THE IDEOLOGICAL PROCESSES: HISTORICAL AND PHILOSOPHICAL ANALYSIS

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Annotation: The following article analyzes the ideological processes, randomizes the history of ideological thought, their application in the life of society, sustainable development in line with the Strategy of Actions of the new national development of Uzbekistan, which serves to raise the morale of the international community, sustainable development and the conceptual principles of the idea of national ascent, aimed at educating young generation who can make an invaluable contribution to their worthy place in the world, from a socio-philosophical point of view. As a result, these analyzes serve to increase the effectiveness and efficiency of spiritual-enlightenment work and to turn creativity into a nationwide movement, strengthening the sense of involvement in the ongoing reforms in the hearts of young generation, transform a healthy weltanschauung and creativity into a nationwide movement through the widespread promotion of the idea of "From national revival to national progress" which is based on the principles of goodness and humanity.
Keywords: idea, ideology, new Uzbekistan, strategy of development, ideologization, processes of deideologization and reideologization, national idea, upheaval, creativity

Introduction. Contemporary Uzbekistan is constantly implementing reforms at a new stages of development. The pace of development of the theoretical basis of social development of the country on the basis of science has been identified as a necessary condition for overcoming the problems in society. As it is noted by the President Shavkat Mirziyoyev: "In the contemporary period when the world is changing with high velocity new threats and dangers are posing to the development of the stability and steady development of the populations it is essential more than ever to pay more attention to spirituality and enlightenment, moral upbringing, the possession of knowledge by the youth, the aspiration to be perfect" [1.27].

Main part. Today country is undergoing drastical changes and innovations in all areas. In particular, the adoption of Decree No. PQ-5040 of March 26, 2021 "On the measures to drastically improve the system of spiritual and enlightenment work" in Uzbekistan is aimed at eliminating a number of systemic problems that hinder the effectiveness of spiritual and educational reforms in the country [2].

In particular, the lack of an integrated system in the organization of spiritual and enlightenment processes, insufficient organizational, practical and research work to protect the Uzbek people, especially young people, from spiritual threats, ineffective social cooperation of

government agencies, civil society institutions, the media and the private sector in this area requires special attention.

The solution of existing problems, increase the efficiency and effectiveness of spiritual and enlightenment work, further expand the scope and scale, strengthening the sense of involvement of the population of the country, especially in the hearts of youth, in the ongoing reforms, creation of a unified system of coordination of work in the field, in-depth scientific study of the history of ideological processes, the analysis of the accumulated advanced foreign experience in this area is relevant.

In the today's globalized world, the issue of ideological protection and ideological immunity is becoming increasingly important. Indeed, the political crises, antihumanistic behavior and atrocities that are taking place in some parts of the world today are happening because of the ideological vacuum in people's minds. In general, in such conditions, the study of the history of ideological processes, ideological positions, their scientific approach and accurate assessment is a task that strengthens the development of society.

It is well established fact that in the 20th century, the countries of the world took three different paths in terms of their attitudes to ideas and ideologies:

The first way is the way of absolutizing (ideologizing) a particular idea and ideology. In this way, the ideology of any class, party or class has risen to the level of absolute domination, and other ideologies and views are not allowed. The worldview of dissidents has been destroyed, their ideas and ideologies are forbidden and because it has brought great calamities to nations and states, many countries have been forced to take a completely new, second path in the matter of ideology;

The second way, politics has its own way, ideas and ideologies have their own way, and the state has its own way (deideologization). However, the late 1960s showed that this path was also wrong, that without ideas and ideology the life of the nation, state and society would be ruined, that certain ideological principles common to all in human society should be followed;

As a third way, there were questions: How can the implementation of universal ideological principles be achieved in a society where democratic freedoms, diversity of opinion, freedom of conscience, and human rights take precedence? In response to these questions, advanced democracies have begun to move towards a modern path of ideological development - based on the principles of radiology. In this way, it is determined that no ideology will rise to the level of the dominant and state ideology. Indeed, the state is set to act as a key reformer in this area.

Today, on the basis of advanced foreign experience in the world, there is a rich potential of ideological education, as well as various examples. Ideology is a set of ideas and views of people aimed at understanding and evaluating the events in the environment and social attitudes. Thus, an ideology reflects the interests and values of a particular society or part of it (class, social group, country, nation, party, movement, large social community).

