



Article

Theoretical and Philosophical Tasks of Studying the Phenomenon of Self-Consciousness in the Development of Society

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Abstract: The article examines the issues related to the emergence and development of social labour and self-consciousness, which is one of the problems that has long interested humanity. The article analyzes the essence of the concepts of “national self-consciousness” and “self-knowledge.” The tasks of self-consciousness were at the center of attention of ancient philosophers; on this basis, the article considers the process of the emergence of certain ideas. In the process of studying the interrelation or conceptual tasks of self-consciousness and spiritual values in the development of society, such categorical concepts as nationality, ethnos and ethnicity are described. In addition, special attention is paid to the role of national self-consciousness in today’s conditions of globalization and to the regular increase in the need for it.

Keywords: National Self-Consciousness, Self-Knowledge, Self-Consciousness, Spiritual Values, Nationality, Ethnos, Ethnicity.

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1. Introduction

Thinkers of the ancient period, namely Heraclitus, Democritus, Socrates, Plato and Aristotle, along with the religious and spiritual aspects of self-knowledge, paid attention to its scientific interpretation. In the works of Western scholars, special attention was given to the scientific analysis of the connection between religion and national self-knowledge with ethnos and ethnic characteristics, in particular with social psychology and world science. Scientific conclusions concerning national self-consciousness occupied an important place in the study of this problem [1].

The article analyzes the essence of the concepts of “national self-consciousness” and “self-knowledge.” The tasks of self-consciousness were at the center of attention of ancient philosophers; therefore, the research examines the process of the emergence of certain ideas [2].

The article emphasizes the great significance of opinions and views formed in the field of self-consciousness. In the process of studying the interrelation or conceptual tasks of self-consciousness and spiritual values in the development of society, relying on the interpretations presented by scholars, such categorical concepts as nationality, ethnos and ethnicity are described.

Another aspect of the theoretical and methodological basis of national self-consciousness indicates that as long as separate peoples and nations exist, the need for

national self-consciousness will continue to increase. This need develops and improves at every stage of historical development on the basis of state policy and human interests. This is because national self-consciousness is one of the factors that ensures the existence of a nation [3].

In the process of self-consciousness, factors of social activity specific to a person are created. The need for self-consciousness and the need for national activity arise as a result of the social development corresponding to them. Every person is not indifferent to the history of his or her origin, ancestors, people and nationality. A person can acquire such knowledge through social activity. It is impossible to imagine activity without need, and need without activity. The connection between national self-consciousness and need lies in the fact that every person's activity is reflected in the process of satisfying needs. According to scholars in this field, these needs include the following:

1. The need for social activity;
2. The need in relation to social forms;
3. The need to acquire a profession;
4. The need for a cognitive-value category;
5. Creative need, and others.

2. Materials and Methods

This study employs a theoretical and philosophical research methodology to investigate the phenomenon of self-consciousness and its role in the development of society. The research is based on a comprehensive review of classical and contemporary philosophical literature, including works in social philosophy, psychology, sociology, and cultural studies. Methods of conceptual analysis, comparative analysis, and historical-philosophical interpretation were applied to examine the evolution of ideas concerning self-consciousness across different intellectual traditions. In addition, a dialectical approach was used to explore the relationship between individual self-awareness and social development. The study analyzes how self-consciousness functions as a mechanism of personal identity formation, social interaction, and cultural transformation. Through the synthesis of various theoretical perspectives, the research aims to reveal the philosophical foundations and social significance of self-consciousness in human development.

3. Results and Discussion

One of the important social needs is the need in relation to social forms and the need for a cognitive-value category. People have always sought to possess such needs. These needs imply the achievement of moral perfection. In the formation of important elements of national self-consciousness — values and needs — along with objective and subjective processes, the religious process also plays an important role [4]. This is because in the development of humanity, religion, together with various labour, socio-economic and spiritual-cultural forms of education, stood on the path of moral improvement and tried to explain the purpose of life, good and evil, nobility and malice, kindness and cruelty, and other life problems in its own spiritual way. Religion covered almost all spheres of social and personal life, above all a person's everyday life and the system of family relations; therefore, it occupies an important place in national self-consciousness.

In the philosophical heritage of our people, the educational process and the issue of national self-consciousness connected with it have always been considered among the most urgent tasks. This is because individual and social consciousness are formed in the educational process. National self-consciousness originates in micro- and macro-environments. By micro-environment, we mean the family and relatives [5]. The younger generation receives its first information about itself, the history of its family and its national

belonging in the family. The macro-environment includes social labour activity, schools and higher educational institutions, where a person deepens his or her understanding of self-consciousness. In this process, a clear opinion is formed when scientific knowledge and practice are harmonized. Al-Ghazali expressed the following idea about this: “Only foolish people think that if there is knowledge, practice is unnecessary. Such people limit themselves only to obtaining knowledge; education without practice is enough for them. They do not know that such knowledge is useless. In fact, the one who does not apply his knowledge in practice will face double punishment on Judgment Day.” [6].

