

New Ideological Problems in Uzbekistan and their Characteristics

Matchanova Barno Irkinovna

The Researcher at the National University of Uzbekistan

Abstract: This article presents opinions and comments on new ideological problems in Uzbekistan and their peculiarities. The article is also enriched with the author's personal point of view and final conclusions.

Keywords: idea, ideological, sustainability, developing, strategy, national strategy.

Introduction. In the last hundred years of human history, the status of real ideological issues has varied. At the beginning of this period, the ideological processes of humanity, and later the distance from ideology, and the ideological processes in our recent history intensified. There are analytical options that explain the situation differently in this regard. One such trend was expressed in the literary criticism of philosophy and postmodernism under the headings of "subject death," "decentralization," and "impersonation." Ideology in this sense began to be understood as an abstract set of social, political, cultural mechanisms that unite all forms of subjective relations. Therefore, despite the development of many theories on the theory of ideology in the social sciences, aspects such as the introduction of social consciousness, socio-cultural structures in the relationship of consciousness and ideology need to be analyzed.

In post-Soviet Uzbekistan, there has been a process of re-ideology. The views of politicians of this period on the ideological gap, the goal of uniting people into a single national profession, laid the foundation for the formation of national ideology. Given the complex and difficult situation of this period, there is a growing tendency to unite the population of the country around the idea of "From a strong state - to a strong civil society" aimed at strengthening the role of the state. For a quarter of a century, the mechanism of implementation of this idea has been characterized by practical results, dry propaganda and authoritarian rhetoric.

Reforms in the political system, adherence to democratic principles, had to deal with national revival for a quarter of a century after independence. Now that we have moved from a national revival to a national upsurge, the achievement of the Third Renaissance has been made a strategic task by the head of state.

Literature review. The question of ideas and ideologies has been on the minds of mankind since ancient times. That is why scientists say that the history of ideas is the history of humanity. Religious sources such as Avesto, Tripitaka, Vedas, Bible, Quran, Socrates, Plato, Aristotle, Confucius, Mao Zedong, Lao Tzu, Farabi, Beruni, Ibn Sina, Ghazali, Aziziddin Nasafi, Jalaliddin Rumi, Ahmad Yassavi, Naqshbandi. In the works of our ancestors, such as Nizam-ul-mulk, Bokirgani, Alisher Navoi, Abdulla Avloni, there is an analysis of various ideas, in particular, the ideological forces aimed at good and evil. Socio-philosophical and ontological, epistemological aspects of the problem of ideology Western philosophers R. Descartes, S. Montesquieu, T. Hobbes, I. Kant, G. Hegel, F. Nietzsche, M. Weber, M. Kagan, K. Mannheim, I. It is revealed in the researches of Kon, N. Berdyaev, V. Vundt, Z. Freyd, E. Fromm.

Socio-philosophical and some methodological issues of ideas and ideologies were discussed by scientists of our country E. Yusupov, A. Jalolov, T. Juraev, K. Nazarov, M. Kuronov, S. Atamuradov, M. Yuldasheva, A. Muminov, R. Samarov, B. Tuychiev, A. Begmatov, I. Saifnazarov, A. Qodirov, U. Abilov, Z. Qodirova, D. Norkulov, A. Mukhtorov, A. Ochildiev, N. Shermukhamedova, Sh. Madaeva, N. Juraev, O. Yusupov, in the works of such scientists as A. Tashanov. In today's context of global change, ideological problems and their growing importance in human life, the growing impact on social relations in society, increases the need for ideological sociological research.

Research Methodology. The philosophical study of the problem of national ideology has become an objective need arising from qualitative changes in modern society, which has become an objective necessity arising from the synergistic views of the information and communicative nature of society, the growing national identity crisis, growing geopolitical contradictions. In such cases, ideology plays a historical role, not an inter-historical one. It is important to explain ideology as a higher form of consciousness from an ontological point of view as a spiritual force in the process of the continuous realization of the material and spiritual life of society. The national idea emerges and is created as a product of the active consciousness of society.

