

Spiritual And Moral Culture As A Philosophical Phenomenon

Sherzod Fazlitdinovich Polvonov

Deputy Governor of Fergana Region for Youth Policy, Social Development, and Spiritual-Educational Affairs, Uzbekistan

Received: 12 November 2025; **Accepted:** 04 December 2025; **Published:** 07 January 2026

Abstract: This article provides a scientific analysis of the philosophical content and gnoseological foundations of the concept of spiritual and moral culture, as well as the interaction of consciousness, cognition, values, and social experience in the process of its formation. The ontological characteristics of spiritual and moral culture and the theoretical mechanisms of its cognition are also examined.

Keywords: Spiritual and moral culture, philosophical analysis, gnoseology, process of cognition, values, moral norms, belief, reflection, spiritual heritage, cultural tradition, personal development, moral decision, social consciousness, system of spiritual values, ontological layer, gnoseological layer, practical-normative layer.

Introduction: At the present stage of social development, the spiritual and moral culture of the individual is emerging as an important factor in ensuring the stability of social relations, the growth of civic consciousness, and the strengthening of social responsibility. In philosophical thought, the categories of "spirituality" and "moral culture" are interpreted as complex phenomena that determine a person's inner world, attitude toward values, ability to make moral decisions, and life position. The gnoseological analysis of these concepts makes it possible to deeply reveal the mechanisms of cognition involved in understanding the spiritual and moral world of the individual [7].

In philosophy spiritual and moral culture is understood as a harmonious system of moral values, intellectual needs, firm beliefs, and norms of social behavior formed within the inner world of the individual [5]. Ontologically, this system relies on objective values existing in the spiritual life of society; as a function of reflection, it embodies spiritual principles operating in society within human consciousness; in its normative function, it defines a set of norms guiding behavior; and as a unity of reflection and practice, it is manifested in the real life activity of the individual. From a philosophical perspective, spiritual and moral culture is closely connected with understanding human essence, self-awareness, defining one's role in society, and feeling responsibility [4].

Gnoseology, that is, the theory of knowledge, explains

the mechanisms of the formation of spiritual and moral culture in the following directions [2]:

1. Structure of the cognitive process. Spiritual and moral culture is formed through cognitive components such as consciousness, perception, thinking, belief, and memory. In this process, perception accepts the moral content of social reality; thinking draws normative conclusions; belief transforms values into internal needs; and will implements moral decisions in practice.
2. Cognition and internalization of values. Spiritual and moral values are internalized by the individual in two stages:

Cognitive stage – the individual acquires knowledge about spiritual norms and social moral requirements.

Associative-practical stage – knowledge is transformed into internal belief and influences behavior [1].

From a gnoseological point of view, spiritual and moral culture is not merely a sum of knowledge, but also the ability to apply it in practice.

The spiritual and moral culture of the individual develops on the basis of the historical and cultural heritage of society. Traditions, customs, religion, philosophical doctrines, and national values all form a system of moral norms in human consciousness. In the gnoseological process, this heritage serves as a source of knowledge, a criterion for moral evaluation, and a factor shaping social identity.

The philosophical-gnoseological structure of spiritual

and moral culture can be represented as a system consisting of the ontological layer, the gnoseological layer, and the practical-normative layer [3].

The ontological layer is expressed through the system of spiritual values existing in society, moral norms and traditions, and the essence and moral nature of the human being.

The gnoseological layer is manifested in the process of cognition of spiritual values, perception of moral concepts, formation of belief, and spiritual reflection (self-awareness).

The practical-normative layer is defined by the application of moral norms in behavior, spiritual responsibility, mechanisms for regulating social behavior, and the individual's life position. These three layers are organically interconnected and form the spiritual and moral culture of the individual as an integral system. It is necessary to emphasize the mechanisms of forming the spiritual and moral culture of the individual. These include the family as a system in which initial spiritual beliefs and behavioral culture are formed; education as a system that teaches the theoretical and practical foundations of moral norms; society and the cultural environment as mechanisms for enriching spiritual experience; and personal reflection as a mechanism of self-improvement, self-awareness, and self-education. From a gnoseological approach, these mechanisms are interpreted as a system that continuously sustains the process of cognition [6].