Initially, N. Machiavelli revealed the social nature of ideology in Europe, scientifically analyzed the issues of identifying known problems and their consistent development. In particular, the philosopher's work "Prince" expresses serious views on the role of ideas in political conflicts. The philosopher F. Bacon also wrote about some features of the theory of ideology in cognition [3].

The term "ideology" was first used in science in 1796 by Antoine Destutt de Tracy, and later, in the 18th and 19th centuries, it was transformed into an ethical-political doctrine by the Enlighteners, emphasizing the active practical importance of ideology. Also during this period, a group of French philosophers, economists and naturalists (A. Destutt de Tracy, P. Cabanis, E. Condillac, C. Volney, J. Tara) began to use the term "ideology" to study the genesis of ideas and their application. It should be noted that the term "ideology" meant a science that studies the theory of ideas. As a result, these thinkers proposed the creation of a special philosophical discipline aimed at studying the methodological foundations of all disciplines [4.387].

In particular, De Tracy considered his task to determine the source of human knowledge, its boundaries and the level of reliability. And the thinker studied the theory of ideas as the fundamental foundation of all sciences. In the first volume of the philosopher's "Elements of ideology", published in 1801, ideology is defined as a specific standard of rational activity of the human mind in understanding the universal laws.

De Tracy emphasizes that understanding the true nature of things helps to build a just and rational social order. Thus, the ideology interpreted by the French researcher emerged as the theoretical basis of the social system. According to the philosopher, an effective scientific analysis of public consciousness is possible by eliminating various heresies, false authority and false traditions, lies and slanders.

In our opinion, the limitation of De Tracy's views is that he believes that a person's aspiration for heights, his submission to order, can only be realized on the basis of enlightenment, without changing the social system. In this regard, De Tracy and his supporters even described a public education program that would serve to improve and strengthen the bourgeois state. Hence, as is clear from the above considerations, the term "ideology" originally had a positive connotation. And it represented the doctrine of ideas that at that time were cleansed of religious and scientific superstitions and were the basis for the comprehensive enlightenment of the people [5].

In the late 18th and early 19th centuries, it can be observed that the thinkers who worked included various superstitions and idols in the concept of "ideology" as the object of theoretical analysis. Historically, the negative connotation of "ideology" has been formed since 1797 when Napoleon, a member of the National Institute, shared his views with the Enlightenment after his ideologues condemned his despotic actions. Napoleon accused his sympathizers of the Enlightenment of doctrine and romantic idealism, of a lack of understanding of real political practice and the interests that troubled French society. After that, he began to call them "ideologues" in a negative sense. Thus, from that time on, the concept of "ideology" underwent a semantic change and began to take on a negative connotation.

In the 60s and 70s of the 20th century, there were strong attempts in Western Europe and the United States to de-ideologize social life, and in practice this approach did not justify itself. In the field of upbringing, it became clear that de-ideology, that is, attempts to de-ideologize social life, lead to an ideological vacuum. It became clear that he could cause a spiritual crisis through his complications. As a result, in many countries of the world there is a strong need for "ideological renewal", "re-ideologicalization" (reideologization) and began to correct the mistake of non-ideology. In European countries and even in the United States, the concept of "implementation of political induction of students in school" has been developed and

implemented, which includes a focus on social values, ideological education in the education system.

Deideologization is manifested as a widespread philosophical and socio-political concept in the West in the 1950s and 1960s. According to the proponents of this concept, the "extinction of ideology" is reflected in its departure from the social sciences, politics and everyday life. Proponents of the concept also describe deideologization as a direction of political theory and practice that rejects a one-sided class, ultra-ideological approach in analyzing and evaluating socio-political events and processes, prioritizing universal interests and values over the interests of a particular class or group.

The concept of deideologization emerged as a technocratic utopia - a system of worldviews that absolute technology and technological progress. These views largely determined the form of social consciousness in bourgeois countries in the 1950s and 1960s. Within this system, the deideologizing worldview was assessed as an intellectual abnormality, a peculiar spiritual excess, an architectural distortion in the foundation of an ideologically constructed building [6].

