

Lecture 9.

Spiritual life of society and social consciousness

Plan

1. The spiritual life of society and its main aspects
2. Social and individual consciousness
3. The structure of social consciousness
4. Forms of social consciousness: political, legal, religious, moral, philosophical, scientific, aesthetic consciousness.

The spiritual sphere of society is an integral part of social life taken as a whole. Its basis is spiritual activity. Spiritual activity aims to satisfy spiritual needs (science, emotional feelings and creativity). It expresses the true essence of man and society. **Spiritual life is formed on the basis of spiritual activity and the connections and relationships that arise between people in the course of this activity.** Its decision is the product of the combined effect of objective and subjective factors. This process is also strongly influenced by the historical and natural environment. In the first periods of society's existence, spiritual life was not completely separated from material life. He performed with her in a kind of joint way. Later, spiritual life was selected and separated as a special field of activity and began to develop independently. As society progresses, new forms of spiritual activity appear and it becomes a multifaceted whole system. It should be noted that material and spiritual life of people are inseparably connected with each other. The spiritual life of society is a whole system. **Its main aspects and elements are as follows: spiritual activity, spiritual production, spiritual needs, spiritual communication, spiritual consumption and spiritual relations.** **Spiritual activity** is the basis of spiritual life taken as a system. Spiritual activity, like material activity, is a way of human existence. Moral activity is aimed at the creation of moral values, products of consciousness. It includes various views, ideas, imaginations, artistic images and other spiritual phenomena. They play a very important role in society: they act as powerful means of shaping people themselves and changing the environment. The specific aspects of spiritual activity are more evident in **spiritual production**, which is its core. Spiritual production creates all concrete forms of ideas, visions, imaginations and opinions, social consciousness. These forms of moral values are the product of different spheres of moral production. An important feature of spiritual production is that it is carried out by a certain specialized group of people. For example, to engage in scientific work, artistic creativity, art, painting and architecture special preparation is necessary. An important aspect of the spiritual life system is **spiritual needs**. Spiritual needs play such a large role that they are often regarded as the genetic basis of spiritual life. However, it should be considered that spiritual needs do not play their role by themselves, but only in interaction with other aspects of spiritual life. Spiritual needs are people's needs for science, spiritual communication and enrichment, artistic aesthetic

creativity. Moral needs have a concrete historical character. As society, its spiritual activity and production develop, spiritual needs also increase and improve. Spiritual **consumption** also plays an important role in the structure of spiritual life. Spiritual consumption is the process of satisfying spiritual needs, assimilation and use of created spiritual blessings. Moral consumption has a number of characteristics. First, spiritual values, unlike material values, do not disappear when consumed, on the contrary, they enrich the spiritual world of a person. Ideas, views, artistic images and other moral values increase the moral qualities of a person in the process of consumption. Because the purpose of spiritual consumption is to develop human creative forces and abilities. The second, spiritual consumption process also means production in a certain sense. Thus, when every reader, viewer or listener consumes spiritual values, he interprets them from the point of view of his own life experience. In this case, the consumption process is connected with a person's intelligence and feelings, the activity of his inner world. **Spiritual relationships are relationships** between people in the process of spiritual production and spiritual consumption. These relationships are related to the development of ideas and views, theories. They cover all aspects of spiritual life. It manifests itself in education, upbringing process, propaganda and other areas. Finally, it is impossible to imagine the spiritual sphere outside of **spiritual communication**. Spiritual communication is an important form of social communication along with material communication. Emotional communication is a form of exchange of ideas, perceptions and feelings. Its content includes the exchange of products of spiritual activity, as well as mutual understanding and interaction. Spiritual communication is carried out with the help of the following material means; linguistic and non-linguistic signs, technical means that serve to collect, reproduce and expand social information. Mass media play a particularly big role in spiritual communication.

