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SCIENTIFIC AND PHILOSOPHICAL STUDY OF THE INFLUENCE OF IDEOLOGICAL FACTORS ON THE FORMATION OF MODERN THINKING AMONG THE YOUTH OF UZBEKISTAN

Abdurazoqov Gulmurod Musurmonqulovich
Senior Lecturer, Department of Philosophy, Termez State University,
Doctor of Philosophy (PhD) in Philosophical Sciences
E-mail: gulmurod.abdurazoqov@mail.ru

ABSTRACT

This article examines the influence of ideological factors on the formation of modern thinking among the youth of Uzbekistan from a scientific and philosophical perspective. It explores the role of ideological processes, socio-cultural transformations, national values, and universal human principles in shaping young people's worldview, intellectual development, and social consciousness. Particular attention is paid to the impact of globalization, the information environment, and contemporary ideological trends on the thinking and value orientations of young people. The study also highlights the importance of developing critical thinking, ideological awareness, and intellectual resilience among youth in the context of modern social transformations. Furthermore, it emphasizes the need for a comprehensive scientific and philosophical approach to understanding the ideological factors that shape the worldview of the younger generation and contribute to the development of an intellectually mature and socially responsible society.

KEYWORDS

Youth of Uzbekistan, modern thinking, ideological factors, worldview, ideological processes, social consciousness, national values, globalization, critical thinking, philosophical analysis, intellectual development, value orientations.

Introduction

At the beginning of the twenty-first century, the concept of the national idea of independence was developed in Uzbekistan, and scholarly views and approaches concerning its content and significance began to take shape. This process contributed to overcoming the ideological concepts and assumptions inherited from the Soviet period. The primary objective was to replace the concept of communist ideology, which had previously dominated public life and become deeply embedded in citizens' consciousness, with the concept of the national idea, thereby introducing its fundamental principles into the minds and hearts of all segments of the population. It can be argued that, during the fifteen to sixteen years following the publication of the concept of the national idea of independence as a separate booklet in 2000, this objective was largely achieved.

First of all, it should be noted that one of the earliest scholarly contributions to this field was Academician E. Yusupov's work National Idea and Ideology: Its Essence, Socio-Historical Roots and Significance, published in 2000. This publication addressed the foundations of the initial research in

this area [1]. The booklet National Idea: Spiritual Factors, published in the same year by Doctor of Philosophical Sciences, Professor U. Abilov, also belongs to this group of early studies [2].

These publications primarily reflected the scholarly views and approaches that existed at the time. In particular, they presented positions that differed from the opinions of certain scholars and specialists who advocated completely abandoning ideology and moving towards a wholly ideology-free society. In this regard, examining the development of the scholarly views of I. Ergashev, S. Mamashokirov, S. Otamurotov, U. Abilov, Q. Nazarov, and A. Ochildev makes it possible to identify important aspects relevant to the present study.

The book Uzbekistan's Path of Independent Development and Ideological Processes, published in 2002 by I. Ergashev, H. Khudoyberdiev, and A. Qahramonov, can be regarded as one of the important early sources addressing this subject. Similarly, the textbook The Idea of National Independence, published in 2005 under the editorship of Doctor of Political Sciences, Professor I. Ergashev, contains significant scholarly observations and methodological conclusions. It is particularly important to emphasize that the textbook synthesized several years of practical experience and drew upon the results of implementing the concepts and principles presented in the 2000 booklet The Idea of National Independence: Basic Concepts and Principles [3].

In this regard, the works of Doctor of Philosophical Sciences, Professor A. Ochildev, who was particularly active in this field during those years, also deserve attention. His books National Idea and Interethnic Relations (2004) and Globalization and Ideological Processes (2009) address several important aspects of the subject [4].

Another scholar who made a substantial contribution to this field was Doctor of Philosophical Sciences, Professor S. Mamashokirov. His works include Ideological Issues in Building a New Society in Uzbekistan and, jointly with Sh. Togaev, Ideological Issues in Building a Free and Prosperous Life [5].

Among the works and studies produced in subsequent years, particular attention should be paid to National Idea: Uzbekistan's Strategy for Socio-Economic Development, prepared under the leadership of Doctor of Philosophical Sciences, Professor S. Otamurotov; the books National Idea and Ideology and National Idea as a Development Strategy by J. Ya. Yakhshilikov and N. E. Muhammadiev; the textbook National Idea and Uzbekistan's Development Strategy, prepared by a group of authors under the leadership of Q. Nazarov; and B. Mamarasulov's 2018 PhD dissertation entitled Substantial and Institutional Characteristics of the National Idea: The Case of Uzbekistan [6].

2. METHODS

This study employs historical, comparative, analytical, and conceptual approaches to examine the formation and development of the national idea of independence in Uzbekistan and to clarify the theoretical and methodological foundations of ideological factors. The research is based primarily on scholarly publications, textbooks, monographs, and dissertation research devoted to national ideology and ideological processes. The historical and chronological approach makes it possible to trace the development of scholarly perspectives from the early years of independence through subsequent stages of social and political transformation.

The comparative approach is used to examine differences between scholarly positions concerning the role of ideology in society, particularly between approaches advocating the complete rejection of ideology and those emphasizing the necessity of a national ideological framework. The conceptual

analysis focuses on the meaning and interrelationships of such terms as national idea, ideology, ideological factors, ideological principles, ideological processes, and ideological education.

