

---

## THE ISSUES OF THE DEVELOPMENT BASED ON CONCEPT ON POLITICAL CONSCIOUSNESS IN THE PHILOSOPHICAL THINKING OF SOCIETY

<https://doi.org/10.5281/zenodo.8254195>

**Abdiev Gayrat Ergashevich**

*The researcher of*

*Samarkand State Institute of Foreign Languages*

### **Abstract**

*Every society, in the process of bringing its reforms to a new level, relies directly on the political consciousness of the people and accelerates due to their ownership of an active civil position. Such socio-philosophical is being manifested in reality through the political consciousness of the Uzbek people formed over the centuries. The issue of raising political consciousness in modernizing Uzbekistan, along with the demand for actual innovations, showed that a unique methodology has emerged in the world of politics. This situation is scientifically researched in the article, and it is devoted to the issues of analysis of political consciousness that arose in various philosophical teachings in the past until now.*

### **Key words**

*political consciousness, society, politics, political consciousness, philosophical teachings, tradition, value, morality, religion, spirituality, political culture, activity, function, social institution.*

In contrast to nature, the impactful nature of politics, the change of external and internal balance gained special importance in the development trends of the society according to its own laws. In one way or another, every country guides its citizens with its political ideas and renews the opportunities for future development on the basis of scientific achievements. Such development is directly characterized by the activation of political consciousness in society, the enrichment of modern knowledge in people.

In any society, political consciousness expresses ideals related to political processes that reflect important aspects of reality. It represents political changes in the external world as a component of social consciousness. Usually, political consciousness allows renewal of the inner being of a person based on the qualification of the political quality of the existing reality in the society; secondly, political consciousness exerts its influence on the long-established public consciousness of each individual society and renews its structural elements in

accordance with the times. In this way, it participates in the politicization of social existence in the life of the society and creates conditions for using the tools of the existing system through the categories of political culture. Because the historically formed social tasks of political consciousness, the levels of development in society regulate existing norms based on cognition. In this process, the cognitive formation of political consciousness, the manifestation of reality in spiritual life creates a unique organized activity.

It is known from history that in all eras, various forms of political consciousness expressed their essence towards progress or decline in the life of states, and the dynamics of their internal development were philosophically analyzed in the works of thinkers.

At the points of development of the human society, the political consciousness with its various tendencies has had its influence on the level of development of the states. Although this phenomenon is recognized differently in any alternative philosophical teachings about its social-political and ideological-theoretical foundations, pluralism and internal commonality of worldviews are clearly visible in the recognition of the main causes that determine them.[1] Therefore, the research of political consciousness in philosophical teachings and its transformation into an independent object of research requires an active civic position from each person.

The level of political consciousness of the ancient Indian people was expressed in the hymns dedicated to the gods of the supreme power about the divine order of two thousand years BC, while the political doctrine of state management in China was Confucian views. In his teaching, justice and compassion, reliance on faith and tradition emerged as an expression of political will.

The ideas formed on the basis of ancient Greek philosophical views were devoted to the issues of the ideology of the time, the development of democracy in society, the level of political consciousness of citizens in accordance with the laws. During this period, the issue of raising the political consciousness of citizens, including the youth, was expressed in Plato's work entitled "Laws", in which the political freedom of every citizen can be ensured by creating an ideal state, and the issue that the political consciousness of the youth is the basis for high development was raised to the level of an important absolute truth. Because in the management of the state, not militancy, but creativity, innovations were realized through political consciousness. It is said that the state should take into account the political consciousness of every citizen, put forward his positive and negative opinions within the framework of democracy, and rule the state with a ruler who can

respond to the needs of the people. Aristotle, one of the Greek thinkers, admits that man is a political being and shows that they are directly related to the development of society. In this case, not the interests of a particular person, but the integrity of the issue of common interest is emphasized. Commenting on this matter, Cicero says, "How can one give a speech in the senate about state affairs or acceptance or rejection of a certain law in front of the people without understanding political science, without thoroughly acquiring knowledge about it"[2]. To be in political power, first of all, political consciousness is important, and understanding its essence and character is considered relevant for every citizen.

