

DIFFERENCES OF IDEAS UNDER THE INFLUENCE OF SOCIO-POLITICAL PROCESSES IN SOCIETY

Yaminkhon Askarxodjayev

Tashkent State Technical University Almalyk Branch

"Social – Humanities and Languages" Teacher of the Department

Abstract

It is a holistic doctrine that was formed in the years of independence, has its own philosophical basis, scientific-theoretical and historical roots. This doctrine expresses the goals and aspirations of our people, who are building a free and prosperous Motherland, a free and prosperous life, as an objective necessity of the country's development, a legitimate product of national development.

Keywords: idea, national idea, ideology, anarchy, monarchy, totalitarianism, liberalism, democracy, the process of social stratification of society.

"By imagining the old Soviet ideology as the national idea, there are also those who have cold sores on their lips. This is also true".

Sh. Mirziyoyev

Introduction

Differentiation of ideas under the influence of socio-political processes in society. Dominance of certain ideas and their consequences. A comparative analysis of real autocratic regimes known from history allows us to identify the following general characteristics of the ideologies they followed and a number of negative consequences associated with the implementation of these ideas.

LITERATURE REVIEW

First of all, authoritarian ideologies strive to fully cover all spheres of social and private life in their countries, to establish the rule of a single worldview system. These ideologies deny the great and glorious past. They believe that it is necessary and possible to completely reorganize the society in a revolutionary way, they want to cancel all or most of their values and replace them only with their own principles. For example, at first glance, Islamic fundamentalism, which calls for a return to the distant past, seems to be an exception. However, in fact, the same pattern remains. That is, under the guise of turning the wheel of history back to the age of medieval ignorance, Islamic fundamentalism offers a unique model of a homogenized autocratic "future" of the "social barracks" type, in which a person will be completely deprived of civil rights, and in reality will be subjected to religious terror. How such an idea leads to a sad result can be seen in the example of the Inquisition in medieval Europe.



DISCUSSION

The monopoly of information is also closely related to the absolutization of political and economic power: in the "establishment regime" all information media and the content of information circulating in society are under strict control of the apparatus. Without the use of violence, the entire system of monopolies cannot be maintained and strengthened. That is why state terrorism, the use of terror as a means of implementing domestic policy is typical for "authoritarian regimes". In the first years after the revolution in Turkestan, as a result of the government's political terror, entire social groups and strata were destroyed. Among them, almost 2.5 million people or almost half of the population were destroyed due to the inhumane actions of the authoritarian regime. In Uzbekistan only during the years 1937-1953 (except for the war years), the autocratic machine of the Union repressed almost 100 thousand people, 13 thousand of them were shot.

Another characteristic characteristic of sovereign states is the militarization of society, the creation of an ideological-psychological situation consisting of a "military camp" or "besieged fortress". At the same time, not only the situation of military fanaticism in the country escalates, but also an aggressive foreign policy is implemented. This policy is focused on military-territorial and ideological invasion, and the establishment of its authoritarian regimes on a large scale.

But the historical fact is that the anti-democratic regimes created on the basis of various models of authoritarian ideologies and their projects are inevitable in the end to fall. This was clearly demonstrated by the historically hopeless ideologies that claim absolute truth, such as the former socialist countries, the Soviet state, Hitler's Germany and Nazi Italy, and the Pol Pot regime in Kampuchea.

It is known that an idea is a thought that arises in human thinking and leads society and worlds towards a goal. It embodies the goals of knowledge and practical change of the world, ways and means of achieving them. In the history of philosophy, ideas have been used in different senses. Democritus considered atoms, and Plato thought of an idea as an immaterial, ideal essence beyond concrete things and events. Farabi put forward the ideas of "virtuous society" and Navoi "just society". In the 17th and 18th centuries, the concept of idea was explained in connection with the theory of knowledge. Based on this, the issues of the origin of ideas, their connection with different levels and forms of knowledge, and their role in the process of knowledge as a whole were analyzed. In the new era, Kant tried to justify ideas as concepts of the mind. According to Fichte, the idea consists of the purpose of "I". In Hegel's philosophy, the idea is interpreted as the essence that fully embodies the process of development. The results of experience are summarized in an idea and thus become a form of knowledge. The idea expresses not only the existing characteristics of things and events, but also their development trends and future states. From a scientific point of view, an idea is knowledge that can be put into practice. Therefore, the idea is an active link between knowledge and practical activity, and it is the basis for the creation of all new things. In science, the idea serves as a means of synthesis, generalization and strict regulation of existing knowledge. First of all, it unites all assumptions, principles and imaginations into a single system and forms the core of discovered laws and scientific theories [1].



An idea is one of the concepts interpreted in different ways within the framework of philosophical thinking. Today, relying on the results of philosophical thinking, certain general conclusions have been reached about the essence and epistemological status of the idea. A reflection of reality such as a scientific fact, problem, hypothesis, theory, a unique form of scientific knowledge, an idea that emerges as a new knowledge and paradigm (system), an instruction about the direction in which reality should be studied further, a goal is embodied in an inner way, and because of this, it is a great guide. plays the role. The role of the idea in the historical development becomes more clear when the characteristics of the scientific idea are considered. A scientific idea, like any idea, has a great guiding role. For example, the idea of the existence of atoms has directed scientific research for centuries to find it, study its properties, and determine its place in the structure of the world. As a result, the atom was discovered. This discovery led to a complete change of ideas about the structure of the universe. But there were also non-scientific ideas that left a negative mark on the development of science. For example, the priority of the idea aimed at substantiating the "pseudoscience" of cybernetics and genetics pushed the development of these sciences back for several years. In order for scientific ideas to become a factor of development, there must be certain conditions, that is, the general level of knowledge of the society should be ready to accept the new knowledge that has arisen, and it should have the ability to check, confirm or deny it - weapons, tools, financial resources. Otherwise, it will remain as a known cultural-educational phenomenon. It is important that the idea corresponds to reality. A social idea, different from a scientific idea, has the ability to organize people, and at the same time, it can directly affect the life of society. In this, the idea can play a positive or negative role. The concept of the national idea was developed in Uzbekistan during the period of independence.

