

The Influence of Creative Characteristics of Social Consciousness on the Formation Process of Citizenship

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ABSTRACT

The article reveals that social consciousness and socio-spiritual development are dialectically related phenomena, the sociocreative influence of social consciousness on human activity and its relations with society, and the difference between individual consciousness and social consciousness. Sociocreativity in social consciousness is divided into directions with subjective characteristics and analyzed.

The President of the Republic of Uzbekistan, Sh. Mirziyoev, in his work entitled "The Strategy of New Uzbekistan", "All-round prosperity of the country can be achieved only in the conditions of a strong and fair civil society" [1, 112] states that.

In the civil society, the interest in creative features of social consciousness, which is in line with the interests of social development, is increasing. "I" in the mind and its "self-actualization" do not take place in a dry place, it needs a social space, an environment. At this point, the "I" in the mind, its "self-actualization" and the creative, creative, creative nature of the social mind are combined.

The characteristics of the social consciousness require an approach to its creativity and creativity from the point of view of the development of society and social interests. We call it "sociocreative".

"Creative" comes from the Latin word "creature" which means "to create" or "maker". The word "sociocreative" refers to actions of the social mind aimed at creating something useful for society, people, and the state.

Social consciousness is not a simple copy of views, knowledge and imagination formed in space, environment, it is able to change the life of society and social relations. When a person enters into a relationship with a society, a social entity, he accepts and follows the laws, procedures and

moral norms formed in them. In this way, it shows that it is an object belonging to a certain ethnocultural space, a nation. Adaptation is necessary for the formation of a person as a social being, but the mind does not like full assimilation, that is, absolute absorption into the environment or space, into their stereotypes. He strives to develop the laws, procedures and moral norms that he has mastered with all his strength and potential, to add something to them that corresponds to his inner "I".

Sociocreative features of social consciousness are manifested when the inner "I" enters into an active relationship with the external world, social being, but in a subjective way. They can be studied in such directions as knowledge, pursuit of knowledge, worldview, national mentality, socio-cultural assets and values, transcendental ideal, cognitive search and creativity.

Interest in knowing the world is a human characteristic. Due to the generalization of epistemological experiences and their use in changing the environment, man created civilization as a subject of socio-historical processes. These processes are related to the mind, the knowledge inherent in the mind, and the desire to acquire knowledge. As Professor N.A. Shermuhamedova wrote, "in personal and social experience, we clearly feel the existence of consciousness, we feel and see the results of the influence of consciousness on oneself, other people and society as a whole at the physiological level. However, consciousness itself is not visible in this process. Unlike the phenomena of the material world, consciousness cannot be observed. It seems to stand outside the boundaries of time and space. The task of epistemology is to perceive this invisible mind, to determine its interactions with the world of material things and events, to make it the subject of its discussion and research. [2, 6.] So, "empiricism, which states that our knowledge is tested in experience, and rationalism, which denies it" [3] are also products of a person's desire to know and gain knowledge.

Common knowledge is everyday experience or, B. In Russell's phrase, "individual experience and scientific knowledge" [3, 31] consists of. N.A. Shermuhamedova, summarizing modern epistemological experiences, lists about 20 forms of knowledge. [2, 18-36] So, the desire of the human mind to know the world, the universe, to gain knowledge is endless. It is sometimes based on individual experience, but after passing through social experience, it becomes scientific knowledge that contributes to the development of society. As soon as this postulate is applied to civil society, it becomes necessary to take into account the closeness between daily experience, individual knowledge and social experience, scientific knowledge. Because "individual perception is the basis of all our knowledge, by which we perceive that there is no other method than to rely on common sources for many of our observations." [3, 45] When civil society emphasizes the individual and human interests, it does not ignore this individual experience and individual consciousness and aspirations. Any individual experience and individual consciousness and aspirations are intrinsically valuable for civil society. However, these phenomena should not deny the existence of society and social interests, but should compromise with them and serve the development of society. Civil society fulfills its humanistic and universal function only when the individual mind and individual interest of the individual and the general, social interests of the society are dialectically combined.