In the Middle Ages, theology took over the role of political management of society, and as a result of Christianity in the West and Islam in the East becoming the dominant ideology, political consciousness merged with religious consciousness. The worldview of the people was infused with religious teachings that the will of God alone should be the will of the people to have power or rule the society. They raised the existence of God's power in all things and the limited human will to the level of law in their views.

As a result of the formation of specific political doctrines by the Renaissance, the ideas of N. Machiavelli, S. Simon, and S. Fure gave rise to the hope that people's political consciousness would change, and that people's needs would be realized in real life. Under the influence of these ideas, the political consciousness of a new era was formed in Europe, and the political concepts of J.Boden, T.Hobbs, J.Locke, J.Madison, and J.J.Rousseau were born. In them, the issue of the reflection of democracy in the administration of political power was raised.

In the 19th and 20th centuries, Mill, G. Spencer, and D. Keynes revealed the influence of the ideas of liberalism on the development of political consciousness in society, and revealed that a person's freedom serves to advance the ideas of equality towards victory in any election. By the 20th century, as a result of the formation of social consciousness similar to the ideas of socialism, an ideological attitude towards the political system and consciousness emerged in people's views. As a result, the concept of social democracy was formed in the life of the 20th century, and a unique international philosophical thinking settled in the political consciousness of the young generation.

Political changes and processes in each period lead to the formation of modern philosophical thinking and political views along with the citizens' progress towards a new society. Such unique paradigmatic changes have been taking place in our country for centuries. In particular, the gaining of independence of our country on the stage of history directly started the period of fundamental changes in the

political consciousness of the people. "In Uzbekistan, the political reforms at the beginning of the 21st century were so important that increasing the social and political activity of the masses by this time ... the formation of democratic values in citizens' worldview, political consciousness and practical behavior was given great importance" [3]. This, in turn, led to the renewal of political consciousness in the society in the lives of citizens of all strata, and the formation of a unique political mentality.

In Uzbekistan, views on the development of political consciousness have been studied by political scientists. In particular, N. Joraev said, "The level of political culture and political consciousness determines the level of human participation in the life of society. Indeed, in places where political culture and political consciousness are high, honest people participate more actively in the work of government"[4]. It can be seen that the higher level of political consciousness in the society directly serves to increase the sense of involvement in the people, and to make the adopted decisions more popular.

A person's attitude to reality from a scientific point of view with his views in the process of changes in society affects all spheres of social life. At the same time, "the political socialization of a person leads to the development of his political consciousness and at the same time leads to the development of his participation in society not only in political processes, but also in economic, social and spiritual-educational processes" [5]. Political consciousness aims at specific goals, summarizing the needs of the political elites and the people in the society, and leads towards social development.

In the encyclopedic dictionary of world philosophy, it is defined as "political consciousness - a subjective perception of political existence, a form of consciousness that reflects the political sphere of society"[6]. In this definition, the direct philosophical aspects of political consciousness are reflected, and it is revealed that through human activity, on the basis of one's intelligence, it is possible to study the processes from the smallest particles to the macrocosm, and to know the essence of the concepts that are measured only on the scale of the mind. Therefore, among all the worlds of medicine and medicine in the world, it is philosophically studied that only man can consciously create a political existence.

