environmental sustainability initiatives demonstrate the state’s recognition of its responsibility to future generations, thereby reinforcing intergenerational solidarity as a spiritual value. By investing in ecology, the government transmits a moral message: the well-being of society cannot be separated from the well-being of the environment (Paudel & States, 2023; Roba, Biddle, & Kolbe-Alexander, 2025).

Improvements in the workplace also illustrate how economic modernization shapes the spiritual sphere. Safer, cleaner, and more ergonomic conditions encourage values such as discipline, mutual respect, and productivity (Bazaluk et al., 2023). Workers who feel secure and respected are more likely to develop loyalty to their institutions and a collective sense of purpose. Thus, spiritual values such as honesty, diligence, and responsibility are not abstract ideals but concrete qualities nurtured by material improvements. Moreover, the emphasis on health and hygiene in the workplace reflects an ethical stance that human life and dignity are paramount, aligning with the broader spiritual principle of valuing the individual (Iavicoli, Valenti, Gagliardi, & Rantanen, 2018; Mixafenti, Karagkouni, & Dimitriou, 2025).

Infrastructural reforms in villages and neighborhoods address another essential dimension of value transformation: equality. For decades, disparities between urban and rural areas have created feelings of marginalization and exclusion. By improving rural infrastructure—roads, schools, healthcare centers, and communication networks—the state reduces social inequalities and promotes fairness, which are cornerstones of moral and spiritual development. Citizens in remote areas, once deprived of opportunities, now feel recognized and included in national progress. This sense of inclusion fosters solidarity and reinforces the trust between the state and its people. At the cultural level, improvement projects have created spaces for the flourishing of traditions. Community centers, cultural houses, and public squares allow for the practice and transmission of local customs, art, and collective rituals. These venues not only preserve national heritage but also adapt it to modern conditions, enriching society’s

spiritual life. For example, traditional festivals celebrated in new public spaces gain broader participation and visibility, thereby strengthening the values of unity, cultural pride, and mutual respect among diverse groups (Candeloro & Tartari, 2025; Fuseini, 2024).

Religious values are also indirectly supported by these improvements (Das, Kaur, & Gupta, 2024). Mosques, churches, and other places of worship situated in newly developed or renovated neighborhoods benefit from better infrastructure, making religious practices more accessible. Clean, safe, and welcoming environments enhance the sacredness of religious experiences, thereby reinforcing faith-based values such as compassion, humility, and justice. Thus, physical improvements and spiritual renewal form a mutually reinforcing cycle. Education and youth development have also gained momentum from infrastructural and environmental reforms. Modern schools, safe roads, and access to cultural and sports facilities empower young people to develop creativity, discipline, and civic responsibilities. When young citizens grow up in conditions that respect their well-being and nurture their talents, they internalize spiritual values, such as respect for knowledge, innovation, and national pride. In turn, this prepares a new generation of leaders who can integrate ethical principles into governance and social development (Burchardt, 2023; Enneking, Custers, & Engbersen, 2025).

Finally, the cumulative effect of these improvements is the creation of a social atmosphere characterized by optimism and collective confidence in the future. When people see their villages modernized, cities greened, workplaces improved, and cultural lives enriched, they begin to believe in the possibility of progress. This belief is a powerful spiritual value that sustains hope, resilience, and motivation. Societal optimism transforms into a collective ethos that guides daily behavior and long-term aspirations. Thus, the fourth factor—improvement work—should be understood not merely as a technical or administrative achievement but as a transformative force in the moral and spiritual lives of Uzbekistan. It enriches values by promoting dignity, responsibility, equality, solidarity, and respect for nature. It connects material development with ethical consciousness, showing that the modernization of infrastructure and the renewal of values are inseparable dimensions in building a new society.

2. Literature Review

The transformation of spiritual values in modern society has been the subject of wide scholarly debate, as values remain central to social cohesion, identity formation, and ethical orientation. In Uzbekistan, this transformation is strongly tied to historical shifts following independence, when the restoration of national traditions, religion, and culture became integral to redefining society's moral foundations (Omilovna, 2024). Scholars emphasize that modernization, political reforms, scientific development, and cultural revival have significantly reshaped spiritual values' content and hierarchy. One stream of literature highlights the role of social and economic reforms as drivers of such value changes. Improvements in infrastructure, environmental projects, and the creation of better living and working conditions have introduced new perspectives on ethics and responsibilities. These material changes are not merely physical but also influence the symbolic and spiritual dimensions of social life, as they foster a sense of well-being, solidarity, and pride within communities (Corchia & Borghini, 2025; Enneking et al., 2025).