Consciousness is the center and basis of the spiritual life of society. It is closely related to every aspect of the spiritual life mentioned above. Social consciousness is a set of artistic and religious images of various views, ideas and theories, feelings, moods that reflect one or another aspect of social life. Its bearers are large groups of people operating in a certain historical period. Social consciousness is extremely complex. It covers many different elements. These are social ideas and theories, political and legal views, moral, aesthetic, religious, philosophical ideas and so on. Social consciousness also includes social feelings, moods, characteristics of different social groups, traditions, psychological characteristics, peculiarities of the mental style of nations and peoples. Social consciousness is an integral part of socio-historical reality. Therefore, it is impossible to change existence without mobilizing the moral energy of the society, the motives of each person's action, outside of consciousness. From what has been said, it is clear that it is very important to understand necessity of every reform planned to be carried out in the modern society. Otherwise, its implementation may not produce the desired results. In other words, the reforms that do not rely on the mobilizing power of the spirit and consciousness, and are based only on the economic side, do not bring comprehensive success. Public consciousness has a social nature. It originates from the social practice of people, it acts as a result of their various activities. It is in the course of joint practical activity that people understand the events and processes in the world around them (in order to use them in accordance with their interests). Public consciousness has relative independence. The source of this independence is the

activity of a person and his thinking. The relative independence of public consciousness means that it is not limited to reflecting public life as it is. It has its own specific development laws. As a rule, individual aspects of social consciousness lag behind the social existence it reflects. The mentioned quality primarily refers to the areas of social consciousness related to feelings and ordinary ideas. On the other hand, social consciousness can precede the development of social existence in certain cases. (For example, advanced scientific theories). This means that by analyzing social events, a person can detect the trends of their development and thus foresee their future situation.

Social consciousness, which is the product of people's spiritual activity, exists in close connection with individual consciousness. This is not accidental. All forms of consciousness are first of all manifested in the process of psychic and personal insight that takes place in the activities of individual people. It is clear from this that individual consciousness cannot be ignored or underestimated. The interaction of social and individual consciousness is like the relationship of the common and the individual. Just as the common can exist only through its medium, so it exists only in the relation leading to the common. So, on the one hand, the social consciousness with all its elements and various forms is manifested in the individual consciousness, on the other hand, although it has a certain limited character, the individual consciousness expresses the general because it is the consciousness of this or that person. Individual consciousness is at the center of human mental activity. It is an expression of that individual's attitude to social, biological and other influences of an important and unimportant nature. Individual consciousness is inseparably connected with all the factors that determine the material and spiritual life of a person. General consciousness manifests itself in the consciousness of individual people, that is, it shows itself through the prism of individual consciousness. But when defining social consciousness, all kinds of individual, random and special aspects that happen in the latter are taken into account. The content of social consciousness reaches individuals in different ways and has a strong influence on the formation of their consciousness. Individual consciousness means, first of all, the individual characteristics of a separate person's perception of the events of social life. A person's life and activity characteristics, his personal experience, character and temperament, level of spiritual culture are manifested in the individual consciousness. Therefore, the complex of objective and subjective factors that determine the social existence of a separate person creates a unique spiritual world. Individual consciousness acts as a whole manifestation of that spiritual world. It should be noted that social and individual consciousness form a dialectical unity with each other. Social consciousness plays a leading role in their close interaction. Sometimes it is said that it is not a single person who thinks, but humanity as a whole. Of course, there is some truth in this idea. Because each individual person thinks to the extent that he joins the general flow of ideas of the society and humanity to which he belongs.

There are certain differences between social and individual consciousness. First of all, individual consciousness has a limited scope compared to social consciousness because it covers only one person's consciousness indicators. Second, the activity period of individual consciousness is short. It is limited by the limits of the biological life of this or that person. In contrast, social consciousness is long-lived and practically covers the history of mankind

up to the present day. Third, in the individual consciousness of individual people, past ideas, remnants of obsolescence, are stronger and more stable than in the public consciousness.