All forms of social consciousness are of particular importance in determining the functional characteristics of political consciousness in society. In this case, it is desirable to have the basis for a number of comparative analysis: a) to clarify the nature of interrelationships, similarities and differences between the forms of moral, legal, religious, philosophical, aesthetic, spiritual consciousness that develop

in society in parallel with political consciousness; b) systematization of the conceptual apparatus for clarifying the functions, axiological factors, epistemological knowledge system related to political consciousness in state and society management; c) studying the changes in the dynamics of the development of political consciousness through dialectical and synergetic principles, identifying the functional mechanisms that regulate the forms of social consciousness; d) regulation of the sphere of interaction, functions, and components of the elements of similar forms of consciousness based on strengthening the role of political consciousness in the system of philosophical knowledge; e) establishing the managerial role of political consciousness in the system of fundamental cognitive-axiological levels of development of social consciousness, introducing innovative changes in accordance with gradualism in society is an objective social necessity. In this process, political consciousness interacts with all forms of social consciousness and performs the main task in stabilizing and regulating the mutual balance in society. In it, the role of political consciousness increases and fulfills the function of regulativeness through wide-scale application of values to social life and reform. " As a result of the increase in the political and legal knowledge and skills of the population, it forms the correct evaluation functions of the political consciousness and prevents certain "officials" operating outside of the law during the transition period from violating the principles of social justice, stopping them from preventing the population from living comfortably and from fully exercising their rights. " [7]. In turn, spiritual stimulation of political processes plays a compensatory role, ensuring the transition of political consciousness from passive to active within the forms of social consciousness. In the society, the spiritual system also has the characteristic of rationality, it finds modern ways and opportunities in differentiating forms of social consciousness from each other, developing valuable ideas for real reality.

In the recent past, the political consciousness in our country had an eclectic nature in the system of social knowledge in interaction with the dogma of historical materialism in social life. However, independence, along with the removal of these obstacles, in the philosophical analysis of the causes of social phenomena, firstly, opened a wide way to ontologically understand the true essence of political consciousness; secondly, the manifestation of political consciousness as a determinant of young people's philosophical ideas was studied; thirdly, as a result of the expansion of the potential icons of young people in society and state management, the structural links and social functions of political consciousness were clarified; fourthly, the formation of political culture among young people, and

the study of their axiological aspects focused on relying on the past philosophical heritage.

The study of political consciousness as an object of philosophical research in society is carried out directly in connection with social philosophy. First of all, it is necessary to clarify the role of political consciousness in the system of social consciousness, and secondly, to pay attention to the interpretation of the political elements of political consciousness in the development of society as a cultural phenomenon. Political consciousness studies problems related to existing political processes as an object of political philosophy and culture [8]. In the study of political life in society, social philosophy studies material and ideal spheres of life in direct interdependence and serves to shape the social ideal formed in political activity. This political process represents the minimum content of socio-cultural and institutional systems directly arising from conditionality and relativity. Political consciousness studies specific types of knowledge about social reality on the basis of existing knowledge, compares political possibilities between them, and studies them as a subject of social epistemology.

Political consciousness, as a form of social consciousness, expresses the various and uniquely realized spiritual values of social life in interaction, evaluates the political value of these values at all structural levels, determines the intensity, depth and dynamics of interaction between them. The study of political consciousness in society is based on the existence of all relations, actions, and ideas that are integral to the management of civilized power as a social phenomenon in a wide political sphere. Manifestation of political consciousness in reality as an institutional and professional activity is not only an element of politics, but also an ideal structure of politics. Political consciousness is an entity that has its own philosophical concept, political element, theoretical system in the system of social consciousness in society. In the study of political consciousness, existence provides a philosophical review of its political processes, and therefore forms knowledge about the object, subject, levels and methods of political consciousness.

Political consciousness, as a reflection of social life, is an object of socio-philosophical research, and does not have a specific political or sociological character, but tends to compare forms of political consciousness. In this approach, each form of social consciousness can be divided into true fundamental values and categories. Without defining the role of political consciousness in the socio-cultural spheres of society, it is difficult to determine its content and scope of interaction. It is necessary to substantiate the most active and expanded role of political consciousness in the development of all spheres of the spiritual life of the society, to

clarify the sphere of influence of civilization on changes in the modern world. The dynamic and structural updates that occur in reality develop political ideas that are able to express changes in existence depending on value chains and pillars of political consciousness. Such socio-philosophical thinking is consistently manifested in the reforms of new Uzbekistan. " At the moment, this means that the renewal and changes taking place in all spheres of our country's life are inevitably connected with the process of increasing the political consciousness, political culture and activity of people, increasing the prestige and status of civil institutions, and giving them more rights " [9]. On the basis of this new worldview, the philosophical aspects of political consciousness also express a unique nationalism from the structural side.

