



IDEOLOGY OF THE END OF THE XIX AND XX CENTURIES, ITS SPECIFIC ASPECTS

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Annotation. It is well known from human history that initially people's beliefs were formed on the basis of divine control over nature. Therefore, when talking about the best ideologies, one should first of all remember the modern era when people lived as a community, divided into clans. Because the fact that a person lives as a community, that is, together, indicates that they were organized on the basis of a clear ideology, and that they sought a joint response to natural changes. This was greatly influenced by the specific climate, natural world, and conditions of the area in which they lived.

Key words: Historical development, theology, mythology, chauvinism, cosmopolitanism, utopianism, ideologizing, deideologizing, reideologizing.

XIX asr oxiri va XX asr mafkurasi, uning ўziga xos jihatlari.

Annotatsiya. Kishilik tarixidan yaxshi ma'lumki, dastlab odamlarning ishonch-e'tiqodi tabiatni ilohiy boshqaruv asosida shakllangan. Shuning uchun eng yaxshi mafkuralar haqida gap ketganda, avvalo, odamlar jamoasi bo'lib, urug'larga bo'linib yashagan zamonaviy davrlarni eslash kerak. Chunki odamning jamoasi bo'lib, ya'ni birlashib yashashi aniq mafkura asosida tashkil etilganidan, tabiat o'zgarishlariga birgalikda javob izlaganidan dalolat beradi. Bunda ular yashagan hududning o'ziga xos iqlimi, tabiat dunyosi, shart-sharoiti katta ta'sir etgan.

Kalit so'zlar: Tarixiy rivojlanish, teologiya, mifologiya, shovinizm, kosmopolitizm, utopizm, ideologizatsiya, deideologizatsiya, reideologizatsiya.

Идеология конца XIX и XX веков, ее специфические аспекты.

Аннотация. Исторические корни национальной идеи - богатое культурное и духовное наследие нашего народа, прошедшее современные испытания, национальные ценности, обычаи и традиции, песни, праздники и обряды, свобода, дух борьбы за свободу, независимый путь наших предков, храбрость, творческие труды и нравственность в их осуществлении проявились в образе мышления, данном духом. Он выдержал испытание



годами, веками давался, шлифовался и совершенствовался. В центре этого мышления лежит мироздание, идея величия и достоинства человека, это великое чудо. Вот почему его следует ценить и уважать. Потому что от этого зависит жизнь и процветание страны, от труда и деятельности трудолюбивых людей.

Ключевые слова: Историческое развитие, теология, мифология, шовинизм, космополитизм, утопизм, идеологизация, деидеологизация, реидеологизация.

INTRODUCTION

When humanity is indifferent and its creative aspirations are weakened, evil and destructive ideologies can disguise attractive slogans, mislead people, and seize power. An example of this is the victory of fascism in Italy and Germany in the 1930s, which brought the world to the brink of collapse and brought untold suffering to humanity. Of course, the idea of fascism did not arise by itself. It emerged as a result of internal conflicts, social inequalities, and economic problems in the aforementioned countries, and gradually grew stronger.

LITERATURE REVIEW

In particular, in Italy, the magazine "National Idea" began to be published in 1910. It mainly promoted aggressive nationalism. As a result of the indifference of progressive forces in this country and around the world to such an unpleasant situation and the inability to unite in the struggle, fascism soon became the dominant ideology. This was a bitter lesson for humanity, showing that any idea and ideology, if it does not embody the aspirations of goodness and creativity, if it leads the people to destruction, can ultimately endanger human life. One of such destructive ideologies was Bolshevism. It was aimed at absolute social and political antagonism between classes, at seizing power by any means, at turning the people into a propertyless, prideless crowd. It artificially divided society into opposing sides in order to justify violence, bloodshed, and mass repressions. This opposition, as a result of constant ideological propaganda, has encompassed not only groups and strata, but also families. People have been divided into "reds and whites". As a result, fathers have fought against sons, brothers against brothers, and friends against brothers [1]. In short, the power and intelligence of the people are directed not towards creation, but towards destruction. Not creation, creativity, but destruction and destruction, murder are glorified as courage and heroism. However, despite the



fact that this ideology has dominated one-sixth of the world for more than seventy years, it has ultimately led to its destruction due to its inhuman nature.

