

# СЎЗ САНЪАТИ ХАЛҚАРО ЖУРНАЛИ МЕЖДУНАРОДНЫЙ ЖУРНАЛ ИСКУССТВО СЛОВА INTERNATIONAL JOURNAL OF WORD ART

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## ИНГЛИЗ ТИЛИДА “SPIRITUALITY” ЛЕКСИК КАТЕГОРИЯСИ

### АННОТАЦИЯ

Мақолада инглиз тилидаги баъзи лексик категория (система, гуруҳ)лар маъно жиҳатидан тобора кенг камровли бўлиб бориши, торайиши ёки бошқа қандайдир ўзгаришларга учраши ташқи омиллар таъсирида ҳам содир бўлиши ўрганилади. Маълумки, бирор тилнинг дунё тили даражасига чиқиши мазкур тилда сўзлашувчи мамлакатнинг халқаро миқёсдаги иқтисодий ва сиёсий нуфузи билан таъминланади. Бироқ бугунги глобаллашув даврида иқтисодий ва сиёсий омиллардан ташқари, тобора мустақамланиб бораётган халқаро маданий алоқаларнинг ҳам мазкур жараёндаги ҳиссаси катта.

**Таянч сўзлар:** лексик категория, иқтисодий ва сиёсий омиллар, ишонч, маънавият, эътиқод.

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## ЛЕКСИЧЕСКАЯ КАТЕГОРИЯ «SPIRITUALITY» В АНГЛИЙСКОМ ЯЗЫКЕ

### АННОТАЦИЯ

В статье рассматриваются некоторые лексические категории (системы, группы) в английском языке становятся более полными по значению, сужаются или претерпевают какие-либо другие изменения, также происходит под влиянием внешних факторов. Известно, что подъем языка до уровня мирового языка обеспечивается международным экономическим и политическим престижем страны, говорящей на этом языке. Однако в сегодняшнюю эпоху глобализации, помимо экономических и политических факторов, растущие международные культурные связи также играют важную роль в этом процессе.

**Ключевые слова:** лексическая категория, экономические и политические факторы, доверие, духовность, вера.

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## LEXIC CATEGORY OF "SPIRITUALITY" IN THE ENGLISH LANGUAGE

## ANNOTATION

In the article analyzed some lexical categories (systems, groups). As we know in English become more comprehensive in terms of meaning, narrow or undergo any other changes also occurs under the influence of external factors. It is known that the rise of a language to the level of a world language is ensured by the international economic and political prestige of the country that speaks that language. However, in today's era of globalization, in addition to economic and political factors, the growing international cultural ties also play an important role in this process.

**Key words:** lexical category, economic and political factors, trust, spirituality, belief.

### I. Introduction

It is no secret that English, which has been strengthening its position among the world languages since the second half of the last century, plays a special role for the peoples of the world in the current era of globalization.

In statistical analysis, we observe that speakers of this language are divided into three layers. The main stratum includes residents of countries such as the United Kingdom, the United States, Australia, Canada, and New Zealand, whose native language is English, while the second layer includes residents of India, Singapore, and Malaysia, whose second language is English; the last layer belongs to speakers of English as a foreign language in all countries of the world. Although innovations and changes in language are made directly by the representatives of the first layer, it should be noted that the remaining layers also have a specific impact on this process.

### II. Literature review

It should be noted that each language that has risen to the status of a world language faces its own problems. Despite the fact that the rapid spread of the global language threatens the devaluation and even extinction of other languages, it is possible that this language, which is popular all over the world, will lose some momentum due to new speakers of different cultures. It is for this reason that abstract concepts in such a language can expand, narrow, and acquire new meanings in terms of meaning, and such changes can lead to a radical reform or disappearance of the semantic means in speech.

According to linguist L.L. Newman, “concepts such as ‘faith’, ‘spirituality’ and ‘belief’ are often used as mutually synonymous terms, but their interpretations are unique and different”. In the evaluation of these and similar abstract concepts in English as mutual meanings, of course, the total number of users as a second or foreign language is greater than the number of its original speakers, and the meanings of certain concepts in this language are generalized according to similarity. It is more likely that a single meaning will be isolated and lead to its isolation. In particular, the English alternative to the concept of spirituality in the Uzbek language is closer to such concepts as religious belief, firmness of faith, rather than to the maturity of thinking and behavior.