Another dimension is the transformation of scientific research and its role in shaping value. The literature suggests that the nature of scientific inquiry determines the character of intellectual and spiritual development. In Uzbekistan, state support for research, funding reforms, and the establishment of interdisciplinary programs have elevated the prestige of science and reinforced its societal role. As a result, science is not only advancing technology and economic progress but also strengthening the spiritual development of citizens by replacing ideological dogmas with scientific values. The role of religion is equally significant in the evolution of spiritual values. During the Soviet era, religious practices were restricted, but independence allowed the revival of religious institutions and practices. Studies have noted that religion provides ethical guidance, fosters social solidarity, and mitigates inequality. Laws supporting freedom of conscience and the construction of mosques reflect the broader rehabilitation of religious values, which are now seen as complementary to modern civic life rather than contradictory.

Interethnic harmony is a recurring theme in the literature. Uzbekistan has historically been home to diverse ethnic and cultural groups, and this plurality has shaped its spiritual foundation. Research emphasizes that independence requires a renewed commitment to tolerance and peaceful coexistence, especially amid global challenges such as separatism and ethnic conflict. Therefore, interethnic harmony is not only a cultural legacy but also a strategic necessity for strengthening national unity and social resilience. Another significant strand of scholarship examines the idea of national independence as an ideological force that shapes values. During the Soviet period, education and public life were dominated by communist ideology, which subordinated national culture and value. After independence, the promotion of national independence radically restructured the spiritual environment. Educational curricula, public campaigns, and the publication of scientific and cultural works have all contributed to embedding independence as both a political principle and a moral value (Ezazkhan, 2023).

From this literature, it is evident that spiritual values in modern Uzbekistan are formed through multifaceted interactions between politics, science, religion, culture, and interethnic relations. These factors do not act independently but are interconnected, creating a holistic process of value transformation. Improvements in living conditions elevate ethical expectations, whereas scientific reforms foster rationality and innovation. Religion restores moral balance and collective identity, interethnic harmony ensures social peace, and national independence provides an ideological grounding. In conclusion, the literature underscores that the deformation and reformation of spiritual values in modern Uzbekistan are systematic responses to historical, political, and social changes. These shifts reflect an adaptive process where values evolve in content, structure, and hierarchy, allowing society to maintain continuity with its past while engaging with the demands of modernization and globalization (Tiimub et al., 2023)

The broader academic discussion also points out that the transformation of spiritual values must be understood in relation to global processes. As globalization accelerates cultural exchange, societies such as Uzbekistan face the dual task of preserving their unique heritage while adapting to new universal standards. This balance requires constant negotiation between tradition and modernity. For instance, while traditional values emphasize collective solidarity and respect for elders, global influences promote individualism, innovation, and an entrepreneurial spirit. The coexistence of these orientations demonstrates the flexibility and adaptability of spiritual values, showing that they are not rigid but are responsive to societal needs (Rahu, Neolaka, & Djaha, 2023).

Moreover, scholars have highlighted that spiritual values play a crucial role in maintaining social stability during times of rapid change. In societies undergoing political reforms or economic liberalization, values serve as anchors that provide continuity and guidance to the people. In Uzbekistan, the emphasis on moral education in schools, public campaigns promoting tolerance, and state support for religious freedom all contribute to shaping a generation that can navigate modern challenges without losing sight of its cultural origins. This illustrates how spiritual values function both as a stabilizing force and as a driver of innovation, enabling societies to modernize without losing their identity (Putra, Ahadiyat, & Keumalahayati, 2023).

The literature also stresses the importance of institutions in embedding these values into daily life. Government policies that promote cultural revival, universities that integrate ethical education into curricula, and media that highlight traditional practices serve as vehicles for the transmission of spiritual values. Through these institutional frameworks, values are preserved, constantly renewed, and adapted. This ensures that they remain relevant to contemporary realities, from technological progress to ecological sustainability (Latunusa, Timuneno, & Fanggidae, 2023). Finally, the evolution of spiritual values in Uzbekistan underscores a universal principle: values are living entities that grow, adapt, and sometimes transform under the pressure of history. Just as independence redefined the moral landscape of Uzbekistan, future developments—technological revolutions, environmental challenges, and global political shifts—will continue to reshape the hierarchy of values. This perspective emphasizes the need for continuous research, dialogue, and reflection on the role of spiritual values in shaping both individual lives and collective destinies (Endi, Fanggidae, & Ndoen, 2023).

