

ФИЛОСОФСКИЕ НАУКИ

THE NEED FOR INTENSIFICATION OF IDEOLOGICAL PROCESSES

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ABSTRACT

In this article, the author draws attention to the intensification of ideological processes at the present stage of social development. We live in difficult times, quickly absorbing everything that happens in the world, accelerating the process of political and mass events, prompting every society to be vigilant. In this situation, it is important to pay attention to the intensification of ideological processes.

Keywords: idea, ideology, ideological process, intensification, globalization

At present, terms such as "Idea and ideology", "ideological processes", "intensification of ideological processes", "globalism", "intensification needs" are often used in socio-philosophical literature, mass media. Because these concepts represent a wide range of meanings today as a scientific-philosophical, vital concept. According to the most common point of view in the modern social sciences, ideology is inextricably linked with a complex of views on the existence, its understanding, mastering, as well as attempts to change it in the interest, purpose and value of social relations subjects such as certain individuals, groups, classes, nations, humanity.

Мафкура (араб. «мафкура» – фикрлар, нуқтаи назарлар ва этиқодлар тизими, мажмуи) – жамиятдаги муайян сиёсий, ҳуқуқий, ахлоқий, диний, бадий, фалсафий, илмий қарашлар, фикрлар ва ғоялар мажмуидир.

Ideology (Arabic. – a set of ideas, views, a system of beliefs)-a certain social group is a system of ideological and theoretical views that expresses the interests, desires, goals and aspirations of either nation, society or state, the socio-spiritual principles, as well as the methods and means of their implementation. In it, the past, the present and the future of the layers of power, whose interests are expressed.[1,185]

Ideology in a broad sense: the social being is a spiritual and political reflection of the life of society, its reflection in the consciousness of man, its realization by man, its transformation into a whole system, and this system serves as a theoretical basis and spiritual base in practical activity. Islam Karimov, the first president of Uzbekistan, described the ideology as follows: "I see the idea of being able to become a specific bridge between yesterday and tomorrow, based on the worldview and mentality of people formed for thousands of years, at the same time, pursuing the future of this nation and serving to clearly define its place in the world". [2,7] Consequently, the national ideology is the Beacon that makes any nation a nation, clear its path and goals.

The essence of ideology is manifested not only by the means of its main ideas, but also by the methods and means of achieving these ideas, by the universally recognized principles, by their compatibility with the interests of the majority in the general public.

Ideologies that try to satisfy their own insidious needs and evil intentions at the expense of other peoples are doomed to destruction.

In some literature, ideology is defined as "the sum of all forces' social views in society as the sum of systematized scientific knowledge". This is of course true from the point of view of scientific and philosophical thoughts of the present time. However, it can not be limited to saying that the basis of any ideology is the "sum of systematized scientific knowledge". For example, on the basis of the ideology of the former Saline period, the main idea lay. With the help of powerful ideological tools and influential methodologies that have long called the idea "the sum of systematized scientific knowledge", people have come to believe, so many people have set the meaning of life by putting it e'tiqod (intensely). However, when it became clear that the idea on the basis of that ideology did not have a scientific basis, but that it would serve to stabilize the totalitarian state system, the chauvinism of the great and the chauvinism, confidence in it in the masses of the people was lost, and it turned out that ideology was abandoned. Or Titef's idea of national socialism was also not purely scientific. What its consequences have led to is evident to the world community. Therefore, it can not be ignored that the main and main ideas that form the basis of ideology and national ideology also have an ideological basis.

From the foregoing, it becomes clear that ideology consists not only of a system of ideas, but also of social institutions, a set of ideological influencers, methods, paths that convey the main ideas and main ideas to the consciousness of each person, which are the expressions of a certain supreme social goal in the world, stabilizing these ideas in his soul.

«Миллий истиклол ғояси: асосий тушунча, тамойиллар ва атамалар (қиска изоҳли тажрибавий лугат)» китобида: «Мафкура – муайян ижтимоий гуруҳ, қатлам, миллат, жамият, давлат манфаатлари, орзу-истак ва мақсад-муддаолари ифодаланган ғоявий-назарий қарашлар ва уларни амалга ошириш тизими. Унда манфаатлари ифодаланган куч ва қатламларнинг ўтмиши, бугунги қуни ва истикболи уз ифодасини топади», дея мафкурага бирқадар тўлароқ таъриф ва тафсир берилган. Чунончи, **биринчидан**, мафкура

