

QUESTIONS OF SPIRITUALITY AND MORALITY IN THE FORMATION OF DEMOCRATIC THINKING

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Abstract. This article discusses the study of the changing and universalizing democratic thinking in modern society, 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, universalizing, historical interpretation, modern society, time and space, history, progress, transformation, factors, youth, worldview, humanism, idea, ideology, culture, cultural processes, causes and consequences.

Introduction

Forming the socio-spiritual image of society is closely connected with shaping the spiritual character of every individual living within it. To develop a clear understanding of human spiritual identity, it is necessary to study human beings as the highest product of nature and society in a holistic way. This includes a deep analysis of their essential qualitative differences from other beings, the process of becoming human, their natural-social essence, spiritual and physical dimensions, and the interconnection between psychological states and social existence. Human spirituality is a set of qualities, traits, abilities, and skills formed under the influence of all educational and ideological institutions operating in society.

Spirituality acts as a "generator" that drives human social activity. The formation of a spiritual image involves the participation of cognition, memory, imagination, attention, and willpower. It reflects a person's accumulated knowledge, experience, and talent. Therefore, the most important indicator characterizing a person's social identity is their moral and spiritual maturity. A person's spiritual perfection influences the prosperity of society, while societal prosperity, in turn, enhances spirituality, and a high level of spirituality contributes to individual development.

Today, by restoring the centuries-old values of national spirituality and ethics, it is essential to cultivate qualities that define the spiritual image of a

person, such as patriotism, politeness, good communication, diligence, humanity, humility, friendship, activity, goal-orientation, honesty, integrity, responsibility, and faith. In this process, special importance should be given to embedding moral requirements rooted in national traditions and values into the consciousness of the younger generation. The adaptation of youth to the moral-emotional environment, the formation of moral aspirations, and the development of ethical behavior are key psychological aspects of educational programs. The success of this process is closely related to students' positive attitude toward learning, their serious pursuit of knowledge, self-development, self-control, and purposeful activity, all of which help prevent the emergence of negative behavior.

Literature review and methods

Initial philosophical approaches to democracy can be found in the works of Pericles, Socrates, Plato, and Aristotle, where fundamental philosophical and legal issues of human rights and democratic governance were analyzed. These ideas remain significant for contemporary research as well.

In Western political thought, various aspects of the issue have been studied by theorists such as Alexis de Tocqueville, Samuel Huntington, Francis Fukuyama, Friedrich Hayek, Zbigniew Brzezinski, Henry Kissinger, Karl Popper, Erich Fromm, Alvin Toffler, John Dewey, Robert Dahl, among others.

Globally, democracy and democratic development have also been studied in connection with education, family, lifestyle, economic relations, international diplomacy, and military systems. In this regard, research by scholars such as Albert Schweitzer, Pierre Bourdieu, Susan de Beauvoir, and others is notable.

In the CIS region, general theoretical aspects of the issue have been studied by S.S. Alekseyev, T.A. Alekseyeva, K.S. Gadzhiyev, S.M. Yeliseyev, A.A. Kazantsev, I.A. Krasin, S.A. Lansov, V.N. Nersesyants, G.V. Pushkareva, G.V. Tavokin, M.Ya. Ostrogorskiy, S.Ye. Zaslavskiy, V.Ye. Chirkin, L.A. Nudnenko, V.P. Pugachev, A.I. Solovyov, V.P. Ilyin, Ya.V. Chesnov, and A.I. Prigozhin.

In Uzbekistan, fundamental philosophical and legal aspects of democracy and democratic development are reflected in the works and speeches of the First President Islam Karimov. These works address issues such as market relations and democracy, constitutional foundations of state governance, separation of powers, parliamentarism, civil society formation, judicial reforms, human rights protection, electoral systems, local self-governance, political pluralism, and economic democracy.

President Shavkat Mirziyoyev continues these reforms, basing his policies on historical continuity and objective socio-philosophical foundations. The Action

Strategy (2017) and Development Strategy (2022) of New Uzbekistan represent the evolutionary continuation of national democratic experience and reform processes.

Literature Review and Discussion

The issues of democracy and democratic development in Uzbekistan have been extensively studied in the scientific and philosophical-legal works of political science scholars and professors such as R. Jumayev, S. Jurayev, T. Jurayev, A. Qo'chqorov, Sh. Paxruddinov, M. Qirg'izboyev, Sh. G'oyibnazarov, as well as philosophers including academician A. Valiyev, S. Shermuhamedov, E. Yusupov, and doctors of philosophy A. Abdusamadov, V. Alimasov, H. Aliqulov, E. Bobomuradov, F. Juraqulov, A. Yo'ldoshev, S. Norqulov, Sh. Mamadaliyev, K. Javakova, V. Dubkov, B. To'ychiyev, I. Saifnazarov, A. Qodirov, Z. Qodirova, A. Mirzayev, O. Musayev, F. Musayev, A. Mirzayev, X. O. Shayxova, N. Nishonova, S. Berdiqulov, J. Mavlyanov, J. Matkarimova, as well as candidate researchers M. Qaxxarova and M. Ataullayev. Legal scholars such as academician Sh. O'razayev, H. Rahmonqulov, A. Saidov, and doctors of juridical sciences including H. Boboyev, M. Boydadayev, Sh. Jalilov, Z. Islomov, G. Matkarimova, S. Adilxodjayeva, M. Mirxamidov, X. Odilqoriyev, F. Raximov, A. To'laganov, E. Xalilov, O. Xusanov, R. Hakimov, Sh. Yakubov, as well as economists such as academicians M. Sharifxo'jayev, S. S. G'ulomov, and professors N. To'xliyev, A. Razzakov, A. Ishmuhammedov, X. Abulqosimov, have also contributed to this field of study.