### III. Methods and analysis

The English Webster Glossary defines the word “spirituality” as an alternative to the concept of “spirituality”: “of the spirit or the soul as distinguished from the body or material matters” (p. 1373) (Translation: tana yoki moddiy narsalardan ajratilgan ruh yoki qalbga oid).

After this lexeme, the dictionary introduces the concepts of ‘spiritual character, quality, or nature’ (p. 1373). The translation of these concepts is “spiritual feature, quality or nature”.

The Cambridge Advanced Learner's Dictionary & Thesaurus defines this word as follows:

**Spirituality** noun [U] – the quality that involves deep feelings and beliefs of a religious nature, rather than the physical parts of life (Translation: borliqning moddiy jihatlaridan ko'ra ko'proq diniy xarakterga ega e'tiqod qamrab olgan teran hislarni o'z ichiga olgan xususiyat).

L.L. Newman, while defining the concept, adds the following “To be spiritual or have spirituality, persons attempt to live a life guided by the spirit of their faith. Persons may meditate, pray, or make conscious decisions regarding their actions based on how they sense the Spirit leading them. In short, it is a state of being” [Nyuman L.L. – P.106. ]. So, in his opinion, a person who is spiritual or spirituality strives to live his life based on the spirit of his faith. Such people may meditate, pray, or decide on how to act by believing in the voice of their inner beliefs. In short, it is a state of mind. As can be seen, this concept has a more religious meaning in English. If we consider strong faith as a principle of mature behavior, this concept is close to the concept of “spirituality” in the Uzbek language, which means spiritual and mental

maturity. The term 'spirituality' in English serves to express not only the meaning of 'spirituality' but also the meaning of other concepts. «Despite notable attempts by scholars to distinguish among these terms as described above, the current trend is to treat these three concepts as equal and interchangeable. One might use religion to mean faith in one instance. In the next instance someone else may use spirituality to mean religion. Depending on use or application, one may substitute any of the three terms to mean the other». [Nyuman L.L.– P.102.] It seems that in English linguistics, although a number of weighty studies have been done on how the term 'spirituality' differs from the concepts of 'belief' and 'trust', in modern English these concepts are considered equal and are used as synonyms to express the same meaning. An Englishman may use the word "religion" in his speech instead of the term "faith", and in other cases the word "spirituality" may be used instead of the term "religion". Depending on the place of application and the situation, one of these words may be used instead of the other.

Nevertheless, the linguist L. Newman takes a new approach to the definition of the term "spirituality" and bases it on the following idea: «In contrast to this common approach, in my model, spirituality and religion are functions of faith. Both religion and spirituality require faith as a foundation. In other words, faith is the guiding principle by which individuals are either religious or spiritual. Faith serves as both the source and the target of their religion or spirituality. Devotion to religion or perception of growth in spirituality may be seen as a measure of greater valence of understanding one's faith» [Catherine Soanes, Angus Stevenson. - P.1706.]. Apparently, in contrast to this common approach, the scholar believes that "spirituality" and "religion" are functional parts of faith. At the heart of religion and spirituality lies faith. In other words, when a person is religious or spiritual, first and foremost, trust is the guiding principle. Confidence serves as both the source and the goal of human faith and spirituality. Whether a person is faithful to his religion or feels spiritual growth means that his understanding of his faith has grown.

The fact that the term 'spirituality' in English can express not only human morality but also his religious and belief views stems from the primary meaning of the word. That is, the term "spirituality" is derived from the word "spirit", and this lexeme is interpreted as follows:

**Spirit** noun UK[spirit].

1. the non-physical part of a person which is the seat of emotions and character; the soul. 'we seek a harmony between body and spirit'

1.1. The non-physical part of a person regarded as their true self and as capable of surviving physical death or separation. 'a year after he left, his spirit is still present'.

