The content of concepts such as "ideology", "national identity", "national consciousness"

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Abstract: This article describes the essence of such concepts as "ideology", "national identity", "national consciousness".

Keywords: thinker, ideology, thinking, society, "National identity awareness", "Identity awareness", "Human identity awareness"

The concept of "ideology" is derived from the Arabic words "mufakkir", "mufakiratuv" and means a deep meaningful thought. Definitions of the concept of ideology, developed in scientific and philosophical sources and dictionaries, differ from each other in terms of form and content:

"Ideology is a systematized collection of knowledge of social-political, economic, legal, ethical, religious, aesthetic, philosophical views of social groups, nations and peoples, political parties, public movements, public organizations, state authorities."

"Ideology is a system of ideas that embodies the needs, goals, interests, dreams and aspirations of a certain social group, social stratum, nation, state, people and society."

"Ideology is a system of ideas that express the needs, goals and aspirations, socio-spiritual principles of a certain social group or strata, nation or state, methods and means of their implementation."

"Ideology (Arabic - set of thoughts) - a system of ideological-theoretical views expressing the interests, desires and goals of a certain social group, stratum, nation, society, state and their implementation."

Almost all of the definitions given above are based on the fact that ideology is a set of specific philosophical, political, moral, legal, artistic, religious, scientific views and ideas in society.

The past, present and future of the social forces and strata whose interests are expressed in it are expressed.

It is known that ideas are formed on the basis of thoughts, and ideology is formed on the basis of ideas. That is, if a person sets a specific goal, bases it theoretically and convinces many people, it becomes an idea. Ideas become an ideology if they express their interests based on the vital needs of a concrete person,

group, nation or society and become the basis for their beliefs and activities. "Any ideology emerges as certain knowledge about society, its structure, ways of development, a system of values and goals formed on their basis. Without such knowledge, values and a system of goals, people will not have the opportunity to understand the essence of social processes, the state, society will lose its way of development."

We know that the system of ideas about the goal that each nation wants to achieve, what kind of society it wants to build, and through which plans and methods it wants to achieve it, forms the core of the ideology of any nation, nation, and society.

First President of Uzbekistan I.A.Karimov said about ideology: "An idea that is based on the worldview and mentality of people formed over thousands of years, at the same time envisions the future of this people, this nation and serves to clearly define its place in the world, an idea capable of being a unique bridge between yesterday and tomorrow I think it's the ideology of society."

Ideology is a rich and multifaceted concept that represents the interests of every nation and people, social group, public organizations, and political parties in the society and is manifested in its colors. of the Constitution of Uzbekistan

In Article 12, "Social life in the Republic of Uzbekistan develops on the basis of diversity of political institutions, ideologies and opinions.

No ideology can be established as a state ideology."

It should be said that ideology has a dynamic character. Because ideology develops in accordance with people's demands, needs, beliefs, interests and goals, subjective and objective conditions in the life of a person and society. As Islam Karimov pointed out, "A people, a nation improves and enriches its national ideology throughout its life. Because ideology is not a set of fixed beliefs. It is a continuous process, and as life continues, due to its rapid pace, new demands are placed on ideology."

It should be noted that "ideology is characterized by the self-interested nature of the ideas in it, that is, by the complete content expressing the fundamental needs - interests and trust - beliefs of the owner of this idea or the concrete person, group, nation that follows him. Therefore, ideology is the self-interested content of the idea, form, part, aspect, appearance, and character. At the same time, people's belief in the ideas in it plays an important role. In this case, the main factors describing the ideology are: means, mechanisms; b) faith in ideas is a manifestation of faith.

Concepts such as "Awareness of national identity", "Awareness of identity", "Awareness of human identity" have acquired different meanings in secular and religious, non-democratic and democratic systems and have been expressed in social philosophy. "In the conditions in which non-democratic principles prevailed in the

life of the society, it was not the realization of the national identity, but on the contrary, the situation of alienation of the nation from its identity took place. During the period of the former Soviets, the policy of "convergence and fusion of nations" was carried out. Different nations have their national basis: language, religion, they moved away from their history, culture, customs and traditions to a certain extent, and the process of alienation from the national identity took place. As a result, it caused the spiritual impoverishment of the society, the desire to realize the identity of different nationalities, to preserve the national identity.