Results and discussion

Although the process of activity itself serves as a source that directly shapes spirituality, it should also be emphasized that human beings constantly interact with others, communicate, and exchange ideas. Therefore, communication plays a crucial role in the formation of spirituality and morality. The Russian scholar B. F. Lomov defines communication as a "purpose-oriented socially conditioned process." From this perspective, the unity of activity and communication forms and develops the spiritual image of the individual.

Every person living in society possesses a certain level of worldview. This worldview includes personal perceptions, interpretations of life, and conclusions about oneself, others, and the surrounding world. These perceptions and conclusions determine both interpersonal relations and everyday behavior. In this sense, worldview can be defined as a system of knowledge based on a person's views, perceptions, and conclusions about existence, the structure of the universe, and their place within it. Worldview is generally divided into mythological, religious, and scientific-philosophical types.

Each of these has its own characteristics. The mythological worldview reflects reality in a fantastical way, yet its moral and aesthetic perceptions serve humanistic ideals. Therefore, it is still used today as an effective educational tool in moral upbringing.

The religious worldview is based on belief in divine power and is shaped through emotional and spiritual states, faith, and its expression in behavior. Religious worldview is studied by theology and represents a system for analyzing the relationship between God and humanity, the meaning of life and death, and related issues through religious concepts and beliefs.

Islamic culture, as an integral part of world civilization, promotes friendship, cooperation, and universal moral values, encouraging the pursuit of knowledge and science. Religion, in general, plays a significant role in regulating social life and shaping moral consciousness.

The philosophical worldview explains the causes, essence, and laws of development of nature and human society on a scientific basis. It synthesizes the achievements of modern science into a coherent system of general knowledge about the world and humanity. Therefore, philosophy functions as a science with a worldview character.

Today, the essence of an enlightened worldview lies in avoiding opposition between scientific-philosophical and religious worldviews. It also requires the correct application of scientific methods, verification of results in practice, reliance on authentic sources, and grounding religious understanding in Islamic teachings without deviation. In this regard, Uzbekistan pays special attention to the role of science and Islam in societal development and the formation of an enlightened worldview. This is clearly reflected in the statement of the President of Uzbekistan Sh. M. Mirziyoyev in his work "Development Strategy of New Uzbekistan," where he emphasizes that Islam is a religion of peace, friendship, solidarity, knowledge, and enlightenment [1, 297–299].

In recent years, institutions such as the Center of Islamic Civilization in Uzbekistan, the International Islamic Academy, Mir Arab Higher Madrasa, international research centers named after Imam Bukhari and Imam Tirmidhi, the Information and Analytical Center for Religious and Social Processes, the Hadith Science Center, and the "Waqf" charitable foundation have been actively working to study historical and scientific heritage and enhance the spiritual development of youth, thereby contributing to the socio-spiritual development of society.

In general, in the implementation of the tasks set before us, firstly, taking into account that the future of humanity is determined by the development of science

and its application in production, it is necessary to encourage young people's interest in learning the fundamentals of science; secondly, correctly understanding and explaining that religion is a necessary social need, and demonstrating the role of religion in socio-economic development through moral education is of crucial importance in building a new spiritual space and an enlightened society.

In this regard, it is sufficient to justify that, over centuries, our ancestors developed a moral code based on the Qur'an and Hadiths that promotes human virtues such as honesty, nobility, and courage. According to this code, every true Muslim: believes in Allah alone; performs prayers and fasting as commanded by Allah and taught by the Prophet; pays zakat (formal taxes) from his wealth; provides sincere assistance to orphans, the poor, the needy, and relatives ("silai rahm"); does not lose self-control in dangerous situations and avoids cowardice, relying on Allah's support; endures hardship, suffering, and calamity with patience; does not lose hope in Allah; shows respect to elders, kindness to the young, and mercy to all living beings; strives for knowledge and respects teachers; keeps promises and avoids betrayal of others' property; fulfills assigned duties conscientiously; keeps himself, his living and working environment, and belongings clean; avoids impure thoughts and low emotions in his heart; avoids inappropriate speech; does not expose others' faults or secrets; works to resolve conflicts and promote peace among people; does not judge what he does not know; protects himself and his family from sins such as adultery, gambling, alcohol consumption, hypocrisy, double-dealing, and slander; helps others as much as possible and restrains himself from revenge; immediately seeks forgiveness from Allah and corrects mistakes if he commits a wrongdoing; avoids laziness; comforts the sick; seeks the blessings of parents; loves his homeland and strives not to separate from his people.