Social consciousness has a complex structure and includes different levels. It contains many aspects, from ordinary ideas of life, social psychology, to complex forms of a scientific nature in the full sense of the word. Based on various criteria, a number of its structural divisions can be detected. **First of all, the analysis of social consciousness from epistemological and sociological methods differs from each other** . In the first case, the content of social consciousness, the level at which it reflects reality is taken as a basis. When approached from this point of view, social consciousness is divided into two main levels (**ordinary consciousness and theoretical consciousness**). They differ from each other according to the level of reflection of reality. In the epistemological analysis of the internal structure of social consciousness, the direction of intellectual operations is directed from reality to consciousness. Its main result is the acquisition of ideas with a high level of cognition. The sociological analysis of the structure of public consciousness focuses, first of all, on its sociological determination and conditioning. In this case, the place of consciousness in social life, the role it plays, and the functions it performs are taken as the basis. The sociological approach distinguishes two main levels of social consciousness - **social psychology and social ideology**. In this division, contrary to the epistemological trend, the direction is taken from consciousness to reality. The main place in the sociological system is not knowledge about reality, but the attitude to that knowledge, the role they play in social life, the needs of different subjects of consciousness (social group, people, nation) and the relationship with the types of social activities. Ordinary, everyday consciousness, which is a low, initial level of social consciousness, expresses the individual understanding and evaluation of various natural and social phenomena by people, as if their individual opinion. As society develops, the role of the scientific-theoretical level gradually increased in public consciousness. In contrast to ordinary consciousness, theoretical consciousness means a deep understanding of the events of social life. This is done by understanding their nature and objective laws of development. Therefore, theoretical consciousness expresses a high level of social consciousness. The content of theoretical consciousness covers many different areas. It includes a generalized view of events and processes existing in all spheres of social life. Theoretical consciousness is a logical system of interconnected propositions. Therefore, it acts as a theoretical concept related to one or another aspect of social life. If ordinary consciousness belongs to all people, theoretical consciousness is created only by a certain group of people. Its subjects are scientists, specialists and theoreticians working in various fields of knowledge. Theoretical consciousness, which is a high level of social consciousness, reflects reality in a more complete and deep, systematic and generalized way. Unlike ordinary consciousness, it reveals the inner essence of events and processes, their developmental regularities. Theoretical consciousness appears in different forms (scientific knowledge and ideology).

As mentioned above, when approaching the structure of public consciousness from a sociological point of view, the levels of public psychology and public ideology are separated here. **Social psychology is a set of various feelings, emotions, moods, ideals and interests, habits, customs and traditions that are formed under the direct influence of people's daily life conditions and express their needs.** Feelings, emotions, moods and

voluntary efforts formed under the influence of living conditions in different social groups express their psychological qualities. These qualities have an important impact on people's activities. The high level of public consciousness is made up of public ideology. This means that each social group and society as a whole develops its main interests, goals and tasks, and defining theories. All these, taken as a whole, constitute his ideology. **Public ideology means a system of views and theories that theoretically reflect the socio-political structure of the current society, social life, the needs and interests of various social groups and ethnic groups.** Here, the attitude of social subjects (social groups and ethnic associations), political parties and movements to the existing political system of society, state power and individual political institutions is clearly expressed. Ideology plays a huge role in people's activities. The content of each ideology reflects the main interests of the groups and ethnic associations behind it. So, ideology is a theoretical expression of the main interests of society, state, nation and social groups.

Forms of social consciousness

An important structural division of social consciousness is its forms. These forms are as follows; **political consciousness, law, morality, science, philosophy, aesthetic consciousness and religion .**

1. POLITICAL CONSCIOUSNESS - Among the forms of social consciousness, political consciousness occupies a special place. Because it reflects economic relations, social interests and social relations more fully and directly. On the other hand, political consciousness is closely related to the state and power. Finally, because it has these characteristics, it can strongly influence other forms of consciousness. Political consciousness is defined as follows: **Political consciousness is a set of feelings, traditions, ideas and theoretical systems that reflect the main interests of large social groups, their relationship to each other and to political institutions.** An important feature of political consciousness is its multidimensionality and internal contradiction. Political consciousness is the basis of political behavior and actions of ethnic associations of social groups and individual personalities. It has a strong influence on all aspects of society's existence. Its difference from other forms of consciousness, on the one hand, is that it reflects the political existence of society, and on the other hand, it is a very clear expression of the subject of cognition. Political consciousness reflects political relations, the activity of political institutions and the political life of society as a whole. It is a set of ideas and perceptions that express the main interests of classes, social groups, nations and states. Political consciousness arose as a result of the understanding of the state and state power in the slavery society. Political consciousness is realized through the activity of parties, social groups and ethnic associations and mass movements.

