



THE ROLE OF FORMS OF PUBLIC CONSCIOUSNESS IN FORMING DEMOCRATIC THINKING

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Abstract. This article discusses the study the role of forms of public consciousness in forming democratic thinking, the disclosure of the historical progress of the idea of democracy in modern society, the study of historical progress and transformation and the results of the idea of democracy in modern society, historical progress and transformation of the idea of democracy in modern society and its social and cultural processes "developed proposals and recommendations for this theme.

Keywords: democracy, democratic thinking, public consciousness, universalizing, historical interpretation, modern society, time and space, history, progress, transformation, factors, youth, worldview, humanism, idea, ideology, culture, cultural processes, causes and consequences.

Introduction

The spiritual dimension, that is, the moral image of a person, functions as a driving generator of human social activity. The formation of this moral image involves human thinking, memory, imagination, attention, and willpower. In this process, all knowledge, experience, and talent inherent in a person are manifested. Therefore, the most important indicator characterizing a person's social identity is their moral and ethical maturity. A person's spiritual perfection influences the prosperity of society, while the prosperity of society, in turn, contributes to the development of spirituality, and the high level of spirituality enhances personal perfection in a continuous interdependent cycle.

Social relations are formed through a set of firmly generalized guidelines and norms accumulated by previous generations regarding social phenomena. These relations emerge under the direct influence of the culture characteristic of a particular nation. For example, the perception of English people as conservative, calm, and determined is generalized through traits such as their character, deep thinking, and prudence.

Similarly, the psychological state characteristic of Japanese people—such as maintaining a smiling and composed expression even in moments of great personal tragedy—can also be understood in this way.

Generosity, hospitality, patriotism, respect for elders, etiquette of greeting, politeness, and reverence for homeland are clear manifestations of the mentality of the Uzbek people.

Literature review and methods

In the world, democracy and democratic development are being studied in relation to education, family, lifestyle, economic relations, international diplomacy, and even certain issues in the military sphere. In this regard, the



scientific works of researchers such as A. Schweitzer, J. Baudrillard, P. Buchanan, L. Flint, S. de Beauvoir, E. Hoffer, E. N. Carr, J. Adams, L. S. Allen, Allan and Barbara Pease, and B. Berelson can be mentioned.

General theoretical issues of the problem have been studied by CIS scholars such as S. S. Alekseyev, T. A. Alekseyeva, K. S. Gadzhiev, S. M. Yeliseyev, A. A. Kazantsev, I. A. Krasin, S. A. Lansov, V. N. Nersesyants, G. V. Pushkareva, G. V. Tavokin, M. Ya. Ostrogorsky, S. E. Zaslavsky, V. E. Chirkin, L. A. Nudnenko, V. P. Pugachev, A. I. Solovyov, V. P. Ilyin, Ya. V. Chesnov, and A. I. Prigozhin.

In the Republic of Uzbekistan, certain fundamental philosophical and legal aspects of democracy and democratic development are reflected in the works and speeches of the First President I. A. Karimov. These works present strategic ideas on market economy and democracy, constitutional foundations of state governance, separation of powers, formation of a national parliament and civil society, establishment of a national judicial system, protection of human rights and freedoms, electoral institutions, local self-governance, political pluralism, and economic democracy. They serve as the historical, evolutionary, objective, and philosophical-legal foundation of democratic reforms implemented in New Uzbekistan.

President Sh. M. Mirziyoyev, in his works, decrees, and speeches on elevating democratic reforms to a new stage, builds upon this historical-evolutionary and philosophical-legal foundation. The Development Strategy (2017) and the New Development Strategy (2022), aimed at building New Uzbekistan, represent the evolutionary continuation of these national democratic experiences.

Certain scientific and philosophical-legal issues of democracy and democratic development in Uzbekistan have also been studied by political scientists and philosophers such as R. Jumayev, S. Jurayev, T. Jurayev, A. Qo'chqorov, Sh. Pakhuddinov, M. Qirg'izboyev, Sh. G'oyibnazarov, academician A. Valiev, S. Shermuhamedov, E. Yusupov, as well as philosophers A. Abdusamadov, V. Alimasov, H. Aliqulov, E. Bobomuradov, F. Jurakulov, A. Yuldoshev, S. Norqulov, Sh. Mamadaliev, K. Javakova, V. Dubkov, B. To'ychiyev, I. Saifnazarov, A. Qodirov, Z. Qodirova, A. Mirzayev, O. Musayev, F. Musayev, X. O. Shayxova, N. Nishonova, S. Berdiqulov, J. Mavlyanov, J. Matkarimova, as well as legal scholars such as academician Sh. O'razayev, H. Rahmonqulov, A. Saidov, H. Boboyev, M. Boydadayev, Sh. Jalilov, Z. Islomov, G. Matkarimova, S. Adilkhodjayeva, M. Mirxamidov, X. Odilqoriyev, F. Rakhimov, A. Tolanov, E. Khalilov, O. Khusanov, R. Hakimov, Sh. Yakubov, and economists such as academicians M. Sharifkhodjayev, S. S. G'ulomov, and professors N. To'xliyev, A. Razzakov, A. Ishmukhammedov, X. Abulqosimov, among others.