We can see that these moral norms occupy a special place in folk oral creativity, especially in proverbs. The works of Alisher Navoi's Works are also deeply imbued with these ideas.

As Abdulla Avloni stated, the issue of education is "a matter of either life or death, salvation or destruction, happiness or misfortune for us." Accordingly, while scientific worldview increases the socio-economic power of the state, religious worldview ensures its moral and spiritual strength. In this sense, the formation of an enlightened worldview should take into account that these are interconnected forms of social consciousness that complement each other in the creation of a new spiritual space.

Professor Q. Nazarov, in several of his works, emphasizes the urgency of this issue, analyzing its content, structure, main forms, manifestations, and place in the system of universal values. He defines the concept of value as a philosophical-sociological and axiological category used to express the universal, socio-moral, and cultural significance of certain phenomena in reality. According to him, the concept of universal values expresses general forms of values that reflect the existence, past, present, and main directions of human life, its laws, requirements, and ideals [2, 105]. Thus, values play an important role in unifying society and shaping its spiritual and moral foundations.

According to I. Saifnazarov and F. Saifnazarova, “spiritual-educational values are a complex socio-spiritual phenomenon that includes the nation’s language, culture, history, traditions, and all spiritual wealth” [3, 10]. Spiritual values play an important role in preserving and developing national identity and ensuring their transmission to future generations is essential for socio-spiritual development.

According to G. J. Tulenova, “values are all material and spiritual wealth created in the historical development process of a nation, ethnic group, or social community that is significant for human beings and serves their interests and goals” [4, 161].

A. Mavrulov and M. Mavrulova conclude that “everything significant for humanity—such as freedom, peace, equality, enlightenment, truth, goodness, beauty, material and spiritual wealth, traditions, and customs—is considered a value” [5, 192–193]. These scientific conclusions show that values are a broad and complex system that not only includes material and spiritual goods but also defines social relations and development processes, serving as key indicators of societal stability and progress.

Mentality – (from Latin *mentalis* – mind, structure of the mind, thinking) – is a concept expressing the historically formed level of thinking, cultural capacity, the ability to analyze the laws of life of a society, nation, community, or an individual, as well as their intellectual capacity and spiritual energy under specific social conditions. The formation of mentality in a person begins in early childhood and develops throughout the process of socialization. As a result, through learning and assimilating national customs, traditions, rituals, religious beliefs, and worldviews, a person becomes directly acquainted with national uniqueness and identity. On this basis, mentality is formed, and nations differ from one another not only through language, but also through the uniqueness of folklore, music, dance, and patterns of behavior.

Studying mentality requires a serious approach. Many factors must be taken into account: the conditions in which the nation lives, the historical period, its past, the psychology of the nation, and other aspects. It should also be comparatively analyzed with other nations. As is known, a person's or community's tendency to respond in a certain way to social reality reflects social attitudes. Social attitude is determined, first, through the individual's readiness to perceive social phenomena, and second, through the characteristics of national culture represented by a member of a given nation.

Conclusion

Thus, the creation and consumption of spiritual values consisting of scientific knowledge, enlightenment, education, 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 the existence and development of society and are closely connected with spiritual life, spiritual activity, interpersonal spiritual relations, and human spiritual needs. The spiritual life of society represents a specific manifestation of processes and constitutes an important part of the social form of matter's movement. Therefore, although the terms "spiritual life" and "spiritual activity" are different, they can sometimes be used synonymously.

Two groups of processes are distinguished in spiritual activity. The first group includes spiritual production activities related to the creation of spiritual values. Its main feature is creativity, while its key elements are theoretical activities connected with understanding phenomena, processes, and laws.

Spiritual production also includes the creation of moral, aesthetic, and other spiritual values, and since it also produces forms of social consciousness, it is considered synonymous with spiritual production in general. Spiritual-practical activity refers to the assimilation of social experience based on spiritual values accumulated through the individual and collective development of people.

Spiritual-moral activity includes important social processes such as education, upbringing, enlightenment, learning, teaching, and advocacy. The spiritual-practical assimilation of the world refers to activities connected with the assimilation, application, and internalization of existing knowledge, moral, aesthetic, and other spiritual values into human consciousness and their transformation into behavioral norms. Thus, spiritual activity is a form of social activity aimed at creating spiritual values and enabling their assimilation by people.

The process of spiritual activity involves the creation of individual and social consciousness, ideas, knowledge, theories, artistic images, and other spiritual values in their historically specific content and form. While material activity is based on the production of material goods, spiritual activity is based on meeting the spiritual needs of individuals and society through spiritual values.

Although spiritual production is carried out in various forms and levels, it continuously operates in the scientific-theoretical, artistic-aesthetic, moral-educational, communicative, educational, and other spheres of social activity. Undoubtedly, it is most fully manifested in scientific-theoretical and artistic directions. In the process of spiritual consumption, people's spiritual needs are satisfied through the direct consumption of spiritual products.

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