2. LEGAL AWARENESS - Legal awareness is an important form of social awareness. It expresses the totality of legal views, theories and feelings existing in the society. It reflects legal relations in accordance with the needs and interests of social and ethnic communities and society as a whole. This form of consciousness includes people's ideas about freedom, justice and injustice, legal knowledge, as well as the assessment of the activity of legal bodies in society. Legal awareness also reflects the real legal status of social groups and ethnic associations in society. In legal consciousness, people's ideas and concepts that express the extent of their knowledge of behavior, rights and duties, legal and

illegal are combined. It also covers legal theories and legal ideologies. Legal awareness is formed under the influence of real law, implemented through legal norms and laws. It aims to implement equality, rule of law and justice.

3. MORAL CONSCIOUSNESS - The moral form of social consciousness is of special importance in the life of society, in regulating people's behavior and actions. Moral consciousness expresses views, ideas, norms and values that regulate the communication and behavior of individual individuals, social groups and society as a whole. The need to follow moral norms comes from the social nature of man. In society, people are inseparable and interdependent. Moral norms are a manifestation of the collective will of people. They aim to ensure the unity of public and private interests. Morality is one of the oldest forms of consciousness. They are the product of the generalization of the rules fulfilled during the experience of long-term coexistence of people. The roots and sources of morality go back to customs. Based on their experience, different generations believe that these customs are useful for the development of society and each person.

4. AESTHETIC CONSCIOUSNESS - One of the oldest forms of social consciousness is aesthetic consciousness (literally meaning feeling). It reflects the concrete feeling of the world around us through artistic images. They often equate the concepts of aesthetic consciousness and art. Indeed, they are very close to each other, but not exactly the same. Thus, art is an activity aimed at creating artistic values, an artistic production. Aesthetic consciousness theoretically evaluates this activity, thus increasing its social importance. The primary basis for the emergence of aesthetic consciousness is the properties of the being itself (size, harmony, symmetry, integrity, beauty, etc.). They draw people's attention to their concrete feeling and visibility. That is, it forms unique feelings in their minds and hearts. Thus, the source of aesthetic feelings is the universal and multifaceted relations of existence.

5. RELIGION - Religion is an ancient form of social consciousness. It is primarily studied by theology. Philosophy considers religion as a form of social consciousness. It shows its essence and its place in the worldview system. This science also reveals the social and psychological aspects of religion and analyzes its place in the spiritual life of society. By its essence, religion (Latin for sacred) insists on the existence of the Absolute beginning (God) above all else and shows that he is the creator of nature, man and society. The fate of everything, including humans, depends on God. Therefore, a person should adapt his life to the will of the divine power. In religion, this world (natural life) and the hereafter (transcendent world) are connected. It is shown that every person's salvation from suffering in the afterlife depends on the relationship of his soul to this transcendent. All religions in one form or another try to connect the real force of life with the ideal soul. Almost all nations in human history have had religion. This fact proves that all of them were caused by a common demand. In every religion there are two main sides. The first of these is the theoretical understanding of the divine force, God, and the second is the practical side, that is, the determination of the relationship between the divine and human life. A characteristic feature of all forms of religious consciousness is calling people to worship and obey God in various ways. This shows that religion is not only related to the mind, but also (even more) to the feelings of people. The origin of religion is one of the most controversial issues. In this regard, first of all, attention should be paid to the psychological motives that form

religion and its social roots. The emergence of religion was first of all related to the practical limitation of primitive man's attitude towards nature. In other words, people did not have real means to tame the forces of nature. Therefore, they were replaced by fantastic, imaginary and illusory means. This is clearly shown by the examples of magic and witchcraft, which are the oldest forms of religion. People tried to influence the surrounding world with the help of various witchcraft rituals. The emergence of religion is undoubtedly related to the low level of human knowledge about nature and society. Finally, the spontaneity of the processes in society and the powerlessness of people in front of their objective life conditions played no small role in this case.

6. Science and consciousness. Science, which is one of the forms of social consciousness, is a system of tested and clarified knowledge about the processes and events occurring in nature, society and human thinking. In order for people and society as a whole to live, they must have certain knowledge about the surrounding world. Without it, it is impossible to carry out the production process. Therefore, society cannot live without science and knowledge. Science, like other forms of public opinion, was not created by any nation, people or human race. It was created and developed by all mankind, scientists of all nations throughout history. When talking about its role in the life of society, it is necessary to mention three groups of social functions performed by it: first, it is a cultural-worldview function, secondly, science is a direct productive force and thirdly, it is widely used in solving various problems arising in social development.