The interdisciplinary general study of ideas requires taking into account the dialectical interdependence of their contradictory aspects, such as falsity and authenticity, scientific and unscientific, and so on. Ideological practice in such an approach is understood as the application of certain discourses that create social discourse, but it is incorrect to

consider ideology outside the activities of social groups. Because the creation of discourses is associated with the social practice of certain groups and communities that interpret objective reality in terms of their own interests.

Analysis and results. The ideological problems observed in our society today necessitate a thorough and comprehensive study of the whole set of factors that characterize the process of formation of a single national outlook, a unifying ideology. Research centers, scientists and specialists dealing with the issues of state and society building and the principles of its implementation did not ignore the problems of the spiritual sphere. But while they have not defined the term "ideology" in their interpretation of the basis for the expected changes in the spiritual realm, it is clear that ideology is at the heart of the various interpretations they put forward. During the time of the First President Islam Karimov in Uzbekistan, great attention was paid to the national ideology and its practice. During this period, the ideological work carried out under the motto of the national ideology "Building a free and prosperous homeland, free and prosperous life" began to fall to the level of dry propaganda. The mechanisms for turning national ideology into a material force and ensuring its widespread penetration into social, economic and political life began to fail. In 2016, the change of government in our country laid the foundation for socio-economic reform, state and society building, and foreign policy revision. At the initiative of the new President Sh. Mirziyoyev, the Action Strategy for the Development of Uzbekistan for 2017-2021 has been developed. The ideological content of the reforms envisaged in this program differed from the previous ideology and introduced new slogans and ideas. First, a system of ideas aimed at shaping the attitude to the previous period, evaluating it and distinguishing the new period began to take shape. In the new era of Uzbekistan, the idea of "from national revival to national uplift" was put forward. At the heart of this idea is the beginning of a period of national growth of Uzbekistan, new ideas aimed at its ideological justification. "The ideology of the new Uzbekistan we are creating will be the idea of goodness, humanity and humanism. When we say ideology, we mean, first, the education of thought, the education of national and universal values. They are based on thousands of years of life concepts and values of our people"¹.

There are two general approaches to the content of an ideological phenomenon today in general. The first view is in many respects characteristic of social thought in the West, which is characterized by the view of ideology as a theoretical justification of certain political tasks rather than as an inclusion in the worldview structure of society. The second view, such an approach, expressed in the works of sociologists in our country, significantly expands the scope of social, cultural, spiritual interpretation of ideology, and connects ideology with the worldview and thinking of society. "An ideology based on lofty goals and creative ideas promotes socio-economic development, raises spirituality and mobilizes people for glorious deeds. An ideology based on the ideas of freedom, liberty, independence, peace and cooperation, which serves noble purposes, will have a creative character"².

The approach to an important and unique feature of ideology stems from an understanding of its "core". At its core lies the formation of a positive attitude in the minds and thinking of the people - to help eradicate poverty, injustice, socio-economic and other inequalities, to combat international terrorism and organized crime. In the renewed Uzbekistan, large-scale measures have been taken to carry out radical reforms in all spheres, to make the initiator of reforms not the state but the society, to put real problems on the agenda and solve them rationally. Given the characteristics of our renewed national ideology, it can be said that it began to imagine the nation as a spiritual force oriented towards the ideal society it dreamed of, starting with solving real problems. "Today in the world there is a fierce struggle and competition, the conflict of interests is growing. The processes of globalization are bringing unprecedented new challenges to humanity, as well as unexpected challenges. Threats and dangers to national identity and spiritual values are increasing. Only self-centeredness, a light attitude to work, family, and consumerism are masterfully instilled in the minds of people, especially young people, in various ways. Threats such as terrorism, extremism, transnational and cybercrime, human trafficking, drug trafficking are increasing. In some areas, there is deliberate instability and protests"³.