The judgments that the harmony of knowledge and practice constitutes the main content of the educational process and that, on this basis, the formation of consciousness, particularly national self-consciousness, is possible in the individual and society, are reflected in the works of Al-Ghazali and other Eastern thinkers.

The process of national self-consciousness presupposes the introduction of the great traditions of rich spiritual culture into a new social system.

As the analysis of the emergence, formation and development of national self-consciousness in the philosophical-historical process has shown, the methodological means serving as its foundation are: the national idea and its general laws; the principles of tolerance; the formation of legal culture; the spiritual and cultural heritage of the Uzbek and Karakalpak peoples; knowledge and skills accumulated in the development of the individual and society and forming the basis of personal worldview; national psychology, national consciousness and religious psychology [7].

The complete and perfect formation of the above-mentioned methodological means does not occur immediately. They are created in the process of the socio-historical life of humanity, through useful labour activity, upbringing, acquisition of knowledge through mass media, and especially through independent study and conscious labour [8].

The typology of the process of national self-consciousness, its models and comparative analysis from a philosophical point of view have not yet been fully formed. However, the researcher agrees with one of the widespread views found in sources concerning the classification of self-consciousness — namely, the view that each type of civilization has its own corresponding process of social consciousness and self-knowledge [9].

The wide distribution of special knowledge depending on the scope of self-consciousness, the correct reflection by the subject of its fairness and objectivity, and the process of self-consciousness have been recognized by the majority of scholars.

In conclusion, the following conclusions are drawn: self-consciousness is influenced by the existing state, political, legal and moral structures in society. Here, different situations and factors are implied [10]:

- a) the structure of state administration and the form of governance: totalitarian, authoritarian, liberal or democratic;
- b) the mechanism of influence of state ideology on self-consciousness;
- c) the formation of the ideological unity of self-consciousness, including national self-consciousness, under the influence of world and national religions in a particular society;
- d) the formation of the process of self-consciousness in large groups, nations, as well as in socio-democratic and professional spheres, in individuals and small groups of a particular state.

In general, in our opinion, in the affirmation and development of national self-consciousness, it is necessary to take into account the fact that the history of the civilization of all humanity is the history of the affirmation of the self-consciousness of society. However, this process is characterized by the specific features of self-consciousness depending on a particular stage [11].

In the conditions of globalization, the improvement of national self-consciousness is expressed in the interrelation of religion, ethnos and national psychology. From the ethnic point of view, self-consciousness is inseparable from the structure of the socio-psychological system of national psychology. The article also considers the tasks and solutions for preventing powerful threats to the process of national-spiritual revival and national self-consciousness [12].

In our opinion, in the process of increasing the need for national self-consciousness under the conditions of general globalization, in the development of society and in the formation of spiritual and cultural factors connected with social life in social consciousness, religion, ethnos and national psychology exist in dialectical connection. This is reflected in the inseparable connection between ethnos and national psychology; in the close development of ethnos and religion in individual and social consciousness; and in the general connection between nationality, national psychology and self-consciousness.

The aspects of the general connection of national self-consciousness have their own special place in today's conditions of globalization and in the constant increase in the need for national self-consciousness [13].

By the end of the twentieth century, significant changes had taken place in the world, especially on its geopolitical map. New independent states appeared and joined the world community. At the same time, the end of this century became a specific period of return to religious values. In the newly independent states of Central Asia, activities carried out in the name of Islamic teaching intensified, as did attempts to "analyze" state policy through Islamic means, to organize various conspiracies for this purpose, and to conduct destructive actions. In these states, including Uzbekistan, increased attention has been paid to explaining the goals and actions of various harmful ideas and extremist movements, as well as to limiting and prohibiting such activities [14].

One of the urgent tasks today in creating a legal democratic state and civil society is the need for a sharp and consistent struggle against actions that hinder national self-consciousness by politicizing religion, which has ideological, conceptual and even, to some extent, political significance, including the politicization of Islam in Uzbekistan. In particular, protecting young people from destructive ideas, conspiracies related to Islam, and various unofficial movements such as "Nur," "Wahhabis," "Hizb ut-Tahrir al-Islami," and especially the recently emerged "Islamic State" (ISIS), is considered an important task in the field of national self-consciousness [15].

According to scholars, with the transition of such countries as Saudi Arabia, Syria, Iraq, Jordan, Egypt, Libya, Algeria, Tunisia and Turkey to the path of independent development, the development of traditional Islam and the strengthening of religious faith began. The socio-economic development of these countries in the 1980s and 1990s laid the foundation for the formation of religious relations and, especially, human factors. During this period, supporters of two opposing ideas appeared: the first were supporters of restoring the socio-economic and spiritual status of religion in these countries, while the second were supporters of tendencies opposed to this idea. The contradictory views between the two movements continued in various forms.

The concepts of fundamentalism, extremism and terrorism are forms of activity by subjects that have no relation to traditional Islam and that, hiding behind the religion of Islam, try to use it for their own impure purposes. Islamic fundamentalism did not appear today; it existed even in the early periods of the revival of Islam, and at that time a struggle was waged against it. Violating the requirements of Islam, various circles and movements serving the selfish interests of different political centers attempt, under the mask of Islam, to expand their activities throughout the world. The revival of Islamic fundamentalism is associated with the Hanbali madhhab.