Results and discussion

Tradition is a social and cultural heritage, a set of established norms and rules that have been passed down from our ancestors over long historical periods and have reached us, being widely accepted by society.





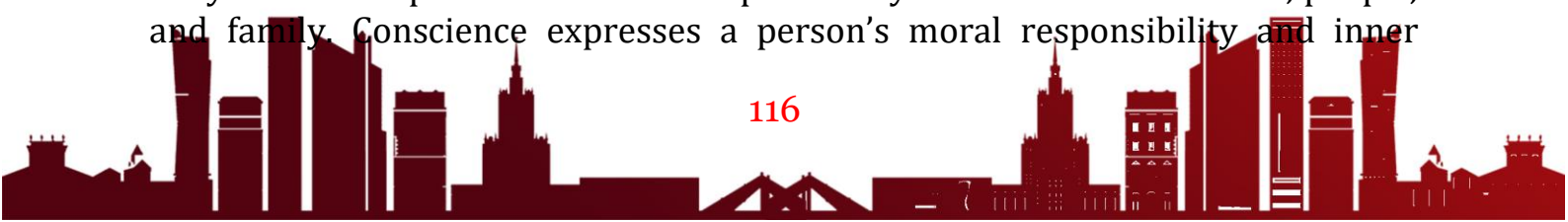
Thus, tradition serves as a means of transmitting the spiritual values accumulated by previous generations during the course of social development to subsequent generations. People's way of life and material conditions influence the emergence of various traditions, including social norms, customs, rituals, and ceremonies. Therefore, the concepts of "tradition," "custom," and "ritual" are closely interconnected and are often promoted within the framework of customary practices. Among the people, there exist national, cultural, socio-political, religious, and other types of traditions. Traditions are formed in the process of each nation's historical development.

Traditions reflect how heritage is transferred from one stage of development to another and how this process takes place. They perform the function of preserving and improving all spiritual and educational forms of human civilizational development. Traditions are embodied in the life experience, knowledge, intellect, wisdom, mentality, inner emotions, and labor skills of each nation. They are closely connected with a nation's natural-historical development, social life, way of living, past, customs, education, daily activities, religious values, and language. Under the influence of traditions, values that ensure natural-historical and social unity—such as kinship ties, cultural heritage, and the sense of homeland—become stabilized. Traditions serve as a means of educating youth, transferring the experience of the older generation, and are one of the spiritual factors in managing society and communities. Each historical period has its own traditions; over time, they change, become enriched in content, and new ones emerge in accordance with the demands of the era, while some are replaced and removed from social life.

Traditions manifest in the form of national customs and rituals. A custom refers to the continuous repetition of certain actions connected with specific events, which are strictly followed by society as a whole [2, 89]. Customs are closely related to rituals and are shaped under the influence of nations' and ethnic groups' history, lifestyle, and other factors, becoming one of the defining features of their identity. Customs are stable and long-lasting in nature; they are created by several generations and implemented in social life. Although customs and rituals are relatively stable, they change in accordance with new historical conditions and social development needs, acquiring new content and meaning over time.

Morality is one of the oldest elements of spiritual culture. It emerged as a result of the need to subordinate individual human activity to the interests of society and serves to stabilize social relations. The assimilation of moral norms by each member of society is an important indicator of socialization. Morality is a set of behavioral rules, etiquette, norms, and principles.

Moral concepts include good and evil, duty, conscience, honor, happiness, and justice. Any human action is evaluated through the category of "goodness." Duty refers to a person's sense of responsibility toward their homeland, people, and family. Conscience expresses a person's moral responsibility and inner





judgment regarding their actions. Honor is a social category reflecting the individual's dignity and the evaluation given by society. Happiness is a feeling of satisfaction and gratitude derived from social and personal life and fulfilled aspirations. Justice is a social concept expressing the relationship of various social groups to socio-economic, political, and cultural processes.

Moral categories evaluate human behavior and encourage individuals to act within socially established norms [3, 29]. Beauty is a high aesthetic category that expresses admiration for the perfection and harmony of nature and cultural objects, intellectual and emotional satisfaction from works of art, and appreciation of human moral qualities. Thus, beauty is experienced not only through nature and cultural artifacts but also through observing noble human actions, which inspire imitation.

Religion is one of the oldest elements of spiritual culture. It represents a system of knowledge, values, and life orientations that reflect humanity's ideals of truth, justice, and fairness, and serves as a specific way of understanding the essence of the world and human existence.

Today, religion deeply influences various spheres of human life, including culture, traditions, and social practices. In contemporary conditions, attitudes toward religion and religious heritage are changing. A scientifically grounded policy has been developed in this area in our country and is being consistently implemented.