Spirituality has a special place in the semantic "core" of ideology. On its basis, it is possible to distinguish the national goal, social ideal, spiritual values, meaning of life, hope and confidence in the future, historical memory, patriotism, patriotic culture. Hence the task of raising and developing the living standards of the people, reconciling the balance of human rights and freedoms with responsibilities. In turn, it requires solidarity, tolerance, agreement and a focus on cooperation. "The goal is a flag that unites the people, the nation, and leads the way," he said. This flag is a great force that unites the spirit, pride, and, if necessary, power, aspirations of the entire people of Uzbekistan. The goal of our state, our people, our country should be to attract all of us with its glory, vitality and justice. So that this goal can make a nation - a nation, and become an invincible force in our hands"⁴.

The unity of the country is strengthened by the people's sense of patriotism, cultural traditions and historical memory. It matures in society itself, and that behavior stems from how one wants to see the future of the country. As well as the diversity of views, opinions, ideas, there are also common values that help to unite the people.

Usually a person is driven by a clear purpose in life. A goal is an action, and achieving it is the meaning of human life. At the stage of determination of the national goal and the national ideal, the relationship "ideal - goal", "goal - ideal" is important. Building an industrial-information society has become our practical goal. That is the goal and the means. That is a means of achieving prosperity and security. The ideal cannot be associated with any system. After all, prosperity is abundance, comfort, spiritual wealth, mental and physical health, freedom, justice, security and enthusiasm. It is well-being that can be a national goal and a social ideal.

A peculiarly contradictory socio-historical situation is always reflected in the mind in its ideal form. This situation is full of necessary but unmet needs of the general public, society or group. These people create a certain reality for themselves in an ideal view. The ideal active and organizing force of human consciousness emerges as a force that unites them around the solution of specific, definite tasks that have historically existed. In any form of ideal, it performs a number of interrelated and complementary functions, in particular: normative, critical; cognitive; prognostic, unifying; mobilizer, etc. The range of ideals available in each society reflects the needs, interests and aspirations of different socio-political forces. In general, in the 21st century, the content of purpose and ideal coincides with the construction of a decent life for man.

Existing research on ideology is either very general or considers some aspects of ideology (social functions, political and historical reasons, specificity of worldviews), but in terms of analysis of its ontological conditions there is almost no philosophical-theoretical detailed study of ideology. A holistic and comprehensive consideration of these aspects of ideology is possible only in conditions that involve the fundamental principles of the concept of universality as a constructive methodological tool for the study of ideology.

The most important aspect of the possibility of creating a new ideological environment is the potential of society to create a new kind of "synthetic" thinking, radically different from the current experience-based economic approach to thinking about the world. The formation of a completely new theory for the creation of an alternative social model is not possible without the application of a new analysis of both the ideological phenomenon and its specific historical forms. For example, both the liberal paradigm and the totalitarian form of perception of the world have been increasingly criticized in recent times. Alternatively, various forms of social cohesion in the social consciousness, various ways to overcome the global contradictions arising in connection with the creation of a new world order and the absoluteness of the consciousness, will and power inherent in the whole man.

One of the most widespread and dominant trends in modern society is the phenomenon of "globalization", which has clearly defined the direction of tolerant unification and large-scale change in the public consciousness. However, the heterogeneity and hitherto uncoordinated contradictions of such projects raise doubts, both in general terms, and ideologically and ethically. This includes the lack of confidence in the methodological mechanism of the creation of this problem, as well as in the factors that shape its axiological basis.

It is natural for this type of event to occur. These are the result of fundamental contradictions that once again arise from the nature of man. One of the manifestations of its manifestation is the attempt to absolute the fundamental foundations of human existence: to choose either a purposeful or inappropriate beginning; it also applies to aspects of public consciousness that are dominated either individually or collectively. The current social situation requires a change in both theoretical and methodological research programs, as well as a change in the values of a valuable worldview. Such an opportunity can only arise in an ideological view based on the methodology of the equal interaction of contradictions in social reality. The settlement of social conflicts depends, on the one hand, on the methodological and technological meaning of the system of reforms in the theoretical and practical sense, and, on the other hand, on the worldview and axiological-ethnic forms in the ideological structure.