In our country, a number of measures are being carried out against religious fundamentalism and extremism, which are regarded as the plague of the twenty-first

century, which try to harm the culture and spirituality of the people and hinder national self-consciousness.

After achieving independence, Uzbekistan took its place among the states fighting for the preservation of peace and stability against international terrorism and extremism, and it took the initiative in the fight against terrorism. For this reason, the United Nations and all states belonging to the world community began to treat Uzbekistan with respect. This is because Uzbekistan's initiative and participation in the significant movement of the UN in the fight against international terrorism and extremism, and for peace and stability throughout the world, have special importance.

On the basis of the policy of interethnic harmony conducted by the leadership of the Republic of Uzbekistan and religious tolerance, the rights of all peoples living in our country are ensured. Accordingly, they have opportunities to study in their native languages and to develop their national customs, rituals and traditions. Indeed, "at present, representatives of more than 130 nationalities and ethnic groups live in the country, and religious organizations belonging to 16 different confessions operate freely. We will place at the center of attention the further development of mutual friendship and solidarity existing in our society, and the provision of equal rights for all citizens, regardless of nationality, religion and belief."

It is necessary to strengthen international spiritual and educational relations in the struggle against extremism and terrorism, because extremists, under the mask of religion, try to achieve their impure goals by organizing various groups, circles and parties throughout the world, aimed at depriving followers of different religions, including Muslims who observe Islam, of national and universal spiritual and educational heritage. In such conditions, in Central Asia, especially in Uzbekistan, some extremist forces, hiding behind Islam, seek to seize political power by poisoning the consciousness of people, especially young people, in order to realize their impure intentions and desires.

Based on the analyzed issues, the following conclusions can be drawn:

The policy of Uzbekistan on the path of national-spiritual revival, relying on rich socio-spiritual heritage, moral values, national and religious customs, develops the process of national self-consciousness.

In increasing the need for national self-consciousness in the process of globalization, the interrelation of religion, ethnos and national psychology is reflected. Ethnic groups are important criteria of national psychology and contribute to ensuring national self-consciousness as a component of personal self-consciousness. In this process, religion occupies a special place.

The social essence of national self-consciousness, relying on the laws of development inseparably connected with religious tolerance, is based on traditions and values formed over centuries, on the scientific and cultural heritage accumulated by humanity, and on practical experience. Today, under the conditions of globalization, the aggressiveness of religious-extremist movements emerging in various places, threatening not only current life activity but also the future of humanity, and their varied use of Islamic factors, pose a danger not only to Muslim countries but to all peoples of the world.

Correctly explaining the noble ideas of Islamic culture to the people, especially to young people, in the process of national self-consciousness, and protecting them from all kinds of extremist conspiracies, is considered one of the urgent tasks of today. However, various religious organizations and extremist forces, interpreting the noble ideas and values of Islam from the point of view of their impure intentions, undermine the essence of national self-consciousness.

As a result of the research, the following conclusions were reached:

1. The process of the formation and development of self-consciousness, including national self-consciousness, in the history of the civilization of all humanity is the history

of the formation of the self-consciousness of society. However, this process is characterized by the specific features of self-consciousness depending on each socio-historical period.

2. In the process of civilizational development, the consciousness of each ethnos, or nationality, and the consciousness of ethnic society are formed on the basis of social development and socio-historical and economic conditions. In this process, self-consciousness is reflected in several forms: personal, social and universal human self-consciousness. Personal self-consciousness is formed on the basis of social self-consciousness. In this process, belonging to a language, region, religion and ethno-social group is distinguished, while universal human self-consciousness presupposes the unification of all humanity around a common goal in order to solve problems threatening social life.

3. The process of globalization, as a developing social phenomenon, has influenced national self-consciousness. It is necessary to take into account that globalization may have not only positive consequences. It is also necessary to consider the possibility of the influence of its negative consequences on the neglectful attitude toward nationalism and national self-consciousness in some underdeveloped countries. Undoubtedly, the rapprochement of different cultures, values and traditions through the strengthening of integration between countries and peoples contributes to their enrichment; however, destructive ideas and movements under the mask of religion, which negatively affect national self-consciousness, must not be ignored.

4. Conclusion

The study demonstrates that self-consciousness is a fundamental factor in both individual and societal development. Philosophical analysis reveals that the emergence of self-consciousness enables individuals to understand their identity, evaluate their actions, and participate actively in social life. At the societal level, self-consciousness contributes to cultural continuity, social responsibility, and the formation of collective values. The findings indicate that the development of society is closely connected with the growth of individual and collective self-awareness, which influences social institutions, ethical norms, and cultural progress. Furthermore, the theoretical examination highlights the interdisciplinary nature of self-consciousness as a subject that unites philosophy, psychology, sociology, and cultural studies. Therefore, the continued study of self-consciousness remains essential for understanding the mechanisms of human development and the advancement of modern society.

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