A person's desire to know and gain knowledge is a creative quality of the mind. But in order for this quality to acquire social significance and essence, a person must connect his individual interests and aspirations with the demands of society's development. In this case, the desire to know and acquire knowledge acquires sociocreative importance. True, there is no evidence to prove that the process of knowing, acquiring knowledge, is an absolute egoistic reality that does not acquire an absolute individual interest or social character. Sometimes they give examples of nihilistic ideas and views. In our opinion, this is not a sufficient basis. In science, even the most lifeless, paradoxical products of consciousness can be justified [4]. A person's creative research, ideas, views and approaches, above all, should not be directed against him, should not lead him to spiritual and moral degradation, decline. Civil society does not imply the rise of destructive

forces in individuals when they allow them to freely search and create. Civil society is a social space that imposes obligations and responsibilities on the individual. These values form the core of his social consciousness and guide his actions through their subjective influence. Just as the social consciousness requires the individual to know the laws of civil society, the individual consciousness should respond adequately to these students, that is, lead the individual to behavior and activities in accordance with the students of social development. Social consciousness is "a phenomenon that assimilates the synthesis of a hundred million years of evolution" [5, 349.] it cannot accidentally, unexpectedly, turn into an uncultured, inhuman form, but it has been the duty and function of society and civilization to direct it in a constructive, creative direction.

Sociocreative features of social consciousness are clearly manifested in human worldviews, their theoretical-philosophical, scientific direction and essence. In fact, social consciousness comes as a result of these worldviews, a product, because social consciousness is a reflection of certain knowledge, views about the environment, the world, and society.

"Worldview," writes Z. Freud is an intellectual structure aimed at solving all the problems of our existence. Solving all things, solving problems of our interest has a special place in it. A person with a worldview perceives himself in a necessary way in life, knows what he aspires to, according to what goals he uses his interests and affections. [6, 399]

Worldview is formed according to scientific and experimental knowledge. Sometimes it happens that such knowledge lacks experience, basis or theory, vision. The worldview acquires a transcendental character and leads a person to search for thoughts far from existence. The most surprising thing is that sometimes not only some groups, but the whole community, people, nation turn the transcendental idea into its worldview. [6, 401] So, we need to distinguish the peculiarities of the worldview, the signs of its social orientation.

The worldview in the social mind is not simple imagination, hypotheses, predictions, it is a subjective reality based on scientific results, corresponding to the laws of social development, expressing them in the form of thoughts and ideas. The closer the worldview is to the laws of social existence, it ensures that a person lives closely with the society, otherwise, conflicts arise between the individual and the society. Civil society supports the construction of worldviews on objective, scientific research, which increases the sociocreative value of conclusions and opinions in social consciousness.

Civil society is interested in science, technology, rational research, it wants to form a scientific, critical outlook in the mind of every member of society. Because the scientific and critical outlook follows the ways to achieve the strategic goal of the society, rationally evaluates the achievements and mistakes and shortcomings. In a society without such an approach, autocracy, dogmatism and the cult of personality arise, which is contrary to the essence of civil society. Formation of worldview is the task of scientific and pedagogical institutes. Therefore, the civil society strives to make effective use of the activities and opportunities of scientific and pedagogical institutes. For this purpose, it envisages the increase of scientific potential, the introduction of new pedotechnological methods into socio-educational complexes.

National mentality is the result of the processes taking place in the social consciousness, the factors that go back to the formation of a person in a certain cultural and spiritual environment. This indicates that consciousness, including social consciousness, is a product of ethnoenvironmental influence.

There is an inextricable connection between national mentality and sociocreative features of social consciousness. Ethnopsychological and ethnosocial studies show that a person easily finds a language with people in the place and environment where he grew up, feels free in his behavior. This shows that he has mastered the ethnocultural wealth of that place and

environment. If a person moves to a different place and environment, he is forced to change his previous social role and stereotypes in his social consciousness, to adapt them to the requirements of the new place and environment. Therefore, a person forms his "personal modality" or "personal base system" in a certain ethnic environment [7, 353]. It is these personal characteristics that belong to the national mentality, and they show the ethnocultural characteristics of the person.

Social consciousness and national mentality are not exactly phenomena. We believe that social consciousness is broader than national consciousness. He adopts national symbols and socializes them, that is, internationalizes them. National consciousness refers to a certain nation, expresses its relationship to its surroundings, existence, and itself. Social consciousness passes these signs through its synthesis and turns national consciousness into its attribute, part. Sometimes it is difficult to notice this transformation, to progress, because the national consciousness has the characteristic of becoming a social regulator. In a monoethnic social space or environment, national consciousness controls people's behavior, thoughts, and attitudes.