Philosophy studies the genealogical and ontological foundations of ideology. The cultural code of a society is based on dominant philosophical paradigms. Based on the importance and norms of the cultural code, society shapes political and social ideas and institutions. They, in turn, reflect the norms and values of society. The notion that true philosophy does not go hand in hand with politics and ideology has no scientific value. Trying to be axiologically neutral does not mean that there are no personal beliefs.

In our opinion, it is the philosophers' approach to the ideological issue that is relevant. Ideology as an event itself is neither good nor bad, neither truth nor falsehood. Louis Althusser of the School of Structuralism argues that ideology is an integral part of "social commonality" and "a necessary environment for historical breathing and life."⁵ The ideology is based on a slightly different basis than science, it functions differently and serves a different purpose. P. Tepe, a German sociologist and political scientist, insists that "no cultural development is possible without an ideology filled with values."

Thus, it is impossible to distinguish conceptually and stylistically any discipline that studies the basis and phenomenon of ideology - philosophy, political science, history, sociology. A systematic approach expands the possibilities of ideological research not only in the social and philosophical sciences, but also in the use of data from political science, social psychology, and history. Therefore, in the analysis of the phenomenon of ideology, it is necessary to pass both the general scientific methods and the specific principles of research used in social and historical studies: the unity of the object of research, which identifies it in the unity of its manifestations; the principle of socio-cultural differentiation of events; the tendency to have the causes of the occurrence of social life phenomena and events; the principle of resemblance and similarity; historical tendency; the tendency to correct information; methods of quantitative analysis of ideas, and so on.

The complexity and multifaceted nature of the ideological phenomenon requires a generalized approach to the methodological aspect of research. Typically, ideologies serve the purpose of creating and propagating the ideological systems of nations and states, various socio-political forces, as well as a number of tasks that must be solved through their own ideologies ⁶[4.116]. The application of methods and principles derived from other social sciences in a critical interpretation of them has made it possible to give a complete picture of the manifestation and functioning of ideology.

It should also be noted that when it comes to ideology, although the meaning and ambiguity of this concept is clear, it is still about the interpretation of social life. The relationship of power is interpreted not only by the state and politics, but also by all the things that make up the social life of man and society - tendencies, norms of social behavior of people, valuable goals, raw fantasies and ways of thinking. Therefore, the method of interpretation in ideological research is one of the leading methods.

Through ideology, not only the interests of people, but also their vital will are realized. The power of ideology, especially the ruling ideology, is great. However, this is not due to the huge material power and cultural resources in the hands of the ruling classes, but to the sanctification of such ideological power. People are, in fact, forced to adopt and recognize legitimate values and practical policies that may be entirely hostile to their vital interests. Historical experience shows that "there is no prospect of an ideology that seeks monopoly and claims the absolute truth. This is because, in addition to the establishment of monopoly, it is cut off from the source of its enrichment - the diversity of ideas and the diversity of views" ⁷[19].

From the point of view of the continuous realization of the material and spiritual life of society, it is important to carry out a systematic ontogenesological analysis of ideology. In this regard, it is necessary to solve a number of scientific problems: to analyze different views on the content of the concept of "ideology" and to study the social study of this concept from a political, epistemological, axiological, irrational, mythological, cultural point of view; to study the ideological component of the social sciences, as well as the similarity of ideological interpretations of social action and social theory; to determine the existence of ideological views in the content of some educational concepts and in personal knowledge.