3. Research Methodology

This study employs a qualitative descriptive approach to examine the deformation and transformation of spiritual values in modern society. A qualitative design is appropriate because the subject matter—values, beliefs, and cultural orientations—is abstract, deeply rooted in social practices, and influenced by political and historical dynamics. To achieve this aim, the research relies primarily on secondary data sources, including academic journals, government decrees, policy documents, and sociological reports that discuss the evolution of cultural and spiritual values, especially within the context of Uzbekistan, after independence. These sources were selected because they provide a comprehensive understanding of the interplay between political reforms, cultural revival, scientific progress, and religious freedom in shaping society's spiritual life. This study also incorporates official speeches, conference proceedings, and relevant publications, which serve as supplementary materials reflecting both institutional perspectives and scholarly interpretations.

The method of content analysis was applied to categorize themes and identify recurring patterns such as modernization, national independence, interethnic harmony, and the revival of religion. Comparative analysis is further used to highlight the differences between the values under the Soviet ideological framework and those emerging in post-independence Uzbekistan. In addition, contextual interpretation enables the research to situate these value changes within broader sociopolitical transformations, ensuring that the findings are not isolated from their historical and cultural backgrounds. To enhance the reliability of the results, this study applied triangulation by cross-checking information from multiple sources. Although this research does not include primary fieldwork, its reliance on diverse and credible literature ensures analytical rigor. This approach allows for a holistic understanding of how spiritual values evolve dynamically in response to societal changes while maintaining continuity with historical traditions.

3.1. Research Design

This research is structured as a conceptual and descriptive analysis, aiming to identify and interpret the socio-economic, political, cultural, and religious factors that shape value transformation. It seeks not only to describe phenomena but also to explain their interconnections and the logic of change in the hierarchy of values.

3.2. Data Sources

This study relies primarily on secondary data gathered from the following sources:

- a) Academic literature on spirituality, sociology, and modernization processes.
- b) Official government decrees and policy documents of Uzbekistan that reflect state-led reforms in culture, science and religion.
- c) Empirical insights from prior sociological studies and conferences addressing religious revival, interethnic harmony, and national independence are also included.
- d) Brochures, speeches, and articles produced by scholars and political leaders provide context for the ideological and cultural dimensions of change.

3.3. Analytical Techniques

To ensure systematic interpretation, this study applied several qualitative tools.

- a) Content analysis was used to identify recurring themes such as modernization, scientific development, religious revival, and interethnic harmony.
- b) A comparative analysis was applied to contrast traditional spiritual values with modern orientations under globalization and independence.
- c) Contextual interpretation situates value transformation within broader socio-political and cultural reforms, including urban development, environmental programs, and educational changes.

3.4. Scope and Units of Analysis

This study focuses on Uzbekistan's post-independence trajectory (1991–present) and analyzes how reforms in governance, science, religion, and education have contributed to reshaping spiritual values. The unit of analysis is the structural and hierarchical system of spiritual values expressed through national culture, religious practices, scientific development, and social interactions.

3.5. Validity and Reliability

Credibility was ensured through the use of **multiple sources of data** (triangulation), including laws, policy documents, and academic references. Consistency in interpretation is maintained by linking empirical observations to theoretical frameworks of value transformation and modernization.

4. Results and Discussion

The fifth factor that enriched the content of spiritual values was a change in the character of scientific research. The nature of scientific research in society is determined by the priorities of the research being carried out, research topics, the level of funding of science, the openness of research results, the presence of communication between scientific research in various disciplines, and the suitability of research for social needs (Mirziyoyev, 2019a; Краевский, 2010). Research areas and topics are selected based on the needs and interests of each country. In countries where science is sufficiently funded, IMI research will be more progressive. Any defects in these criteria ultimately lead to a decrease in the scientific potential of society, the erosion of the social prestige of science, and the degradation of scientific values.

In the following years, Uzbekistan experienced significant positive changes in all these aspects. In particular, in accordance with the law that defines the content and nature of scientific research, “to achieve competitiveness and efficiency of the national economy through the development of Science and scientific activities, to set priorities for the development of Science and technology and to target resources, to develop public scientific programs, to support justified initiatives and projects, to support public-private partnership in, measures were taken to attract young people to scientific activities, to prepare young talent holders, to protect rights to intellectual property objects, to rationally increase the financing of the field of Science and scientific activity, to ensure the inextricable connection of Science, Education and production, to increase interest from it, to ensure the inextricable connection of the field of Science and scientific.