Civil society is a polyethnic social space, where representatives of different nationalities live, and the order of living in interethnic relations is determined by equal rights, mutual cooperation, and union. But hypothetically, he can completely solve the issue of national mentality. Because civil society has gained a certain historical experience, national-ethnic problems have not been fully resolved even in Western countries.

Consciousness is invisible, it cannot be grasped, it is difficult to measure, it is difficult to grasp and compare it with an object. But it is impossible not to see its results. Such results of social consciousness are reflected in social wealth and values, ethnoculture. Creativity is, as a result, an innovation, a created thing, an expressed thought or idea.

The objectification of social consciousness in social assets, values and ethnoculture makes a subjective event significant for a person and society. In fact, it is impossible to evaluate a subjective phenomenon and find its social significance correctly without imagining human activity as a whole reality. In short, the sociocreative feature of social consciousness is that it encourages a person and his activity to create social and cultural wealth.

Socio-cultural assets include the environment that is a product of human activity, artefacts necessary for society. As products of conscious human activity, these assets have value, essence and function in society. Even the most inanimate surrealist, hyperrealistic or abstract works conform to the aesthetic taste of certain groups and people. For example, the great representative of surrealism, the Spanish painter S. Take Dali's color images. In them, there are strangely mixed bodies, bulging eyes, a hole-like stomach, a huge body and magnificent hands, and scary birds that enter a dream. His, in his own words, "method of paranoid critical analysis" [8, 20] amazes the mind and consciousness accustomed to realism and rationalism. This non-conscious, non-life image soon captured the minds of Uzbek artists. Many artists such as B. Jalolov, J. Umarbekov, M. Kagarov, M. Fozilov, A. Nur created works inspired by surrealism. Today, there is not a single painter or sculptor who is prominent in the field of visual art, who was not influenced by the currents of surrealism, abstractionism, cubism or modernism. Once K. Malevich's work "Black square" and his rejection of nature, beautiful woman, perspective, horizon, nature, academic style [9, 7] condemned. In fact, Black Square is nothing but a black square. You will not believe that an intelligent and talented artist will put it on display. "Venus Meloskaya is a shining example of decadence", "Michelangelo's David is an abomination", the great Titian, denying the geniuses of the Renaissance K. Malevich's invitation. [9, 12] The surprising thing is that this nihilism, the pursuit of non-life, is being revived again, it is being honored as a socio-cultural asset. So, the product of consciousness, research, thinking, which is rejected today, will be honored tomorrow, and, on the contrary, what is honored and appreciated today may lose its importance, relevance and importance over time. However, socio-historical development, the

history of civilization shows that the wealth, products of consciousness, thinking, and research, which are of universal importance and aimed at the realization of human creativity, are eternal. So is the positive, sociocreative power of social consciousness.

The hidden nature of consciousness, the inability of scientific research to find it, the fact that it does not give a handle to rational research, and the fact that it changes and transforms invisibly, sometimes rejects itself and moves to a completely different relationship, gives it irrationality, transcendence, intuitiveness, non-life. Researching the mind with rational, rational methods has never led to the expected results, such research ended with the recognition of the irrational, the transcendent. Nobel laureate, famous philosopher B. Russell wrote a beautiful scientific work of 550 pages called "Human Knowledge" ("Chelovecheskoe poznanie"). But he bypasses the question of consciousness, and explores the border of consciousness close to perception, that is, the process of knowing.

Irrationality prompts the search for an object not only in existence, experience, but also outside existence, experience. Such an object is often a deity.

According to the essence of social consciousness, it is necessary to be interested in the objects of social existence, to study and observe the aspects in them that correspond to the requirements of development. However, today it is difficult to imagine social life, the ideal that people are looking for, without God and religion. Even in developed countries, special lessons about religion are included in the school curriculum, which shows that transcendental views and religion have taken a deep place in the social consciousness.

