



UDC: 321.7:323.004.69(575.1)

THE DEVELOPMENT OF DEMOCRATIC SOCIETY AND THE STRATEGY OF SOCIAL CHANGES IN HUMAN THINKING

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Annotatsiya: Mazkur maqolada demokratik jamiyat rivoji va inson tafakkuridagi o'zgarishlar aloqadorligining nazariy-falsafiy jihatlarini yoritiladi. Unda demokratik jamiyat rivojining inson tafakkuriga ta'siri, uning o'zaro bog'liqligi tahlil etiladi. Demokratik jamiyat rivoji inson tafakkurining yuksalishi uchun muhim omil ekanligi ijtimoiy-falsafiy jihatdan o'rganilib, tegishli xulosalar beriladi.

Kalit so'zlar: islohot, taraqqiyot, ambivalentlik, mentalitet, suverenitet, umuminsoniy qadriyat

Аннотация: В этой статье рассмотрены теоретические и философские аспекты взаимосвязи между развитием демократического общества и изменениями в человеческом мышлении. Анализируется влияние развития демократического общества на человеческое мышление, его взаимозависимость. В статье также исследуется социально-философское исследование развития демократического общества являющегося важным фактором развития человеческого мышления, и делаются соответствующие выводы.

Ключевые слова: реформа, развитие, амбивалентность, менталитет, суверенитет, универсальная ценность.

Abstract: This article discusses the theoretical and philosophical aspects of the relationship between the development of a democratic society and changes in human thinking. It analyzes the impact of the development of a democratic society on human thinking, its interdependence. The article also examines the socio-philosophical study that the development of a democratic society is an important factor in the development of human thinking and draws appropriate conclusions.

Keywords: reform, development, ambivalence, mentality, sovereignty, universal value

Introduction. The democratic changes being implemented in Uzbekistan today are developing in harmony with the changes in the thinking of our people. Such democratic reforms took place in the years of independence in connection with the reforms in the socio-cultural sphere. The commonality of democratic development with spiritual and moral renewal was based on the oriental qualities, worldview and way of life of our people. The combination of renewal in human thinking and democratic development is a hallmark of our national development. These include the mentality of the population, political and legal culture, strong civic position, voting for candidates who reflect the interests of a democratic society in elections, socially active participation in the life of the state and society. These indicators are in line with the development of a democratic society with changes in human thinking and



reflect the height of spiritual life and the maturity of the nation.

Discussion. In order to understand this topic, we must first understand the essence of the concepts of “democracy”, “democratic society” and “change of thinking”. National spiritual revival takes place in a democratic society, and through this process, our society rises nationally. The process of national uplift creates renewal in human thinking. The spiritual aspects of democracy are universal values, the foundations of national statehood, national mentality and philosophical laws. Today, the commonalities of democracy are reflected in its universally recognized principles and have been interpreted differently by philosophers. In particular:

In the encyclopedic dictionary of philosophy: “Democracy described as a form of political system based on the proclamation of the principles of freedom and equality of citizens” [1]. It envisages the recognition of human rights and the protection of the priority of national and state interests as a general aspect of democracy.

The Dictionary of Basic Concepts of Spirituality lists two main aspects of democracy: “Democracy: 1) democracy is a form of people’s power enshrined in the Constitution and laws on the basis of the principle of freedom and equality of citizens; 2) democracy is a political concept that represents a free, fair society and state that is established and unfolded in practice” [2]. This source lists the positive aspects of a form of government that meets the needs of modern societies, as opposed to an encyclopedic dictionary of philosophy.

Society is improving in the course of its development, and deepening moral, legal duty, interests connected with responsibility, bring into being new directions in human thinking. Renewals in human thinking play a crucial role in the development of society in the evolutionary transition from a particular period of reform to new reforms. Philosopher F. Musaev divides the anthological essence of spirituality in the national democratic development in the following directions:

First, the harmony of national democratic development and socio-moral values;

Second, the harmony of oriental democracy with oriental morality;

Third, the dependence of national democratic development on social labor, human creative activity, research aimed at changing the world, its surroundings;

Fourth, the formation of new economic values and economic thinking based on the impact of market relations on economic life;

Fifth, the establishment of universal moral values in social relations;

Sixth, the use of commonalities of secular knowledge with transcendental views;

Seventh, the social and spiritual maturity of man is the goal of the development of society;

Eighth, to look at the political and moral activism of the individual as a criterion for the development of national democracy [3].

The laws of social philosophy show that the process of change in human thinking is not an easy process. Because the remnants of the old system remain in the human mind for a certain period of time and have an impact on people’s behavior and life. This condition is called ambivalence in science. This concept means that in the

structure of spirituality, incompatible, contradictory concepts and ideas exist side by side for a certain period of time.

At a time when spirituality is experiencing a period of peaceful development, spiritual ambivalence is almost non-existent or very low. At the turning points in development, ambivalence is more pronounced. This situation can be overcome, first of all, on the basis of involvement in innovations in human spirituality and behavior, educating it in the spirit of awareness and responsiveness.