ижтимоий ҳодиса сифатида тарихан барча жамиятларда бўлганлиги эътироф этилади. **Иккинчидан**, мафкурага муайян ғоя асос бўлиши тан олинади. Мафкура асосида бунёдкор ғоянинг бўлиши туфайли, у «ижтимоий тараққиётга туртки бўлади, маънавиятни юксалтиради, инсонларни улугвор ишга сафарбар этади», бордию, мафкура вайронкор ғоялар асосида шаклланса, унда «жамият тараққиётига ғов бўлади, миллат ва халқларни асоратга солади». Бироқ, бу китобда мафкурага таъриф берган муаллиф ҳам мафкурани фақат «ғоявий – назарий қарашлар ва уларни амалга ошириш тизими»дан иборат қилиб қўйган. Холбуки, ҳар қандай мафкура ғоявий-назарий қарашларни ҳар бир индивид онгига етказувчи, ҳар бир индивидни унинг ҳақлигига ишонтира олувчи, ўша ғояларга эътикод сингдириш механизми ҳам эканлигини назарда тутиш керак, албатта.

Хуқуқшунос А.Х.Бобоевнинг фикрича ҳам, миллий истиқлол мафкураси «тараққиётнинг муҳим омили, халқнинг истиқболлини белгилайдиган қарашлар, ғоялар мажмуи».[3,22]

The first President of Uzbekistan Islam Karimov in his book "National Independence goal: basic concepts, principles and terms" says: "ideology is a kind of social group, fold, nation, society, state interests, desire and maksad – provisions expressed ideological-theoretical encounters and their implementation system. In it, the past, present and future of the forces and folds, whose interests are expressed, will find the expression of uzbek nation," the ideology has been given a few full definitions and interpretations. It is recognized that, first of all, ideology as a social phenomenon has historically been in all societies. Secondly, ideology is recognized to be the basis of a particular idea. Thanks to the existence of an idea built on the basis of ideology, it "will give impetus to social development, will promote spirituality, mobilize people for glorious work", if the ideology is formed on the basis of destructive ideas, then it "will be an impetus to the development of society, will complicate Nations and peoples". However, even the author, who described ideology in this book, made it clear that ideology consists only of "ideological – theoretical views and a system of their implementation". However, it should be borne in mind that any ideology is a mechanism of integration into those ideas that conveys ideological and theoretical views on each individual consciousness, assuring each individual his or her well-being, of course.

In layer A.N. Boboev's opinion, the ideology of national independence is "an important factor of development, a set of views, ideas that determine the prospects of the people".[3,22]

Lowers A.Tojikhonov, A.Saidov believes that the national ideology is "a set of Destiny ideas that are watered in the spirit of long-term reforms for the construction of an independent national statehood and a system of rights, confidence in a great future".[4,15]

Even those who make the idea and ideology of national independence an object of research of some or

all these aspects, approach national ideology as a system or complex of certain views, ideas.[5,8]

E. Yusupov noted that the decisive factor of the development of society is the activity of a person and his consciousness, and believes that this conscious activity is an ideology, a tool that directs a certain goal, gives clarity to ideas and mobilizes the masses. Ignoring ideology limits the possibilities of progress. "So, to be more precise," the author says, "ideology is the assessment of goals and objectives expressed in ideas, differentiated from each other in terms of extiojes and interests, the definition of specific ways of their solution, the determination of different ways of influencing the consciousness of the masses on the basis of these goals."[6,70]

Idea - ideology is one of the forms of social consciousness, which finds its expression in the superstructure of any society. Foya-ideology is a philosophical concept, the sum of ideas and views that express the intelligence of a person with a certain purpose. However, any thought and look can not be an idea either. Foya is absorbed into the psyche of Man and society, even if it appears in the minds of man. It penetrates into the inner world of a person and turns him into a driving, leading force.

Ideological process is the integration of the head and the main ideas, which is an expression of a certain worldview, into the minds of the individs, the formation of a common unity of feats, skills and actions in this process. When a person lives in a society, a certain worldview is formed in itself, and the direction of his personality and behavior accordingly takes shape.

The term intensive is understood to mean such meanings as-intense, intensive, that any event or phenomenon manifests itself very quickly. Hence, when it comes to intensification of ideological processes, it is understood that ideological processes act intensively on a global scale, integrating the main ideas and ideologies into the consciousness of people, creating skills in relation to these processes and motivating them to act. But every ideological process is caused by a certain need for intensification.

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