DISCUSSION

If we look at the development of society based on the principle that “The history of mankind is the history of ideas,” we can see that in the 20th century, states developed in three different ways: States in which a certain idea and ideology were absolutized (ideologized). In this case, the ideology of a certain class, party, or stratum is elevated to the level of absolute dominance, and other ideologies and views are not allowed. People with different views are eliminated, and their unique ideas and ideologies are prohibited. The former Soviet Union, some socialist camp countries, and countries where fascism reigned are examples of this. The fact that the above situation brought great suffering to peoples and states, the fact that fascism and communism completely engulfed the lives of countries that were essentially the same but opposed to each other, and ultimately caused World Wars I and II, forced many countries in the West to take a different path. This path was formed on the basis of the view that politics should follow its own path - ideas should follow their own path, ideology should follow its own path - the state should follow its own path (deideologization). However, by the end of the 1960s, it became clear that this path was also incorrect, that the life of a nation, state and society without ideas and ideology could be disastrous, and that society needed common ideological principles. How can common ideological principles be achieved in a society where democracy, diversity of opinions, freedom of conscience and human rights are paramount? Questions arose. In response to these questions, advanced democratic states adopted the modern path of ideological development - the principles of reideologization. In this case, no ideology is elevated to the level of dominant and state ideology. Rather, the state acts as the main reformer in this area as well. It guarantees the implementation of the general principles of development that are equally important for everyone in the ideological sphere, as in other spheres, in order to achieve peace, stability, and common goals in society. In this case, the state is not an ideologist, but ensures that legal and political guarantees, ideological foundations, and ideological opportunities for the diversity of opinions and views in society are always available [2]. The experience of democratic countries around the world has accumulated rich opportunities and various examples of ideological education. In the 60s and 70s of the 20th century, attempts were made in Western Europe and the USA to de-ideologize, that is, to free social life from ideology (de-ideologize). However, this path did not pay off. Because the ideological gap in education began to show its



complications... As a result, there was a strong need for "ideological renewal", "re-ideologicalization" (reideologization) and to correct the mistake of lack of ideology. Thus, the positivist pedagogy of Western Europe and the USA developed the concept of "implementing political indoctrination of students in schools", which includes attention to social values, ideological education, and began to implement it. The state of Uzbekistan went through ideologization (ideologizing) during the former USSR until 1991. Then it was de-ideologized. President Islam Karimov, in an interview with the editor-in-chief of the magazine "Tafakkur" in 1998, said: "Let the ideology of society serve to make the people - the people, the nation - the nation", and in 2000, after an interview with the correspondent of the newspaper "Fidokor", "The ideology of national independence is the faith of the people and faith in a great future" (questions and answers with the correspondent of the newspaper "Fidokor"), Uzbekistan chose the path of re-ideologization (2000). In American schools, the formation of ideological immunity is considered a means of protecting its national interests. Therefore, the American magazine "The Nation" warns that "if a social studies teacher starts using the school classroom as a place to express his liberal views, he will soon become unemployed." Thus, ideologies, by their very nature, are creative ideas and ideologies created on the basis of 1) philosophical, 2) secular, and 3) religious teachings [3]. Various socio-political forces, along with political ideas, rely on religious movements, philosophical schools, and scientific achievements in creating their ideologies, using them as a theoretical basis. One of the most common forms of destructive ideas and ideologies is religious dogma. Depending on the level of development of the people, they have prevailed in certain periods both in the West and in the East, and today they are emerging in various forms in different regions of the world. They are becoming a great disaster for humanity, combining with criminal activities such as terrorism, religious extremism, arms and drug trafficking, and possessing the most modern weapons and technical means. Today, regions and countries such as Syria, Iraq, the Middle East, the Balkan Peninsula, the North Caucasus, Afghanistan, and Algeria are becoming areas where these evils are widespread. Ideology in any form is extremely dangerous for humanity. Even in the present era, some ideologies that call for the denial of everything, the non-recognition of any social norms and laws, and in many cases, absolute statelessness, are manifested in various forms. As our President emphasized, we see that in different periods of human history, people with unparalleled intelligence, talent, and thinking have made unparalleled efforts to find ways to justify and implement universal ideas that lead humanity from ignorance to enlightenment, from darkness to light. The



work of such great thinkers as Zoroaster, Socrates, Plato, Aristotle, Confucius, Forabi, Alisher Navoi, and Mahatma Gandhi is a vivid example of this.