It is true that social consciousness does not like orthodox views in religion due to its changeability, tendency to transformation and susceptibility to external pressures. Revenge is characteristic of innovative research through innovation, change, and evolution of social consciousness, and religion is based on dogma. It takes centuries to change values and traditions in religion, and social consciousness views such an approach as conservatism and stagnation. Therefore, when the social consciousness refers to the transcendental ideal, it does not mean to bring orthodox views and conservative traditions into the society, but to use the socio-creative experiences and methods of religion, in this way, to activate the spiritual and spiritual capabilities and forces of a person. Today, turning to the transcendental, religion and God is necessary to restore the historical and cultural heritage, to educate and mature the perfect human being sought by our great ancestors, to direct the socio-creative, socio-cultural forces in the human being to the interests of development. A person who does not believe in his sociocreative power cannot realize it through transcendence, god, religion. The transcendental ideal should raise the spirituality of a person to a new level, encourage him to create humanistic values.

Social consciousness is closely related to cognitive research and creativity of the individual. It is actually a manifestation of the dialectical relationship between social consciousness and individual consciousness. A person can find psychological mechanisms to control his internal mental states and external behavior and direct them in the necessary direction through his knowledge and consciousness. Based on this individual-psychological characteristic of a person, cognitive research can direct the knowledge, information and experiences received by the person in an exterior way to the social existence. Therefore, cognitive research is not just the acquisition of knowledge and information, but the ability to direct them to social interests, students of external life. From the point of view of the genesis and essence of a person's spiritual and spiritual research, it is related to the social existence and environment, so it cannot remain within the scope of narrow, personal interest and aspiration. Conscious of this law, the mind of a person seeks a way to socialize.

The cognitive exploration and creativity inherent in social consciousness can be seen in all areas of human spirituality. Literature, art, science, intellectual activity, social management cannot be imagined without cognitive research and creative approach. When a person enters into a

relationship with a social being, it is impossible not to be mentally affected by these relationships and, in turn, not to transfer them from his psychology and inner world. In this cognitive process, he adds something from himself, from the imagination, ideals, views that he has formed, tries to change, renew and enrich something, in the words of E. Fromm, "the need of a person to be himself" [10, 12] shows. When applying this conclusion, which has been repeated many times, to civil society, social consciousness is defined as: 1) social thought; 2) social relations; 3) it will be possible to look at the system of social behavior (activity). Thought - relations - activity form the center and essence of sociocreative features of social consciousness. The six directions analyzed above are embodied in this system.

Social thought is a pure expression of social consciousness, which is a subjective reality both in essence and in appearance. Through social thought, we determine people's ideas about society, existence, system, surrounding events, life position and ideal. The purely subjective nature of thought comes from the fact that a person's knowledge, worldview, mentality, ideal and cognitive pursuits are also subjective realities. Social thought, based on these directions, gives rise to the next stage, that is, social relations.

Although the demands of life, needs and interests of people are embodied in social relations, they are also subjective realities. Because social relations consist of contractual, collective, institutional, intellectual and communicative relations between people and societies. The sale and purchase in the conditions of the market economy is actually a product of social relations with a subjective nature. An important aspect for us is that social relations are a phenomenon that is institutionalized in a unique way of social consciousness, applies to all spheres of society's life, and expresses the ways of development. Based on them, we draw conclusions about the system, social management, goals and interests established in society.

Social activity is a higher level of social consciousness, objectified in behavior. The main sociocreative feature of social consciousness is clearly manifested at this stage. True, there is creative research and creativity in social thought and social relations, but practical activity serves not only as an expression of social consciousness, but also as a criterion and norm. Take social control for example. Control practice, a certain system of behavior. In it, on the one hand, the subjective characteristic of social consciousness is embodied, on the other hand, actions such as observing, studying and correcting this or that object, type of activity according to the accepted laws are carried out. The most important institution of social management in civil society is social control. The effective organization and implementation of social control allows to determine the state of society, rationally manage the activities of institutions, and direct them to the strategic goal. Norms and ideals formed in social consciousness serve as standards and programs for social control. It is in this place that the sociocreative feature of social consciousness is reflected. The adoption of special laws on social control and social partnership in Uzbekistan indicates that social consciousness has a sociocreative nature and is an important phenomenon for the development of civil society.

In short, sociocreative features of social consciousness require the organization of relations between society and man, between the state and the creator in accordance with the goals of development. Human rights and freedoms in civil society strengthen and expand creative research in the individual, in this case, it becomes a problem to harmonize personal and general interests. When civil society supports creative research in man, it wants creative tools to be non-human, the creator is absolutely free to choose methods, approaches and topics. But sociocreative features and functions of social consciousness do not fail to express transformation processes. Reforms will give quick results only if these transformation processes take place in the whole social being, society and man in a harmonious and integrated manner.

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