

THE ROLE OF SOCIO-POLITICAL VIEWS IN THE SPIRITUAL LIFE OF SOCIETY

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The concept of the spiritual life of society expresses the characteristics of a certain era and society, various features related to state policy and variously manifested social-political, cultural-educational aspects, the psyche and mood of people. This, in turn, as A. Shopolatov pointed out, means that it is necessary to give special importance to the role and importance of spiritual values in the reform of any society.

The issues of this topic related to the socio-political and economic development of Uzbekistan are justified in the works, speeches and lectures of President Shavkat Mirziyoyev as the priority tasks of the development of today's society. It is no coincidence that in his speech at the joint session of the chambers of the Oliy Majlis, he stated that "Our greatest wealth is the great intellectual and spiritual potential of our people."

Material, spiritual, political and social spheres play an important role in the life and activities of any society. At the same time, it is necessary not to forget that the material and spiritual spheres of state policy are integrated. This necessity means that these areas are inevitably connected with political factors, and it is illogical to separate the political and spiritual aspects of society and put one over the other. In this respect, spiritual life is also an important companion of political life.

Of course, this also gives reason to think that social and spiritual life has a special human content and it is simultaneously manifested as an infrastructure created by man himself. In this concept, the people's life and culture are reflected, the aspects of economic and social development specific to a certain historical period find their expression. In the socio-political model of spiritual life, which has these characteristics and is constantly concentrated in the human world, all spiritual aspects are manifested in an interdependent manner. It is this connection that serves to socialize people, to educate them, that is, to form the principles of activity of the state aimed at enlightenment, education, and the way of life and spiritual image of society.





The legitimacy of this aspect is that the spiritual life of any society is manifested in an integral relationship not only with the social sphere, but also with its political system. All political institutions, state power, political parties and public associations influence the spiritual life of society. In this regard, it is worth emphasizing the role and importance of the state, power and management system. After all, it is they who manage spiritual life and organize and coordinate activities in this area. When approaching the issue from this point of view, it should be noted that the democratic principles, rule of law, alternative electoral system, multi-party system and variety of political institutions characteristic of the political system of modern advanced countries are among the important factors determining the processes in the spiritual life of the society.


At the moment, state organizations, political parties, various socio-political structures, various civil institutions form a set of principles and political factors affecting the spiritual life of our society, which is entering a new stage of development today. Political reality, political institutions, political relations and processes, as well as political culture and ideology, related to the political life of the society are also important in such a dynamic process. In this, state power, its internal and external policy, management and legal processes, decision-making mechanisms, its structural parts, political organizations and their activities are considered to have their place.

At the center of the political life of society, which is inextricably linked with spiritual life, are "state", "authority" and "power relations", and they serve as a kind of "key" to understand the relationship between politics and spirituality as the most important elements of this sphere. It is on this basis that the role of the spiritual life of the society in the complex of the national state and socio-political relations can be correctly understood.

At the same time, in this regard, the norms and rules existing in the political sphere, behavioral stereotypes, political symbols and other aspects related to national-spiritual values have a special place in the spiritual life of society. In the spiritual life of the people, the features related to the political mentality and political stereotypes, which are characteristic of it, will have their influence and place.

In this respect, the specific spiritual life of the society reflects the political thinking of this nation through its culture, traditions, state language, and state symbols. At the same time, different strata, political reality of socio-political units, laws and rules of their implementation, perceptions of political values will have their place in spiritual life. At the same time, political traditions formed over many years





and valued by different generations, ideas and concepts present in political practice also affect spiritual life.

It is known that the concepts of "spiritual life", "political processes", "ethics" and "man" were imagined in most cases in connection with each other in the history of Eastern and Western socio-political thought. For example, the great Eastern philosopher Abu Nasr Farabi emphasized the connection in this field and stated that a person needs a society and a social environment for his formation, maturity, and full enjoyment of the blessings of life: he needs many things to reach maturity, he cannot get these things alone, he needs a group of people to get them.

Of course, the spiritual life of the society that existed during the time when Farabi lived was unique. But there is no doubt that even in that period, the spirituality of a person, people and nation depended on the politics of that time.

So, the connection between the spiritual life of the society and the political reality is manifested through the assimilation of social relations, and this process occurs step by step. In the political consciousness of the members of the society, it takes place in a gradual manner, which includes the differentiation of the future through previous experience.

On this basis, it is possible to imagine the general and private image of spiritual life in other spheres of society, political activity, certain strata, individuals and other social subjects. What was mentioned above allows us to describe the following features of the concept of "spiritual life of society" related to these factors:

First of all, the unity of spiritual life and political activity is formed in a specific space that ensures the natural, historical and social unity of the society, it is manifested in various ways and forms and affects the consciousness and lifestyle of the members of this society as a unique reality.

Secondly, political processes and moral values are visible in the mutual relations and social activities of members of society, which serve as a certain criterion for attitudes, activities, goals, needs and aspirations.

Thirdly, the spiritual life and political reality of the society arises as a specific result in its material, spiritual, economic and other spheres, and in turn, as a social necessity for its members, it has the characteristic of influencing in a unique way as a general criterion.

Fourthly, the spiritual life and political processes of the society change and improve in the process of social development, various aspects are discovered, they are constantly updated, and at the same time, they are passed from generation to generation through succession, and the legacy remains.





Fifthly, the weight and quality of work in this direction determines the quality of the state policy in the field of ensuring the stability of the spiritual life of the society and its development.

These are the characteristics and common aspects of the spiritual life in today's Uzbekistan, along with the life and activities of every person living in our country, personal maturity, ancient and modern values, general social relations, education and moral environment formed over the centuries. has an effect.

At the same time, in the conditions of today's globalization and universalization, the need for the most general moral standards that harmonize social diversity, political and ideological diversity, different needs, interests, goals and actions in society is growing. At the same time, this requires the implementation of socio-political activities aimed at further expanding the possibilities of effective use of modern universal technologies and scientific achievements to ensure the level of spiritual life of the society.

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