RESULTS

National ideas and ideology, if they reflect the demands of humanism, the will and aspirations of the people, serve to unite society and mobilize its potential and capabilities for great goals. For example, the Japanese national ideology, which was of great importance in the 20th century, includes ideas and concepts such as "respect for the great", "loyalty to the motherland", "Japanese spirit", "universalism", "sacrifice", "patriotism", "civic duty", "entrepreneurship", "loyalty to the community". These concepts corresponded to the life of the people and guided them towards high goals, which became the basis for the rapid development of Japan in the past century. Ideological weakness and ideological instability undermine the unity of the nation and the power of the state. For example, we know from history that the failure of some rulers to unite and mobilize the people during the Genghis Khan invasion and the invasion of Tsarist Russia led to our country's dependence. In short, the historical forms, content, and essence of ideas and ideologies have been determined by the eternal struggle between good and evil, creativity and destruction for centuries. Every person should be well aware of this, find their place in this regard, and devote their lives and activities to good deeds. It should be emphasized that each era had its own ideas that embodied that particular stage of social development. For example, in primitive society, man began to move from savagery to civilization, and ideas related to the realization of his humanness by studying the secrets of nature began to emerge. Our ancient values, the works of scientists and scholars played a very important role in creating the ideological and ideological basis of society. We can clearly and clearly learn that the history and culture of the peoples of our country have their roots deep into the depths of centuries and span thousands of years from the information written by ancient Persian writers, Chinese, Armenian, and Syrian geographers and historians, from the works of Nasiruddin Burkhanuddin Rabguzi, Alisher Navoi's "History of the Great Kingdom", Firdawsi's "Shahnameh", the sacred book of Zoroastrianism "Avesta", as well as from Behistun, Bundakhishn, ancient Turkic inscriptions, including the Orkhon-Yenisei monuments. The roots of our national idea and ideology are extremely ancient, as evidenced by the works of Greek scholars - Arrian, Quintus Cursi Rufus, Plutarch, Herodotus, Strabo, as well as Abu Raykhan Beruni, Narshahi and other thinkers. It should be noted that national revival in Uzbekistan took place during the period of, on the one hand, the realization of national identity, on the other hand, the creation of the ideological and ideological



foundations of society, and, on the third, the transition to market economy relations. “At the same time, we are categorically opposed to revolutionary methods of renewing society and the thinking of society, to any attempts to artificially accelerate this process from the outside and by force. We are supporters of the path of gradual-evolutionary reforms in all spheres, including the spiritual sphere, and we will firmly adhere to it. That is, simply put, life itself dictates that the expansion and consolidation of democratic principles and views in the worldview, beliefs and thinking of people is closely connected, first of all, with the natural course of life, with the gradual development and improvement of their material standard of living and cultural level”[4]. During the period of the Mustabid regime, the history of socio-philosophical ideas was approached from the point of view of classism, and only those ideas that corresponded to the communist ideology were recognized. The past spirituality and philosophical ideas of our people were not paid attention to. The ideas of Marxian-Leninist philosophy, scientific atheism and scientific communism were widely promoted among the masses. Teachings inconsistent with them were severely criticized. Intellectuals, scientists, poets and writers who were loyal to their national culture, customs and traditions and tried to preserve them were repressed.

CONCLUSION

The current task is to eliminate the complications of the former ideology, rely on our national ideology, deeply and comprehensively study the rich spiritual and cultural values, the history of socio-philosophical ideas, and implement them, creating a bright future. In this regard, in Uzbekistan, creative ideas that lead society and people, various groups and strata towards development, and encourage the people to work together towards a noble goal are important. Under the influence of such ideas, a person strives for goodness, and nations and states strive for freedom and independence, fight for the triumph of justice and truth, and achieve great historical victories. The Uzbek model of development is a model that meets such requirements, is based on ideas chosen by the will of the people of Uzbekistan, and requires a gradual path in the transition to market relations, without social upheavals, without revolutionary leaps, and is characteristic of us, suitable for us. The main meaning of this model is determined by the famous five principles of social reform. These are: the economy being free from politics and ideology; the state as the main reformer; the rule of law; the implementation of a strong social policy; a gradual transition to market relations. Uzbekistan is rebuilding its entire production, distribution, and social system based on these principles.



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