We have abandoned the imaginations that are inevitably repeated in a society with a new way of thinking and leave their mark on political processes, we have formed a clearer worldview about the consequences of the old political system, and today we set ourselves the goal of studying political consciousness as an object of philosophical research. We are a scientific study of the manifestation of specific mass mechanisms, social formations, characterological matrices, etc. in the political consciousness of young people. We need to ensure that they have their own political consciousness in different situations. In this case, political structures, social institutions should become regulators of political consciousness and thinking skills, and should achieve their development through their direct moving motives [10]. Today, the formation of representative institutions through civil society, adequate understanding of democratic values, knowing the essence of freedoms based on the characterological structure of political consciousness is of positive importance. As a result of raising the living conditions of young people to a modern level and adapting them to reality in the conditions of the new Uzbekistan, valuable philosophical thinking and independent thinking were formed in the political consciousness and culture of the nation.

Today, taking into account the complexity of the process of changes in the social consciousness of society, we must strengthen democratic values with political values, form new political thinking on this basis, and be aware of the worldview based on archaic and traditional values. Indeed, by studying the political past of our country, we prepare the youth who will be its political future. In it, the political consciousness of the youth of the state, who are the subjects of the historical and political process, will be renewed and enriched in a modern way.

### LIST OF USED LITERATURE:

1. Синергетика-2: назария ва амалиёт. –Тошкент: Fan ziyosi, 2022. -Б. 168.
2. Зотова Л.В. Политология. –Москва: 2000. -С. 55.
3. Қирғизбоев М. Фуқаролик жамияти: нгезиси, шаклланиши ва ривожланиши. –Тошкент: O'zbekiston, 2010. -Б. 99.
4. Жўраев Н. Янгиликлар концепцияси: яратилиши, эволюцияси ва амалиёти. –Тошкент: Маънавият: 2002. –Б. 39.
5. Отамуротов С. Ёшлар сиёсий маданиятини ривожлантириш омиллари. –Тошкент: O'zbekiston, 2015. -Б. 35.
6. Назаров Қ. Жаҳон фалсафаси қомуси. –Тошкент: Ўзбекистон фойласуфлари миллий жамияти, Маънавият, –Тошкент: 2023. -Б.178.
7. Ruziqulov A.A. Siyosiy tizim transformatsiyasi davrida siyosiy ong darajasidagi o'zgarishlar // Siyosiy fanlar bo'yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati. –Toshkent: 2023. –B. 14.
8. Gaybullaev Otabek Muhammadievich. The role of the family in the development of the aesthetic culture of youth // International Journal of Intellectual and Cultural Heritage Volume: 1 Issue: 02 | 2021 ISSN: P – 2181-2306, E – 2181-2314. -P.46.
9. Мирзиёев Ш.М. Янги Ўзбекистон стратегияси. –Тошкент: O'zbekiston, 2021. –Б. 381.
10. Gaybullaev, Otabek Mukhammadievich. "Reflection of the development of aesthetic culture in Uzbekistan in national and universal values." International Journal of Philosophical Studies and Social Sciences 1.2 (2021): 21-27.
11. Rabievich, K. R. (2022, August). RELATIONSHIPS OUTSIDE OF MARRIAGE-AS A SPIRITUAL AND MORAL PROBLEM. In E Conference Zone (pp. 97-100).
12. Rabievich, K. R. Philosophical and Legal Basis of Marriage Relations Between the Uzbek People. JournalNX, 525-528.