In our opinion, in the analysis of the phenomenon of ideology, it is necessary to pay attention to the following aspects: identification of the peculiarities of ideology as a interpretation of social life; to develop assumptions about the emergence of ideology in order to realize the most objective search for the foundations of ideology; social action, generalization of social research to determine the basis of ideology; analysis of the social aspects of the problem of ideological processes; to justify that ideology is a functional aspect of social life and that its purpose is not to find the truth, but to direct people to a certain course of action; in personal knowledge as well as in the content of some educational concepts, first of all, it is manifested in proving the existence of ideological tasks. The ideology can be socially and practically realized through the creation of an appropriate axiological model based on the ethnic content of the theory of general unity. An important aspect of this axiological system is, first of all, to determine the objectivity and stability of spiritual and universal values and goals on an ontological level, rather than utilitarian and subjective-pragmatic bases. Thus, it is possible to form a future positive economic-political-social strategy of social development through the introduction. The socio-political and economic content of social reality can be technologically implemented through the support of synergetic methodology as a purposeful expression of unity. The stabilization of social processes, as well as the effectiveness of the treatment of mass consciousness in today's conditions, can be achieved by combining the irrational factors cited in the Russian common religious traditions and new forms of fit for the purpose formulated in the theory of self-organization of open systems. For example, the "governance-self-governance mechanism" can be used methodologically to implement the religious-ethical axiological competence of the ideas of general unity in the process of managing the collective-individual existence.

In the ideological doctrine based on the theory of general unity, it is possible to internally reconcile the values of the subjective-relational levels (the sphere of the individual) in the universal order (the sphere of social tendencies), which are of general importance. The basis for such unification is, on the one hand, the expedient technological field (which

may be the subject of a scientific basis for a synergetic approach to ensure the future political and practical realization of this ideological worldview), and, on the other hand, the intellectual field of society.

In order to create a strategy for social development and ideological governance in the process of analyzing this aspect, it is necessary to take into account the mentality of the people, the society that determines the essence of the processes of emotional self-organization. On the other hand, the transcendence of transcendent universal or universal values, which are defined as important tools of social governance, seems to be very important in this case. Such external values are the main means of directing the process of social governance and maintaining a stable and balanced state as a condition for the integrity and development of modern society.

Conclusion / Recommendations. The socio-philosophical relevance of the issue stems from:

1. the need to effectively address the socio-economic and cultural problems in our society based on the creation of a unifying common public ideology in a renewed society;
2. the need for a deeper understanding of the ideological identity as a feature of the impact of the new national ideology on the socio-cultural life;
3. the special importance of the formation of the national identity of the idea of a new Uzbekistan on the basis of the creation of a space that creates universal meaning;
4. the need to eliminate theoretical gaps between disciplines such as philosophy, sociology, political science, cultural studies, social philosophy, which are directly related to the analysis of ideology;
5. the interdependence of ideology and scientific culture in scientific schools in our country and abroad, the need for adequate development of mutual characteristics.

Philosophers, sociologists, culturologists, political scientists face great challenges in studying the topical issues of the new period in my life in our country and creating the necessary analytical developments. They must draw the necessary conclusions for the general public on the basis of an analysis of various aspects of the problem of the new national ideology in their research. Consequently, socio-cultural fragmentation can be stopped only on the basis of establishing some symbolic agreement on the historical past of society and the ways of its future development. The creation of a nationwide ideological discourse depends not only on the community of experts seeking to artificially create some kind of “unifying” ideology, but also on the specific communication practices of social groups in society.

1. Mirziyoev Sh. “If the body of a society’s life is the economy, its soul and spirit is spirituality”. <https://president.uz/uz/lists/view/4089>
2. Encyclopedic Dictionary of Philosophy. Compiler and editor-in-chief K. Nazarov. -Tashkent, Sharq, 2004. -B. 225
3. Mirziyoev Sh. If the body of a society’s life is the economy, its soul and spirit is spirituality. <https://president.uz/uz/lists/view/4089>
4. Karimov I.A. We build our future with our own hands. Volume 7 - T.: Uzbekistan, 1999. - 410 p.
5. Altyusser Lui. Translation Kulish Nina Ad Marginem, 2005, 175 p.
6. Nazarov Q. and others. The idea of national independence: basic concepts, principles and terms (short explanatory experimental dictionary) -Tashkent, Yangi asr avlodi, 2001. -B.116
7. The idea of national independence: basic concepts and principles. -Tashkent: Uzbekistan, 2000. -B. 19.