

Religious Consciousness as A Determinant of Modern Socio-Cultural Reality

Baratova Makhbuba Mubinjanovna

Candidate of Philosophical Sciences, Associate Professor, State University of world languages of Uzbekistan

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Abstract: The article examines the role of religious consciousness as an important factor influencing the formation and transformation of modern socio-cultural reality. The mechanisms of interaction of religious values with secular tendencies are analyzed, the role of religion in the process of globalization, cultural identity, political mobilization and the formation of public morality is revealed. The role of religious consciousness in the formation of modern socio-cultural reality of Uzbekistan is shown - historical, cultural and state-legal aspects of religiosity, its influence on national identity, moral values and processes of sustainable development. Particular attention is paid to the interaction of religious and secular principles in education, culture and social policy.

Keywords: Religious consciousness, socio-cultural reality, determinism, values, identity, culture, religion and society.

Introduction: The modern world is characterized by complex processes: globalization, post-secularity, multiculturalism, technological revolution with subsequent digitalization of all spheres of society and the dominant role of artificial intelligence. Against this background, religious consciousness continues to remain relevant, despite the processes of secularization. Moreover, in many regions of the world it is increasing its influence, forming the worldview, cultural identity and social activity of people. Consequently, religious consciousness is an integral element of the socio-cultural picture of modernity.

METHOD

Determinism (from Latin *determinare* – “to limit, to outline, to determine”) is a philosophical concept about the interconnection and mutual determination of all phenomena and processes, the doctrine of universal causality. A determinant is a scientific factor or element that determines a particular phenomenon.

Considering religious consciousness from the standpoint of its definition and structure, it is necessary to point out that religious consciousness is a special type of social consciousness associated with belief in the supernatural, the sacred, with transcendental ideas about being. It includes: mythological and dogmatic

attitudes, religious ethics, ritual and cult practice, collective religious identity.[1]

In the conditions of the 21st century, religious consciousness is manifested in the following aspects: it performs the function of identity. Religious consciousness serves as a powerful tool for cultural and national identification, especially in societies where traditions and religion are closely intertwined. Examples are the Islamic world, Hinduism in India, Islam in the countries of the East and regions of Asia, Orthodoxy in Eastern Europe.

Religious consciousness also expresses a reaction to globalization. In this context, it acts as a support for stability and identity in the face of globalist pressure. It promotes resistance to cultural unification and the protection of national and religious values. As a function of political mobilization, in many countries religion is used as an ideological tool in politics. An important role of religion in the modern world is moral norms. Despite the secular nature of legislation, it is religious norms that continue to influence public morality, attitudes towards life, family, death, bioethics, etc. [2]

This is manifested in the relationship between religious consciousness and secularization processes. The

modern world demonstrates a post-secular trend: despite the spread of science and technology, people increasingly turn to religion in search of the meaning of life, spiritual support and moral guidelines. In the West, this is manifested by a growing interest in Eastern practices, a return to religious experience. In the regions of the East and South, this is characterized by the fact that religion is becoming part of the state ideology. The global basis is a return to the sacred through new forms of spirituality.

Religious consciousness is undergoing a transformation. Today's religious consciousness: adapts to new technologies (online rituals, "digital religion"), interacts with science and philosophy (for example, bioethics, ecotheology), and is involved in intercultural dialogue (ecumenism, interfaith forums).

Let us consider the determination of religious consciousness using historical and modern realities as an example.

Uzbekistan is a country with deeply rooted religious traditions, where Islam, as the main religion, has shaped the worldview of the people for centuries. With independence, religious consciousness once again took a significant place in the life of society. At the same time, the state strives to preserve the secular nature, ensuring a balance between spirituality, religious freedom and national security. This makes Uzbekistan a unique example of the harmonious coexistence of religious and secular principles within the framework of modern socio-cultural reality.[3]

Studying religious consciousness in the historical and cultural context, the following are distinguished: Pre-Islamic period: Tengrianism, Zoroastrianism, Buddhism; Islamization (VII-VIII centuries): the spread of the Hanafi madhhab and Maturidism, the development of Islamic philosophy (Abu Nasr Forabiy, Ibn Sina, Bahouddin Naqshband); Soviet period: repressions against religion, increased secularization; Post-Soviet era: the revival of spirituality, the restoration of mosques, madrassas, national religious values.[4]

The characteristic features of religious consciousness and its influence on socio-cultural processes in modern Uzbekistan are determined by: Value guidelines - religion strengthens such values as: justice, honesty, respect for parents and elders, modesty, hard work, mercy and compassion. These values are actively introduced into the system of education, enlightenment and upbringing of youth.

Justifying the relationship between religion and identity, it is necessary to point out that Islam in Uzbekistan is part of national self-consciousness, determines spiritual traditions, customs, rituals,

promotes social cohesion and patriotism.