Re-ideologization is the process of restoring an ideology, a process that renews confidence in the ideology. The most general content of the concept of reideologization is defined by the prefix "re", which implies the restoration of this ideology, strengthening its role in the modern world. In the early 70s of the 20th century, leading theorists of the concept of reideologization (R. Aron, D. Bell, O. Lemberg, R. Nisbet, etc.) noted that in the modern world there is a renewal of spirituality, the discovery of new ideological resources, the strengthening of declining confidence in ideology. Today, they note that re-ideology is taking shape as a worthy response to the ideals and values of the broad masses of the population criticized by Marxist thinkers. In particular, the French sociologist R. Aron writes, "A new ideological era is beginning". German sociologist O. Lemberg warns against "one-sided criticism" of "mythological consciousness" (as he calls ideology), O. Lemberg emphasizes that people have an irreconcilable need to save ideology, faith; ideas create history, move mountains [7.168].

American sociologist R.Nisbet argues with "social critics" that capitalism has many advantages that can not be denied in relation to any other socio-economic system. In his view, this is a testament to the inexhaustible spiritual potential inherent in this system.

Moreover, in the 1970s, sociologists noted that re-ideologization processes were now on the verge of beginning. Its successful development can be aided by the critique of capitalism, the neoconservative (D. Bell), neoliberal (D. Wilhelm) or moderate radical (J. Lemetre) lines that express it more clearly.

In the 1960s, theories and doctrines about society faced a variety of challenges. Is it really possible to talk about the "disappearance of ideology"? If capitalist society is full of internal cataclysms, can political interests be extinguished? What is the worldview of those who declare themselves anti-ideology? Can an individual or a society really live without a complete picture of the world? Thus, such problems confuse the proponents of the deideologizing concept.

Many western sociologists, including R. Mills, I. Govorits, N. Birnbaum, and La Palombara, are skeptical of the principle of ideology-free, and note its weakness. They reveal the obvious contradictions inherent in this concept. In particular, according to R. Friedrich's fair

explanation, the concept of "deideologization" has become the most destructive and tragic image of sociological research.

Also, the creators and propagandists of the deideologizing concept, such as R. Aron, Z. Brzezinski, D. Bell, S. Lipset, E. Schulz, from the Western scientists, themselves emerge as the initiators of the reideologizing concept. In doing so, they reiterate that they are, in essence, always reideologizers. The only problem was that the scientific community could no longer accurately assess the subtleties of their initiative. As a result, this author's opinion, simplified and sometimes distorted versions of his views have emerged. Relationships such as misunderstanding them, giving erroneous comments, and so on have also been formed.

In the late 1960s, R. Aron declared that "ideological emptiness" had become an anachronism. According to him, we live in a time when ideologization is "growing stronger and deeper". In his view, Z. Brzezinski confirms that today the social forces that appeal to the mass ideals are winning, given the need of the people for valuable goals. In his view, inspiring truths are no longer seen as "unnecessary doctrines" and "respect for abstract and ineffective humanism". In contrast, ideological theorists, sociologists, and political scientists have begun to argue that there is a very strong need for ideas that encourage people's behavior.

The Rise of Reideologizing trends in the Western scientific and philosophical literature, Aaron, Brzezinski, Bell, Lipset, Shils, and other authors began to discuss in depth the question of what they actually meant when they spoke of the "extinction of ideology". Brzezinski explained that he saw the "extinction of ideology" as dogmatism, a desire for systematization. L. Bell found that the analysis of the "end of ideology" does not mean that all social contradictions have been eliminated.

A similar position was taken by Lipset, who argued that the "decline of ideology" should not be understood in the sense of a system of political views, utopian thinking, and the elimination of class conflicts. S.Lipset and E.Shulz argue that the concept of deideologization only dates back to the 1950s and needs to be corrected [8].

Reideologizing waves have some common features. All theorists of the proponents of the new trend are of the opinion that the role of ideas in modern society is growing. As an argument, he expressed this idea very clearly with the aphorism, "Man needs ideology like air". In general, all reideologizers, regardless of their specific goals - the world is in dire need of a new worldview, because the former unite in a single platform, convinced that it has lost the ability to become a social target.