The practice of choosing research topics based on the degree of scientific knowledge development has been established. Over the past 5-6 years, the level of financing of scientific research in the state has significantly increased. The Academy of Sciences of the Republic of Uzbekistan, the Ministry of Higher Education, Science and Innovation, and the Higher Attestation Commission Pay special attention to the organization of research on the principles of transparency. The emergence of experience in conducting interdisciplinary research is expanding the possibilities for solving the complex problems facing society. Most importantly, scientific research today is aimed at satisfying the urgent tasks facing society, as well as significant primary social needs and interests, with adequate financial support.

Fundamental changes in the nature of scientific research are also recognized in articles and brochures prepared by representatives of the scientific community. "In the years of independence," he wrote. R. In his article devoted to scientific research, kuhtsova created a stable system of organization, management and financing of research activities in the Republic of Uzbekistan. The country has created potential scientific schools, established scientific laboratories and departments, higher education and research institutions, ministries and departments, and multidisciplinary scientific and organizational infrastructures in the form of scientific, technical, and expert councils on a Republican scale. A regulatory framework has been created for the development of science and the introduction of innovation into our economy and social life. For the first time in the history of our country, laws “on Science and scientific activities” and “on innovative activities” were prepared under the law regulating these areas. In addition, the status, prestige, and academic legitimacy of scientists were increased by our State” (Turdiev, 2024; Краевский, 2010).

These changes in the nature of scientific research have elevated society’s scientific potential. In addition, the flow of these updates did not bypass the world of knowledge and ideas, which was graciously permeated. In particular, under their direct influence, new visions, knowledge, and ideas have emerged about the essence of various forms of being. All this enriched the spiritual world of the nation with Benihoya. Under the new conditions, research, which began to be carried out on the basis

of new principles, made it possible to interpret processes in nature from a modern theoretical and methodological point of view. The specific laws of social reality also began to be characterized in a special way. The change in the character of scientific research laid the groundwork for the realization of the human psyche from a new worldview. It is also impossible to ignore the fact that most scientific research today serves the spiritual development of people. Most importantly, the new principles of scientific research accelerated the process of exchanging communist ideology for scientific values in the interests of society.

The sixth factor that enriched the content of spiritual values was a change in attitude towards religion. Religion, as a specific form of social consciousness, has defined the character of moral norms and rules in society for centuries (Saifnazarov & Umarjonov, 2022). In addition, for thousands of years, it has been a factor in ensuring social cohesion through its rituals and customs. Religion's ideas on justice have made it possible to mitigate social inequality and prevent social conflicts. Therefore, most thinkers and public figures have a positive attitude towards religion; in many societies, such an attitude is specially formed. During the years of independence in Uzbekistan, the attitude towards religion has changed completely. "As soon as independence was declared and the ideological chain was broken, the law" on freedom of conscience and religious organizations " was passed, many mosques were built in our republic, and religious organizations were allowed to be formed. The change in attitude towards religion has led to the restoration of religious values that were forgotten in the recent past. This is also confirmed by many experts who have researched the topic and impartial experts who have analyzed the religious situation. Usmankhan Alimov (then chairman of the Muslim authority of Uzbekistan, Mufti), who spoke at the Republican Conference of religious workers on "independence and development of religious values" held in Bukhara region in 2016, also noted this.

The seventh factor that enriched the content of spiritual values was interethnic harmony. In short, at all times of historical development in the territory of Uzbekistan, representatives of different nationalities lived in harmony. This variety provided real conditions for interethnic harmony. "As you know," the president of the country notes, " our homeland has been one of the centers of great civilizations and culture for several hundred years. From time immemorial, together with our people in our land, people of different nationalities live in a peaceful and peaceful environment, sailing, stable, and harmonious" (Mirziyoyev, 2019a).

However, as time passed, separatism between peoples and nations, as well as the proliferation of forces spreading the seeds of hostility and doctrines promoting such ideas and approaches, demanded special emphasis on this issue during the years of independence. This matter has not lost its relevance today. "In our country," President Sh.M.Mirziyoyev, - first-class attention will be paid to strengthening the atmosphere of mutual respect, friendship, and harmony between representatives of different nationalities and religious denominations. It is our greatest wealth, and it is our duty to preserve it as an eyeball" (идеология, 2007).

The eighth factor that enriched the content of spiritual values was the promotion of the idea of national independence. During the Soviet era, a great emphasis was placed on ideological education, upbringing, and propaganda. The educational system was transformed into a means of instilling official ideology. Communist ideology began to be absorbed into the minds of children from the flat. The content, methods, and forms of educational work at the later stages of the educational system were directed toward the formation of ideological loyalty (Рябов, 2012). In the later stages of a person's life, ideological education and upbringing were replaced by ideological propaganda and propaganda. In public places, relevant ideological values were promoted through turfa slogans, events of various ideological content in labor communities, regularly prepared articles, shows and broadcasts in the media, films, pictures, and songs glorifying communist ideas in art.