State policy and religious consciousness are enshrined in law. Article 35 of the Constitution of the Republic of Uzbekistan proclaims: Freedom of conscience is guaranteed for all. Everyone has the right to profess any religion or not to profess any. Forced imposition of religious views is unacceptable.[5]

Article 19 states: In the Republic of Uzbekistan, all citizens have equal rights and freedoms, are equal before the law regardless of gender, race, nationality, language, religion, beliefs, social origin, social status. Article 75 notes that Religious organizations are separate from the state and equal before the law. The state does not interfere in the activities of religious organizations. The state guarantees freedom of activity of religious organizations operating in accordance with the procedure established by law.

The worthy recognition at the international level of consistent reforms carried out in the religious sphere testifies to their effectiveness. For example, in 2018, at the initiative of Uzbekistan, the UN General Assembly adopted a resolution "Enlightenment and Religious Tolerance".

In accordance with the implemented large-scale reforms to further firmly ensure the right of citizens to freedom of conscience, on July 5, 2021, a new Law of the Republic of Uzbekistan "On Freedom of Conscience and Religious Organizations" was adopted.

More than 2,300 religious organizations belonging to 16 confessions operate freely in the country, and representatives of more than 130 nationalities and ethnic groups live there. The state's creation of the possibility of education in 7 languages, the broadcasting of television and radio programs in 12 languages, the publication of newspapers and magazines in 14 languages, and the free functioning of 155 national cultural centers are a clear example of interethnic harmony, religious tolerance, and an atmosphere of mutual understanding. There are 16 religious denominations operating in Uzbekistan: Islam, Russian Orthodox Church, Roman Catholic Church, Armenian Apostolic Church, Full Gospel Christian Center, Church of Evangelical Christians-Baptists, Seventh-day Adventist Church, New Apostolic Church, German Evangelical Lutheran Church, Voice of God Christian Church, Church of Jehovah's Witnesses, Bible Society of Uzbekistan, Jewish Religious Community, Baha'i Faith Community, Buddhist Temple, Society for Krishna Consciousness. [6]

Based on the realities of modern society, the Law of the Republic of Uzbekistan "On Approval of the Concept of Ensuring Freedom of Conscience of Citizens and State Policy in the Religious Sphere in the Republic of

Uzbekistan” was adopted. (date of entry into force - February 26, 2025). The Concept of Ensuring Freedom of Conscience of Citizens and State Policy in the Religious Sphere in the Republic of Uzbekistan defines the implementation of the right to freedom of conscience and constitutional provisions that the Republic of Uzbekistan is a secular state, as well as the goals, objectives, principles and priority areas of state policy in the religious sphere. [7]

The constitutional right to freedom of conscience can be fully realized only in a secular state. A secular state creates the necessary social environment for respect and protection, consistent development of religious values, beliefs. Freedom of conscience is a guaranteed constitutional right of citizens to profess any religion or not to profess any; secularism is a system of norms and views providing for ethics and behavior based on freedom of conscience, freedom of thought and, in accordance with the Constitution and laws, on humanistic values and general interests. The state monitors religious fanaticism, fundamentalism and extremism, which oppose genuine spirituality and tolerance. This monitoring is aimed at combating radicalization that threatens the rights, freedoms and legitimate interests of citizens, public health, public morality, public safety and public order, and preventing the spread of extremist and terrorist ideas. The state ensures the establishment of a spirit of reconciliation and respect, tolerance between citizens professing different religions or not professing any religion, religious organizations of different faiths, does not allow actions aimed at radicalism, extremism, terrorism, confrontation and exacerbation of various religious beliefs, violation of harmony between citizens on this basis, provoking aggression within different faiths and between other faiths. The task of monitoring is to carry out activities aimed at the social adaptation of individuals, especially young people, who have fallen under the influence of the ideas of radical religious movements, extremist and terrorist organizations, ensuring their integration into the atmosphere of peace and harmony that reigns in society.

Religious consciousness as a factor in sustainable development is realized in the field of education, where religious heritage is presented in a scientific and educational vein. The reflection of the creative ideas of religion is studied by a number of research centers: the Center for Islamic Civilization, the Imam Bukhari International Research Center, the International Islamic Academy of Uzbekistan, the Imam Maturidi International Research Center at the International Islamic Academy of Uzbekistan, the Imam Termizi International Research Center.

Religious monuments are being restored, Islamic art,

architecture and calligraphy are developing, and works by Eastern theologians and philosophers are being published.

In terms of gender issues, it is necessary to indicate that the Women’s Secondary Specialized Educational Institution “Khadichai Kubro” and the Women’s Madrasah Zhuybori Kalon are operating. [8]

In the sphere of prevention, religious consciousness opposes ideologies of violence, strengthens the moral foundations of youth through mosques, mahallas, and cultural centers.

CONCLUSION

Religious consciousness in the modern era is not a relic of the past, but a living, dynamic mechanism that actively shapes socio-cultural reality. It determines values, identity, behavior patterns, and social structure. Without taking it into account, a full understanding of modern global processes is impossible. In modern Uzbekistan, religious consciousness performs a multi-layered determining function, influencing: the formation of a national mentality, the education of the younger generation, the strengthening of cultural identity, and the development of civil society.

While maintaining a secular path of development, the state skillfully uses the positive potential of religion to harmonize social relations, achieve sustainable development, and spiritual revival.

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