Thus, the fact that the principles of overcoming social problems, confidence in a great future, peace and justice are worldviews that will take humanity to a new historical phase is interpreted as a characteristic feature of all reideologization directions. It is these views that have given rise to the "global ideology" project, which has already been positively assessed as a reality that reflects social needs.

Nowadays, reideologists are looking for the foundation of a "new ideology" as one of the most important aspirations that can give strength and attractiveness to a new worldview. As the first manifestations of global ideology in the doctrine of ideas, T. Parsons understood "universal religions of love", E. Fromm "revolution of hope", T. Rozzak "mythological knowledge": shamanism, magic, ancient ideas. It is said that a new worldview necessary for modern society

must be freed from one-sided views. In such a new spiritual education, different tendencies are integrated, the interests of different social groups are combined [9.432.].

Reideologization is a complex and multifaceted phenomenon. It is protected by various ideological and political currents of modern Western societies. The emergence of this ideological wave is evident in all spheres of Western thought, carrying out the transformation of liberalist, conservative and left-wing views. Such a trend reflects the bourgeois parties' (Republicans and Democrats in the United States, Labor in England, etc.) reliance on renewed political programs and their attempts to strengthen their prestige.

Reideologization processes have also had a major impact on the social sciences and humanities. From the late 1970s to the early 1980s, much has been said about the need to create new social sciences that can overcome the narrow empirical nature of the sciences. Especially today, attempts are being made to create a new version of ideological theories, to create disciplines that ensure the development of spiritual knowledge.

In conclusion, we can say that the concept of development of the national idea, which defines the ideological basis and ideological principles of shaping the image of Uzbekistan's development in the next decades, fully reflects the requirements of today.

At the same time, raising the level of large-scale work in this area in Uzbekistan to a new level, the establishment of an effective system, means that the developed countries are entering the stage of reideologization (to determine the ideological basis of their development, to develop strategies based on modern principles of ideology, to carry out reforms in this area), which began in the 70s of the 20th century.

It should be noted from the above that in some periods of the history of the 20th century, the processes of ideologicalization prevailed in the life of society, and in other periods, the processes of deideologization prevailed. Thus, the principle of ideology leads to the absolute supremacy of the state ideology and the complete subordination of all spheres of society to this ideology, and, as a result, to the fact that citizens become unjust and free "bolts". As analyzed above, the process of deideologization creates an atmosphere of non-ideology, undermines the value of original universal and national values, and undermines their importance as a spiritual factor. Most importantly, it creates the basis for the proliferation of selfish slaves who fall victim to their own interests, trying to absolutize their own desires and aspirations, instead of inclining to public policy. Of course, this will lead to an increase in the number of people who attract such thinkers to their ranks and do not feel involved in renewal and reform. Hence, such a process exacerbates internal threats and, in many cases, creates a climate of mistrust and resentment towards governing bodies, authorities and leaders.

As a result, developed countries today have abandoned the principles of ideologicalization and deideologization and are working on the principles of redeologization of development. In turn, their efforts in this area are leading to effective results in domestic and foreign policy, the rational use of national ideological opportunities and ideological means, the consolidation and mobilization of citizens in the pursuit of common goals.

The strategies of development, action plans, roadmaps and other normative documents of these countries in this direction are called by different names. However, all of them serve to implement public policy and further expand the ranks of citizens who are inclined to it, as well as to educate responsible people who are ready to take an active part in change and renewal.

Conclusion. Based on the all-accepted rules of the ideology, it is not separated from the other fields of life, and it is a common and necessary principle impacting on the all aspecst of it. The frame of cognition of the documents related with other spheres may be enough for reaching to the aim covering the sphere. But the historical documents having links to the ideological sphere could materialize with their necessity of full coverage and wide scope of propaganda and the agitation. Thus, "we should increase the spiritual life in order to the healthy thoughts, healthy powers prevail in the society, the population, first of all, we should protect our youth from negative influences, to should constantly think about their upbringing as a perfect people, work harder in this regard.

In this context, as you are well informed, we should further intensify the efficiency of the reforms, in particular the spiritual-enlightenment tasks, the activities of the organizations of the culture and arts, creative associations and the mass media conducted by us, care decently about the labour of the staff of the sphere" –mentions the presiden of our Homeland, Shavkat Mirziyoyev.

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