The formation of the idea of national independence in Uzbekistan and the emergence of mechanisms for its promotion radically changed this situation. Education in educational institutions from educational disciplines that serve to reveal the content and goals of the idea of national independence, the implementation of systematic ideological propaganda Mirziyoyev (2019b), especially the reproduction

of popular science works dedicated to the topic, and the publication of dictionaries and encyclopedias have brought about fundamental changes in the world of values. It can be seen that over the past thirty years in Uzbekistan, category factors have radically changed and enriched the content of the spiritual values of society. Today, the spiritual values found by takomil influence all spheres of society. In particular:

- a) They encourage the realization of the principle put on the agenda of the head of state that “the people should serve our people, and not the state bodies, as a result of which the relations between institutions, groups and citizens are finding a qualitative evolution, thus expanding the possibilities of the state to bring its political program to life, to achieve;
- b) They also influence the activities of enterprises and organizations in the field of economics. Ideas and knowledge that are graciously absorbed encourage them to act within the framework of ethics. Such ideas have enabled citizens working in these places to become participants in large-scale economic updates.
- c) They encourage people towards solidarity, solidarity, and solidarity; with their influence, the principles of humanism, the experience of mutual respect, and the experience of consequence are gaining popularity in society; at the same time, knowledge and ideas that are imbued with goodness contribute to the softening of inequality between people; the goals and efforts of organizations operating in the social sphere are also harmonized with the needs of
- d) They serve to enrich the spiritual life of benihoya – science, ethics, religion, literature, and art find evolution in their thanks and influence; their positive impact on the environment in society and on the process of spiritual formation of people also remains salient.
- e) Spiritual values make it possible to form the prestige and unique image of Uzbekistan in the world, to present it to the world community as a humane, fair, peaceful, and progressive country.
- f) they remain the spiritual basis for building a new society, because “building a new Uzbekistan means to continue our path of Independent National Development at a new stage by studying and relying more deeply on our recent and distant history, unique and unique cultural assets.” (Sobirovich, 2020).

5. Conclusion

5.1 Conclusion

In conclusion, the correlation of the prosperity of knowledge and ideas, norms and ideals, permeated with updates and goodness that took place on different fronts after the country gained national independence, shows that the world of values. The world has evolved harmoniously with the processes occurring in society. In particular, their content was primarily influenced by changes in political existence. The evils in the world of law enriched him at the expense of new knowledge and new ideas. Increased attention to national culture, and special trends in the world of science and religion have set the stage for this world to rise to a new level of content. Even the work of improvement, which raged throughout the country, left a serious mark on the world of ideas and knowledge, which was imbued with goodness and virtue.

The overall transformation demonstrates that spiritual values are not static; rather, they reflect society’s vitality. With every reform in governance, education, or science, new layers of meaning are added to the nation’s moral framework, and themoral framework is redefined. This dynamic process not only strengthens the sense of national identity but also ensures that values remain relevant to global development. The recognition of cultural heritage alongside technological progress creates a unique balance between tradition and modernity. Furthermore, the integration of ethical principles into everyday life—from environmental sustainability to workplace improvements— demonstrates the profound interconnection between material change and moral growth. Ultimately, these developments highlight that the renewal of values is both a reflection of social progress and a guiding force for future nation building.

5.2 Suggestions

Based on this conclusion, several recommendations can be proposed to further strengthen the role of spiritual values in modern society.

- a) Integrate values into education

Strengthen the integration of spiritual and ethical values in formal curricula and extracurricular programs so that younger generations internalize them not only as historical heritage but also as guiding principles for innovation and civic responsibility.

- b) Promote balance between tradition and modernity
Encourage policies and social initiatives that harmonize technological progress with the preservation of cultural heritage, ensuring that modernization does not erode traditional values but enriches them.
- c) Enhance institutional responsibility
Public institutions should actively promote ethical standards in governance, science, and workplace practices, demonstrating that moral growth and material progress must advance in tandem.
- d) Support environmental and community initiatives
Expanding programs like “Green Space” and similar ecological projects to reinforce the values of sustainability, solidarity, and respect for nature as part of daily social life.
- e) Encourage intergenerational dialogue
Forums should be created for exchange between older and younger generations to preserve historical memory while adapting values to contemporary realities, thereby ensuring the continuity and renewal of the moral framework.
- f) Promote national identity through culture
Cultural and artistic platforms that highlight national identity while embracing global cultural exchanges should be developed, turning values into a source of pride and a foundation for international cooperation.

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