RESULTS

Within the framework of this study, based on an examination of the philosophical and gnoseological essence of spiritual and moral culture, the following analytical results were obtained:

First, it was determined that the systemic structure of spiritual and moral culture consists of three main layers. The study confirms that the dialectical interconnection of the ontological, gnoseological, and practical-normative layers is the key factor ensuring the formation of spiritual and moral culture as an integral phenomenon. Each layer carries a specific functional load, and together they ensure the integration of the individual's spiritual world and behavior.

Second, it was demonstrated that spiritual and moral culture is an organic product of the cognitive process. Gnoeological analysis shows that spiritual and moral culture is not merely a sum of moral knowledge, but rather emerges from a complex synthesis of perception, thinking, reflection, and belief occurring within human consciousness. Through these processes, an individual's knowledge of moral norms is

transformed into active values guiding behavior.

Third, it was empirically and theoretically confirmed that the internalization of values is a two-stage process. The study revealed that, first, the individual comprehends spiritual and moral norms at the cognitive level; subsequently, these norms are transformed at the practical-associative level into internal beliefs and behavioral standards. The harmony of these two stages serves as the main criterion for determining the level of an individual's spiritual and moral maturity.

Fourth, historical and cultural heritage was identified as a fundamental source in the formation of spiritual and moral culture. The analyses indicate that national values, historical traditions, and philosophical-religious heritage play a decisive role in shaping spiritual representations within individual consciousness. From a gnoseological perspective, this heritage functions as a primary source of knowledge, a criterion for moral evaluation, and a factor of social identification.

Fifth, reflective thinking emerged as a central mechanism in the individual's spiritual and moral culture. The research established that self-awareness, moral reflection, and the evaluation of one's own actions perform a decisive function in spiritual development. The presence of reflection ensures that moral decisions are conscious, responsible, and stable.

Sixth, it was substantiated that spiritual and moral culture is a strategic factor shaping the individual's life position. Philosophical and gnoseological analysis shows that individuals with a well-developed spiritual and moral culture evaluate social situations through moral criteria, base decision-making on universal values, and deeply comprehend their responsibility to society. Thus, spiritual and moral culture manifests itself as an internal mechanism regulating an individual's social activity.

Seventh, it was determined that the integrative influence of education, family, and society constitutes the most effective model for forming spiritual and moral culture. The analytical results demonstrate that the formation of spiritual and moral culture cannot be limited to education or family upbringing alone. This process proceeds successfully through the cooperation of the family (as the source of primary values), education (as the theoretical and reflective foundation), and the social environment (as the field of practical application). Cognition of spiritual and moral culture is closely linked to the level of a society's self-awareness. Within the general spiritual and moral environment of society, the individual's cognitive processes become more active. Therefore, gnoseological processes should be considered not only

as individual phenomena, but also as a social system.

CONCLUSION

The philosophical and gnoseological analysis of spiritual and moral culture demonstrates that this phenomenon is a complex system reflecting the individual's inner world, formed through cognitive processes and manifested in social life in the form of practical behavior. Cognition of values, their transformation into belief, and their application in practice enhance the individual's spiritual and moral culture. This structure constitutes the theoretical and methodological foundation for educating a well-rounded individual and nurturing a generation with high moral and spiritual values in contemporary society.

REFERENCES

1. Zuxra Karabayevna, I. (2025). Components of developing young people's spiritual and moral competence. *Family, Women and Social Life*, electronic scientific journal, 47–58.
2. Masharipova, G. K., & Khojanova, T. J. (2022). *Spiritual Studies: A textbook for bachelor's degree programs*. Tashkent: Fan Ziyosi Publishing House, 416 p.
3. Samadova, S. S. (2022). *National Idea and the Pedagogical Foundations of Spirituality: A study guide*. Bukhara: Durdona, 172 p.
4. Quronov, M. (2007). *National Upbringing*. Tashkent: Ma'naviyat, 240 p.
5. Юлдашев, Ф. (2016). Проблемы гносеологии в трудах восточного Аристотеля. *Востоковедения*, 3(3), 114-120.
6. Yuldashev, F. A. (2022). The influence of moral values in the formation of personality in Farabi's philosophy. In *Проблемы психологического благополучия* (pp. 440-444).
7. Yuldashev, F. A. (2021). Moral values in Abu Nasr Farabi's philosophy. *Journal of Innovations in Social Sciences*, 1(04), 42-45.