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Processes of New Thinking and Spiritual Renewal in Uzbek Society

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Abstract: This article analyzes the processes of the formation of new thinking and spiritual renewal in Uzbek society from a philosophical perspective. New thinking is interpreted as a modernization of the way a person understands and evaluates reality, and its interrelation with social consciousness and spiritual values is revealed. The article also highlights the role of spiritual renewal in the stability of society, social integration, and the development of civic consciousness, and considers the harmony of national and universal values in the context of globalization. The results of the study show that new thinking and spirituality are decisive factors in the development of society.

Keywords: New Thinking, Spiritual Renewal, Social Consciousness, Value System, Globalization, Social Integration, Civil Society, Modernization, Philosophy, National Values

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1. Introduction

In the modern world, the development of societies is determined not only by economic growth and political reforms but also by the renewal of social consciousness and the transformation of spiritual and cultural values. Under conditions of intensifying globalization, every nation faces the necessity of embracing a new mode of thinking while preserving its cultural identity and spiritual foundations.[1] The large-scale reforms being implemented in Uzbekistan are accelerating modernization across all spheres of society; in particular, the transformations taking place in education, culture, and civil society serve as a crucial foundation for the formation of a new way of thinking aimed at renewing individuals' worldviews, value systems, and social engagement.[2]

The aim of this article is to examine, from a philosophical perspective, the processes of new thinking and spiritual renewal in Uzbek society, to reveal their interrelation with social consciousness and spiritual values, and to clarify their role in ensuring social stability and the harmony of national and universal values under globalization.[3]

2. Materials and Methods

The study employs the methods of philosophical analysis. The concept of the "New Consciousness" is examined through three principal dimensions – the epistemological (cognitive), the axiological (value-oriented), and the ontological (existential).[4] The dialectical method is used to interpret the qualitative transformation of social consciousness, while the synergetic approach is applied to analyze societal development as a dynamic equilibrium arising from the interaction of diverse social, cultural, and

intellectual forces. The analysis also draws on the Uzbek philosophical tradition and on contemporary sources concerning spirituality and social development.[5]

3. Results and Discussion

3.1. The “New Consciousness” and its dimensions

In Uzbekistan, contemporary social processes are philosophically contributing to the formation of the concept of the “New Consciousness,” which signifies a qualitative transformation in the way individuals perceive themselves, society, and the world. An individual’s mode of thinking is no longer shaped solely by traditional norms and values but is increasingly integrated with innovative, global, and critical forms of reasoning.[6] The philosophical content of the “New Consciousness” can be analyzed through three principal dimensions. The epistemological (cognitive) dimension offers a renewed interpretation of the sources and methods of knowledge acquisition, relying not only on empirical experience but increasingly on synergistic, intuitive, and information-based forms of cognition.[7] The axiological (value-oriented) dimension contributes to the reconfiguration of the system of values, in which spirituality, justice, solidarity, and humanism emerge as fundamental and prioritized values.[8] The ontological (existential) dimension transforms the individual’s relationship with reality: existence is understood not merely as an object of consumption but as a sphere of spiritual creativity, self-realization, and meaningful engagement, in which individuals become active creators of social and cultural development [9]. In dialectical terms, this phenomenon may be understood as the “substantialization of the individual,” whereby the spiritual nature of human beings becomes a primary driving force of social existence and development.

3.2. Spirituality as the foundation of the “New Consciousness”

The category of spirituality serves as the substantive foundation and essential complement of the “New Consciousness.” It provides the moral, ethical, and cultural content that shapes this renewed form of consciousness, guiding individuals toward higher ideals, responsible social behavior, and meaningful participation in the development of society [10]. If consciousness enables cognition and understanding, spirituality provides its direction and purpose. In contemporary Uzbek society, spirituality is interpreted not only in its traditional sense but also as a philosophical and ideological category that functions as a unifying ideal promoting moral integrity, intellectual growth, and social stability.[11]

From the perspective of philosophical analysis, spirituality may be regarded as the internal driving force behind all processes within society, providing the moral and intellectual impetus that shapes human behavior, inspires social transformation, and sustains collective progress [12]. This may be described in philosophical terms as “spiritual determinism,” according to which the primary driving force behind social development is not material change alone but spiritual and moral transformation. This idea is reflected in the Uzbek philosophical tradition, particularly in the works of thinkers such as Abdurauf Fitrat, Alisher Navoi, Ibrohim Ahmedov, Abdug’ani Haydarov, and To’lqin Mahmudov, who emphasized that moral refinement, intellectual growth, and the cultivation of enlightened consciousness are indispensable prerequisites for genuine social progress.[13]

In contemporary Uzbekistan, this idea has acquired practical significance: strengthening spiritual policy, fostering a sound moral environment, and enhancing social responsibility have become key priorities of state policy. This process may be interpreted as the institutionalization of social consciousness, whereby spiritual and moral values are embedded within social institutions, public governance, educational frameworks, and civic life, thereby contributing to the sustainable development and cohesion of society.[14]

3.3. Integrative thinking and the synergetic model of society

The philosophical content of the “New Consciousness” is closely associated with the concept of integrative thinking — the ability to synthesize knowledge, values, and

experiences from different fields into a coherent and meaningful whole, guiding human consciousness away from fragmentation and toward a more holistic mode of understanding. The harmonious interaction of ideas originating from philosophy, science, culture, and politics contributes to spiritual and social stability; from a philosophical standpoint, this represents the social manifestation of the synergetic approach, which emphasizes interconnectedness, cooperation, and the emergence of new qualities through the integration of diverse elements.

Within this framework, societal development is understood as a dynamic equilibrium between chaos and order, tradition and innovation, and internal and external influences, regarded not as mutually exclusive but as complementary forces. In philosophy, this perspective is described as the “synergetic model of society.” In Uzbekistan, this model is emerging through the harmonization of stability and openness, national identity and global integration, and individual interests and collective responsibility a balance that enables society to preserve its cultural and spiritual foundations while adapting to contemporary global challenges and opportunities.

4. Discussion

The analysis indicates that new thinking and spiritual renewal are interdependent factors of social development. New thinking expands an individual’s ability to perceive, analyze, and evaluate reality in accordance with the demands of the modern era, while spiritual renewal provides this mode of thinking with moral and value-oriented guidance. Their integration fosters a rise in social consciousness, a strengthening of civic responsibility, and a greater harmonization of national and universal values. In the context of globalization, this synthesis creates favorable conditions for preserving national identity while fostering an open, innovative, and forward-looking system of thought, thereby supporting social cohesion and the sustainable development of contemporary Uzbek society.[15]

5. Conclusion

The processes of new thinking and spiritual renewal in Uzbek society constitute some of the most significant philosophical factors of social development. New thinking expands the individual’s capacity to perceive, analyze, and evaluate reality in accordance with the demands of the modern era, while spiritual renewal provides this thinking with moral and value-oriented guidance. As a result, society experiences a rise in social consciousness, a strengthening of civic responsibility, and a greater harmonization of national and universal values. From a philosophical perspective, the integration of intellectual modernization with spiritual and moral renewal serves as a fundamental foundation for sustainable development, social cohesion, and the continued progress of contemporary Uzbek society.

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