The rise of the peoples of world history has always begun with their spiritual, ideological unification. They have successfully passed complex tests based on the national idea. The national idea has raised their devotion, spirituality and culture to the Motherland and mobilized them for great goals [4].

Discussion. An important aspect of the issue is that the renewal of human thinking is a historical and philosophical process associated with an objective assessment of the people's past, cultural and spiritual heritage, the importance of national and universal values, their understanding and rational use and development. In this process, if the people are unaware of their history, national culture, values, spiritual heritage, they will have no clear vision of the past, no strategic goal for the future, and no desire to mobilize for a noble cause by uniting on this path. As long as a nation in a state of spiritual decline cannot get out of it, it may soon be influenced by the culture of other nations, lose its national mentality, identity, and forget its dignity. It can be seen that the process of renewal in the human thinking of society and the people is inextricably linked with each other. This means that the social, economic and political development of a society is impossible without certain spiritual factors.

It takes two things to make progress - money and a mind that can spend it wisely. If we call this mind "spirituality" in the broadest sense, it becomes clear that the level of our national progress depends both directly and indirectly on our national spirituality [5].

According to the philosopher Abdurahim Erkaev, the positive needs of the new formation determine the direction of the development of society. If they have higher needs in a positive sense, there will be positive material and spiritual changes in the society, if they have negative needs, the society will change in a negative direction [6].

In the process of change in human thinking, there is no society that can rise to spiritual development without strengthening the spiritual and moral values, national traditions, religious and philosophical achievements in the hearts and minds of people. Indeed, the spiritual heritage, cultural achievements and religious values of the people have served as the fundamental foundation of Eastern philosophy and spirituality for thousands of years. Despite the difficulties of the tsarist and colonial eras, our people managed to preserve their historical, philosophical, spiritual and cultural heritage and national and religious values and pass them on to future generations. After gaining independence, the state faced the task of carrying out broad reforms in all spheres of public administration and social life, drastically reforming society and the way of thinking. Indeed, it has become clear that the dictatorial regime that has ruled for 70 years has not justified itself in any area [7].



From the first days of Uzbekistan's independence, the spiritual renewal of society, the restoration of the invaluable spiritual and philosophical heritage created by our great ancestors, its enrichment and presentation to the world community have been identified as strategic priorities of our state policy. The change in the mentality of society, the restoration of the spiritual and philosophical heritage of our people has created a natural and philosophical process that leads to the realization of the identity of our citizens, the rise of their sense of pride and honor. After gaining independence, the sovereignty of the people and the priority of human rights were recognized in our country, and the Uzbek people had the right to self-determination. As the head of our state Shavkat Mirziyoyev acknowledged: "Today, summing up the difficult and arduous path we have chosen during the years of independence, chosen by the will of our people, we can decide our own destiny in a short historical period, take a worthy place in the world community, our national statehood, eternal values and we are proud to say that we have made great strides in restoring our traditions, our sacred religion, and ensuring human rights and freedoms" [8].

It was important to restore the national mentality of our people and create a true history, to understand the identity of the Uzbek people, to form in their hearts a sense of pride in the spiritual and philosophical heritage of the motherland and ancestors. The glorious past of the Uzbek people has become a school of true education and example for our nation, and has served the development of historical memory and consciousness of our people. Indeed, the invaluable intellectual heritage of great figures and scholars from Central Asia has served as a fundamental basis in determining the path of our historical development through spiritual renewal, philosophical worldview.

It is worth noting that in the period of independence, spiritual life also reached a new level, rare talents were brought up. Their high artistic, deep philosophical works are deeply rooted in the hearts of our people and have made a great contribution to the development of intellectual property [9].

Imam Bukhari, Abu Isa Termezi, Mahmud Zamakhshari, Hakim Termezi, Ahmad Fergani, Abu Nasr Farobi, Abu Rayhan Beruni, Al-Khwarizmi, Ibn Sino, Ahmad Yassavi, Najmiddin Kubro, Bahauddin Naqshband, Abu Mansur Moturidi, Amir Temur, who grew up in our country, Mirzo Ulugbek, Alisher Navoi, Zahiriddin Muhammad Babur, Abdulhamid Cholpon, Abdurauf Fitrat, Fayzulla Khodjaev, Abdulla Qodiri, Abdulla Avloni, Usmon Nasir not only contributed to the development of the national spirituality of the peoples of Central Asia, but also to the development of world science, culture and history. Today, their creative work is recognized by the whole world community.

The scientific and philosophical heritage created by our ancestors on the basis of the law of historical succession should serve the next generation, the development of the younger generation in the spirit of national and universal values, the development of a democratic society and changes in human thinking. Indeed, it is no coincidence that our culture, formed over the centuries in the territory of our country, has been one of the centers of science and enlightenment in the history of mankind.

Conclusion. In short, the democratic changes taking place in our country, in turn, have created a process of change in human thinking, developed through the



traditions of our people, the values formed in the process of socio-historical development.

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