The word "spirit" above refers to the intangible part of man that embodies his feelings and character; is described as the heart. Example: We seek a balance between body and soul.

In the next commentary, the term "spirit" is defined as "the true self of a person who is not condemned to nothingness even after death or separation." For example, one year after his death, his spirit is still alive.

It is understood that the reason why the word 'spirit', which is the basis of the term 'spirituality', means 'spirit', it is expedient to translate this word as 'spirit', not actually spirituality. But since the soul is a human being, expressing its own identity, the most perfect form of these intangible categories must be regarded as a sign of high spirituality. In this sense, the term 'spirituality' can be taken as equivalent to the word 'spirituality'. However, "spirituality" does not have the same positive colour in its structure as the word "spirituality". The word has a relatively neutral meaning, and the term 'psyche', which gives it a neutral meaning, needs a positive adjective. That is, the term "spirituality" means "high spirituality" when it is described as "high spirituality" and is in this forms the exact equivalent of the word "spirituality". However, given that the beliefs that are an integral part of spirituality in the above considerations are formed in the human mind, which has risen to a certain level of perfection, it is clear that there is no need for an adjective in the term.

#### IV. Review and discussion

Also, while the Uzbek term "spirituality" is based on the word "meaning", the English word "spirituality" is directly derived from the word "spirit". The basic meaning of this term in English is preserved, and in the Uzbek language the basic meaning is somewhat removed. Of course, in order to clarify the issue in the same situation, it is necessary to create a certain concept sphere around this concept, using not only the term "spirituality" but also the analysis of various other concepts gathered around it.

In particular, if the English concept of "spirituality" and the various concepts around it are studied together as a single concept sphere, the term "ideology" should be considered as one of the main parts of this concept sphere. Here we turn our attention to the definition of the term "ideology":

**Ideology** noun [ī-dē-ä-lə-jē] «a manner or the content of thinking characteristic of an individual, group, or culture b: the integrated assertions, theories and aims that constitute a sociopolitical program c: a systematic body of concepts especially about human life or culture

2: visionary theorizing»[Meriam Webster Dictionary New Edition, Springfield, MA.–2016 .–P. 124.].

According to the first interpretation, ideology is a way of thinking about a person, group, or culture; a set of theoretical views and goals included in a socio-political program; is a system of concepts related to human life or culture.

In the second commentary, this concept is described as visual theory.

This concept, unlike the term "spirituality" mentioned above, has a more social character than a religious one. This term, which entered the Uzbek language through the former Soviet system, often interpreted and used in place of "ideology", is not limited to the English word "ideal, acceptable set of ideas." In English, this term is regarded not only as a set of specific and most acceptable ideas, but also as a system of thoughts and ideas that encompasses total ideas about being. To look at the lexeme of "ideology" as "a regulated system of thoughts, attitudes, and values about man and society; there will be a holistic ideology of human existence and an ideology that encompasses various aspects of politics, economics, religion, particular groups, and the like. "«An organization of opinions, attitudes, and values – a way of thinking about man and society. We may speak of an individual's total ideology or of his ideology with respect to different areas of social life; politics, economics, religion, minority group, and so forth» [Adorno, Else Frenkel - Brunswik, Daniel J. Levinson, R. Nevitt Sanford. – P.41] (Fikr, qarashlar va qadriyatlar jamlanmasi – inson va jamiyat haqidagi tasavvurdir. Biz ijtimoiy hayotning turli sohalari siyosat, iqtisod, din, ijtimoiylashish va boshqalarga bog'liq shaxs mafkurasi haqida to'xtalishimiz mumkin).