RESULTS

The importance of studying the idea of national independence in building a free, democratic and civil society in Uzbekistan. The place and importance of an idea in human life is a very important philosophical issue. A person himself creates ideas, gets strength from them. The ideas created by oneself take over a person's mind and consciousness, thoughts and beliefs and become his owner. High ideals lead people to noble goals. Only a person with a mature idea, complete faith, and high values can show examples of courage.

The history of every nation is written on the basis of the history of the great figures, brave heroes and self-sacrificing people who grew out of this nation. Brave children of our people like Shiraq and To'maris, Spitamen and Muqanna, Temur Malik and Jalaluddin Manguberdi, Amir Temur and Babur Mirza are the owners of great ideas.

Even if thousands of years pass, the courage and heroism of our great ancestors will not fade from the memory of the people. Because they sacrificed their lives for high ideals - the freedom of the Motherland, the happiness of the country, the development of science and heritage. Even when Ahmed Yassavi spent more than 60 years underground, and when Najmuddin Kubro fought against the Mongol invaders, noble ideas gave them patience and perseverance. Due to the great idea that took over his body and soul, Jordano Bruno did not back down from his faith even in the flames of the bonfire.



From the world history, including the past of our nation, there are many examples that a person needs a grand idea to show bravery and courage in any field.

A certain idea first appears in the mind of a person. At the same time, it becomes a universal truth because it has a high social content and reflects the noble aspirations of the society towards development.

Socrates, who taught humanity that "self-awareness is a great happiness", Navoi, who felt the satisfaction of "having helped the people", and Mahatma Gandhi, who gave his life for the freedom of India and Pakistan, are great people who are role models for today's generations [2].

If the national idea and ideology reflect humanistic demands, the will and aspirations of the people, it will be an incomparable factor in uniting the society and bringing out its full potential and opportunities.

Take, for example, the Japanese development model that was recognized by the world community in the 20th century. Japanese national ideology "National state system" (kokutai), "Citizenship", "Japanese spirit", "entrepreneurship", "nationalism", "sacrifice", "patriotism", "paternalism", "loyalty to the community", "modernization" such ideas and concepts became the foundation for the high results achieved by this country today.

Achieving ideological independence is one of the important factors of development. The ideology of independence, national renaissance is related to the deep understanding of the nation's history and destiny, the growth of national consciousness, the preservation of national dignity, and the strengthening of national pride and patriotism. Where there is no high national consciousness, there will be no full-fledged national independence and national ideology [3].

The struggle for independence can take many forms:

1. The joint struggle of many countries and peoples for their freedom against the domination of international imperialism and communism.
2. The struggle of each country, nation for its independence.

In general, the positive effects of national independence on the acceleration of social development are as follows:

1. Thanks to independence, each country and nation can use its economic potential, productive forces, taking full account of their social, economic and environmental consequences.
2. Advances in scientific and technical development are the monopoly of some countries, and their wide use will be made possible in all countries.
3. It will be possible to establish new economic and political relations based on equality, equal rights and cooperation between all independent countries.
4. It will be possible to move to the path of rational use of the world's natural resources for the benefit of all mankind and future generations.
5. All injustices and inequalities in national and racial relations will be put an end to, conditions will be created for the free development of the spirituality, national characteristics, and values of each nation, and an opportunity will be created for the joint development of national and universal values.



6. Conditions will be created for comprehensive development of activities of international organizations coordinating the economic and spiritual development of peoples and countries of the world.

1. Incomparable supreme blessing - independence will continue to be preserved, protected and strengthened.

2. The second priority direction. This is to ensure security, stability, territorial integrity of our country, inviolability of our borders, peace and tranquility of our citizens.

3. Deepening the market reforms, creating a strong market infrastructure, introducing the principles of a free economy, which is an important condition for a stable and mutually balanced, strong economy.

4. The fourth most important priority for the further development and qualitative renewal of our society is the introduction of democratic principles that ensure human rights and freedoms, freedom of speech and the press, as well as transparency and openness of reforms in society, not in words or on paper, but in practical life. The issue of the "fourth power" was mentioned.

5. The most important condition for the formation of civil society is to dramatically strengthen the role and importance of non-governmental and public organizations in the life of society. Implementation of the principle "From a strong state to a strong society". The rule of law...

6. Consistent continuation of the work started on the reform of the judiciary. Where the court is not independent, the requirements of the law and the violation of justice are inevitable.

7. It is the human factor and criterion that determine the main direction and the final result of our reforms. Our demographic and other national and religious characteristics should be taken into account. Values such as spirituality, morality, enlightenment...

CONCLUSION

Uzbekistan's way to achieve true independence is based on the comprehensive consideration of the following main features and conditions based on the national independence idea of development of the republic.

1. First of all, it originates from the national-historical way of life and thinking of the population, national traditions and customs.

2. The unique demographic situation in the republic is one of the most important features. More than 60 percent of the population is young people.

3. Another feature of the republic is the uniqueness of the national composition of the population. In the ethnic composition, indigenous people occupy a dominant position.

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