In his work "Development Strategy of New Uzbekistan," the President of the Republic of Uzbekistan Sh.M. Mirziyoyev states: "We consider it our most important task to convey to our people, especially the younger generation, as well as to the world community, the humanistic essence of Islam. Islam is, above all, a religion of peace and friendship, harmony and solidarity, knowledge and enlightenment" [1, 297]. These words clearly express the nation's attitude toward its identity, history, and religion. An enlightened society does not absolutize either secular or religious worldviews but develops them in harmony for the benefit of humanity and societal progress.

There are more than 600 scientific definitions of the concept of culture in scholarly literature [4, 7]. Researchers present various interpretations depending on their perspectives and the aspects they emphasize. The diversity of definitions provides opportunities for deeper study of culture; however, there is still no universally accepted definition.

In the process of building New Uzbekistan, the issue of enhancing the creative and constructive power of culture for the country's development and social stability has become increasingly relevant. Based on this, and analyzing different interpretations of culture—such as culture as all material and spiritual values created by humans; a "second nature" created by humans; a generalized system of human activity; creative activity; the spiritual state of society; the quality of society; and the quality of the individual [4, 31]—A. Mavrulov and M. Mavrulova define culture in their work "Theory of Culture" as follows: culture is



a social phenomenon that regulates human creative activity, gives meaning to the spiritual development of the individual, and helps harmonize personal goals with the social objectives of society [4, 31].

Thus, based on the analysis above, culture is a social phenomenon that regulates human creative activity and shapes the spiritual and intellectual development of the individual. Culture maintains balance between social demands and individual needs, and through creative and constructive activity contributes to societal development. In building New Uzbekistan, the importance of culture is becoming even more significant, as it serves as a key factor in ensuring sustainable social and spiritual development.

It is well known that in scientific literature, culture is divided—based on material and spiritual production—into two major types: material culture and spiritual culture. Material culture consists of all means created through human physical labor and intellectual capacity that are related to meeting material needs. Spiritual culture, on the other hand, encompasses all spheres connected with spiritual production and the development of social forms of consciousness.

Various doctrines, ideas, scientific knowledge, works of art, and moral norms are the products of this activity. The division of culture into material and spiritual forms is relative, as they interact in the process of development and enrich one another. In addition to creating material and spiritual cultural elements, culture also includes activities related to their preservation, protection, and transmission to future generations. This activity continues uninterrupted as long as human society exists. Accordingly, culture can also be defined as a conscious, systematic, and creative activity aimed at creating, preserving, developing, and transmitting material and spiritual wealth to future generations.

Philosophy is originally a Greek word meaning “love of wisdom.” It is one of the oldest sciences that first emerged as a system of human knowledge about existence, the world, and human beings. For this reason, philosophy was long regarded as the “science of sciences,” a discipline standing above other sciences and providing them with absolute truth.

Philosophy is one of the forms of social consciousness, alongside political, moral, and legal consciousness; it is a doctrine about the general principles of existence and knowledge, the interrelation between humans and the world, and the most general laws of the development of nature, society, and thought. As a worldview, philosophy is closely connected with social interests, political and ideological struggles, and it actively influences other elements of the spiritual sphere, contributing to the formation of new ideas and spiritual values. Although philosophy differs from other sciences as an integrated worldview, it develops in connection with them, providing grounded and generalized conclusions as well as general methodological tools of cognition.

CONCLUSION

In conclusion, the creation and consumption of spiritual values—such as scientific knowledge, enlightenment, education and upbringing, progressive



political ideas, and high moral and aesthetic feelings—is the main indicator of the spiritual maturity and moral health of a society, nation, or individual. Spiritual values reflect the dynamics of social existence and development and are closely connected with spiritual life, spiritual activity, interpersonal spiritual relations, and human spiritual needs. The spiritual life of society, as a specific manifestation of certain processes, constitutes an important part of the social form of matter in motion. Therefore, although the concepts of “spiritual life” and “spiritual activity” are different, they can also be used in an equivalent sense.

Thus, the main task of philosophy is to form a rational and sound worldview in every individual’s consciousness. This does not involve imposing any ideology or scholastic thinking, but rather is formed and developed through persuasion, discussion of diverse ideas, clarification of concepts and principles, and drawing conclusions. Therefore, philosophy should be studied as an important component of world culture and civilization, and as part of the spiritual space, with an objective analysis of all philosophical trends and teachings in order to form a correct and scientific understanding.

In today’s complex world, forming a worldview capable of resisting destructive ideas is of great importance. Shaping the consciousness and thinking of society members, especially young people, on the basis of enlightenment is a crucial task. In this regard, it is necessary to effectively implement a scientific-theoretical and socio-philosophical concept reflecting the fact that our country has been an integral part of world civilization and one of its centers of universal culture for centuries [1, 289].

Thus, the spiritual space and social life are closely connected with the spiritual-moral sphere. In this spiritual space, spirituality and spiritual needs emerge. To exist within this spiritual space means to obey its moral principles, to satisfy spiritual needs, and to engage in communication with the highest moral values of human society.

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