It should be noted that in Uzbek, such alternatives as the term "ideology", which is an alternative to this concept, do not occur in English. In addition, as in the Uzbek language, the method of studying various elements of the conceptual sphere of "spirituality" in terms of national values creates a number of difficulties in the English language. For example, the fact that English is recognized as the main state language in some countries, and the second state language in a number of countries, as well as the growing number of speakers of this language as a foreign language, affects the cultural roots of this language. Given that English culture and national identity in the world are increasingly influenced by globalization and synthesized with other cultural strata, it is only natural that any concept should face a number of problems in the study of the national factor. For this reason, the historical origin of concepts, the demand for their formation, and the study of the causes ensure the consistency of scientific research and increase its effectiveness. Thus, the category of "spirituality" in English can be conditionally studied on the basis of the following conceptual roots:

- The historical formation of English spirituality;
- Sources of English spirituality;
- Foreign and domestic policy, which is the basis for the formation of English spirituality;
- Means of English spiritual education;
- Factors affecting English spirituality;
- The scale of the impact of English spirituality on the process of globalization;
- The role of English spirituality in the phenomenon of popular culture.

All of these concepts, which are the product of holistic conceptual factors, can also occur as a single concept. Major historical events, such as the British colonization, the secession of the United States as an independent state, the British occupation of Australia, the British occupation of the Baburi Empire, and the industrial development of England from the mid-seventeenth to mid-nineteenth centuries, played an important role in British spirituality.

Sources of English spirituality include:

- spiritual and material heritage;
- religious beliefs of different English-speaking peoples;

- discoveries.

Although English was formed on the territory of the United Kingdom, today in a number of countries this language is the main means of communication. In this sense, the English spiritual and material heritage includes specimens created in different periods and in different places. The harmony of these sources, which are part of a great spiritual heritage, is ensured not by a single national idea, but by a system of universal ideas.

Unlike nations that relied on different religious beliefs at different times and experienced the dominance of a particular faith in each period, a culture that included English speakers was influenced by a number of religious beliefs over a period of time. Given that the concept of 'spirituality' in English is actually based on the concepts of 'spirit' and 'spirituality', this concept is accepted as a religious and moral norm for every speaker and its meaning is generally understood by all speakers in the same way.

Given that most of the world's religions promote goodness, reflecting certain moral criteria, we realize that the English concept of "spirituality" reflects not only the meaning of a concept based on religion, but universal values promoted by all religions. And, for this very reason, the concept of 'spirituality' is embodied in his mind as a beautiful set of morals, regardless of which religion the English-speaker believes or does not practice. Hence, it would be more accurate to evaluate the term 'spirituality' in English not only in the context of religion, but also in terms of universal value.

It is well known that the UK has been one of the founders of the industrial era in human history and one of the leaders in the development of this era. Also, the United States, where the majority of English speakers today live, is making a huge contribution to the development of modern science, particularly from medicine to space research. While industrial development in England has led to a stronger integration of the British as a nation, the contribution of the United States to the development of modern science has instilled a sense of national pride in people of different nationalities. In this sense, the discoveries, although not indirect, can be considered as an indirect spiritual source, as well as one of the causes of national-spiritual development. Indeed, every discovery of international historical significance triggers processes such as the formation of national pride and the realization of national identity.

## V. Conclusion

While discussing the sources of "spirituality" above, the concept of "spirituality" in English was originally formed as a religious concept, but the colonial policy of the English-speaking countries, as well as the widespread recognition of this language as an acceptable language for international communication. Maturity has made it a basic concept that defines moral norms in the minds and cultures of several nations. Today, the linguistic category of "spirituality" has expanded from its original narrow religious content to the concepts of "spirituality" and "spirituality" and has gained the status of a conceptual concept that reflects the inner spiritual and moral qualities of man in general.

It should be borne in mind that the terms and their concepts cannot be evaluated solely on the basis of historical and etymological meaning and content of the expression, otherwise it will falsify the actual essence of the concept, dilute the objective reality.

In conclusion, the concept can be understood and interpreted in two ways:

- 1) historical and etymological;
- 2) synchronous-modern.

While the historical-etymological approach helps to reveal the roots of the formation of the concept and to clarify how and to what extent the traces of the past are preserved in the essence reflected in its present state, the synchronous-modern approach allows an objective description of its practical essence. In general, giving priority to any of these approaches in revealing the essence of a concept contradicts the law of scientific objectivity in research and interpretation.

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