Also, "by the 60s and 70s of the 14th century, after the great master Amir Temur ended the long-lasting division and tyranny of the Mongols and built a centralized state in Movarounnahr, favorable social-political, economic, spiritual-educational, ideological conditions for the beginning of a new era of the Renaissance in the East - the conditions came into being. This period of the Renaissance movement of the peoples of Central Asia entered the world history under the name of "Culture and spirituality of the Timurids". the implementation of policies based on communist ideology will have a negative effect on the unity and integrity of the Soviet people, the coming together of nations, and the striving to implement the ideas of international unity, without a doubt, hinder the development of each nation's national spirituality and talents. did For more than 70 years, this policy was aimed at demoralizing the peoples of the national republics. Such a policy was considered the easiest and most convenient way to keep oppressed peoples in misery and dependence. Understanding history from a scientific point of view is of great importance in the correct understanding of the laws of the development of spirituality and culture. the level of material life, its material well-being, the availability of the appropriate basic-technical base also have an important effect.

President of our country Shavkat Mirziyoev said, "Today, when the world is changing rapidly and various new threats and dangers are emerging that lead to stability and strong development of nations, it is more important than ever to pay attention to spirituality and enlightenment, moral education, and the desire of young people to learn and mature." Personal spirituality does not develop by itself. It is primarily related to the state's attention to education and training. "If the state regards the development of individual spirituality as a priority task of politics, it will be possible to solve this complex task only if it pays enough attention to the effective use of factors and tools for its development. If it has the opposite attitude, the number of people with poor spirituality in society will increase. Increasing the spirituality of the individual First of all, the achievement of high maturity of each person, the realization of his identity, the decision that he is "I", in a word, allows him to live with the status of a truly human being. A spiritually poor person is deprived of such riches. Therefore, achieving high spirituality is a vital necessity of every person.

Due to independence, the legal basis for the realization of national identity was created. In particular, the Constitution of the Republic of Uzbekistan

In Article 13, "Democracy in the Republic of Uzbekistan is based on universal principles, according to which a person, his life, freedom, honor, dignity and other inviolable rights are the highest value. Democratic rights and freedoms are protected by the Constitution and laws."

The formation process and factors of self-awareness have been thoroughly studied by Eastern and Western scholars. "Among the scholars of the East, Imam Bukhari, Imam Tirmidhi, Abu Nasr Farabi, Abu Ali ibn Sina, Aziziddin Nasafi, Alisher Navai, Zahiriddin Muhammad Babur, and others spoke about the spiritual and inner aspects of self-awareness, a component of human spirituality, and the basis of knowing the relationship between the universe and man. Western scholars such as Thales, Socrates, F. Bacon, T. Hobbes, R. Descartes, I. Kant, G. Hegel, F. Nissche, Z. Freud, N. Berdyaev, E. Erikson, etc., who studied it as a factor of social existence, space and time. Taking into account the complexity of self-awareness, Fales answered the question "what is the most difficult thing?" "Individual consciousness is self-awareness," writes I. Kant. Under historical necessity, "in the process of human relations with society and other people, it appeared as a vitally important means of self-control and self-management. If work and society did not appear, a person's sense of self would not have formed. Therefore, without a sense of self, society and real human work would not develop successfully." Individual consciousness in a person, self-awareness, develops in the process of historical development, under the influence of social relations.

When the German philosopher Wilhelm Wundt studied the national identity, he recommended to study the identity together with language, myths, elements of religion and customs, equating the concepts of "nation", "people". In his opinion, aspects of spiritual life - language, values, traditions, etc. should be studied from a socio-philosophical point of view.

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