The study also applies a systematic approach to identify the relationship between ideological factors and other concepts within the ideological sphere. This makes it possible to consider ideological factors not as isolated phenomena but as interconnected elements of social consciousness, spiritual life, and the practical implementation of ideas.

3. RESULTS AND DISCUSSION

B. Mamarasulov's dissertation deserves particular attention because it contains a separate section examining the evolution of ideas in this field after 2000. According to the researcher, the emergence of a new stage in the development of conceptual approaches and specialized research on the national idea in Uzbekistan was closely associated with the booklet The Idea of National Independence: Basic Concepts and Principles. Prepared by a creative group of the National Society of Philosophers of Uzbekistan, the booklet was published in a large print run in 2000 and subsequently reprinted several times [6].

Mamarasulov further emphasizes that the publication of this booklet was not the result of an incidental initiative by an individual philosopher or the National Society of Philosophers. Rather, it emerged from the outcomes of a meeting held on 6 April 2000 by the First President of Uzbekistan with representatives of the academic and creative communities to discuss ideological issues. The central theme of the meeting was "National Ideology as a Source of Spiritual and Moral Strength for the Construction of Our State and Society."

According to the researcher, the meeting was attended by numerous prominent scholars and representatives of the creative community. Doctor of Philosophical Sciences, Professors U. Abilov and Q. Nazarov played an active role in its organization. One of the decisions made at the meeting was to establish a special creative group responsible for developing the concept of the national ideology of independence. The group included leading scholars such as B. Turaev, S. Mamashokirov, I. Ergashev, G. Shoumarov, U. Abilov, Q. Nazarov, M. Ortiqov, V. Karimova, D. Alimova, A. Umarov, A. Ochildev, and A. Kholbekov, as well as prominent public figures, scholars, and representatives of the creative community, including H. Sultonov, T. Risqiev, and R. Jumaev.

The booklet The Idea of National Independence: Basic Concepts and Principles, published in mid-2000, was prepared by this creative group. It is also important to acknowledge the contribution of well-known writers and journalists H. Sultonov, A. Toshkhodjaev, and M. Qarshiboev, together with philosopher Q. Nazarov, who helped adapt the scholarly text prepared by researchers and specialists into accessible language for a wider readership [6].

According to Mamarasulov, in 2001 the National Society of Philosophers of Uzbekistan prepared a series of fourteen books and booklets under the general title The Idea of National Independence. Each publication was printed in 10,000 copies by the Yangi Asr Avlodi publishing house. The series included the textbook The Idea of National Independence, intended for educational institutions, a collection of explanatory and illustrative materials, the Dictionary of the Idea of National Independence for general readers, and The Idea of National Independence: Questions and Answers. These publications played an important role in disseminating and explaining the principles of the national idea [7].

The researcher's conclusions also provide grounds for the following assessment: developing a theoretical framework for the national ideology of independence from the earliest years of Uzbekistan's

independence was a historical necessity. It was essential for safeguarding national independence, mobilizing society around common objectives, and strengthening social cohesion. At the same time, filling the ideological vacuum that emerged after the rejection of the former ideology with a new theoretical framework based on the national idea of independence was one of the most important steps towards preserving and consolidating independence [6].

This conclusion is also reflected in the opening provisions of the Order of the President of Uzbekistan Sh. Mirziyoyev dated 8 April 2019, entitled "On Measures to Develop a Concept for the Advancement of the National Idea at a New Stage of Uzbekistan's Development" [8]. The document emphasizes that, during the preceding period, the initial foundations of independence had been established, the foundations of national statehood had been restored, and fundamental transformations and renewal had taken place in all spheres of public life.

The Action Strategy for the Development of Uzbekistan for 2017–2021 marked the beginning of a new stage in these efforts. A new period in Uzbekistan's development has since emerged. As in other areas of public life, the national idea also requires further development and improvement. The large-scale reforms and transformations being implemented in the country make this necessity increasingly evident.

Turning to the analysis of the concept of "ideological factors," which constitutes the central subject of this study, it should be noted that specialized dissertations, monographs, and research works devoted exclusively to this topic remain relatively scarce in Uzbek scholarship. At the same time, Q. Nazarov's Encyclopedia of World Philosophy, Volume 1, contains a short entry on the concept of ideological factors [9]. However, we have not identified separate, comprehensive discussions of this subject in other Uzbek-language publications examined within the scope of this research.

In our view, ideological factors constitute an important component of the ideological sphere. They represent a broad conceptual category encompassing ideological criteria, spiritual factors, phenomena, events, processes, goals, and intentions characteristic of this sphere. Their distinctive and multidimensional nature makes it possible to clarify the essence and content of the concept, distinguish it from concepts belonging to other fields, and identify its objectives, functions, and specific characteristics.

It is also necessary to emphasize the close relationship between the concept of ideological principles and such fundamental categories of the ideological sphere as "idea," "ideology," "constructive ideas," "destructive ideas," "systems of ideas," and "ideological systems." Like these concepts, ideological principles do not merely describe individual aspects of particular objects and phenomena. Rather, they express general characteristics, interrelationships, and connections inherent in the spiritual and psychological world of human beings, as well as in ideas and ideological systems.

At the same time, the concept of ideological principles is closely associated with other categories of the ideological sphere, including "ideological orientation," "absence of ideas," "ideological vacuum," "ideological processes," "ideological activity," "ideological threats," "ideological battleground," "ideological immunity," "ideological prevention," and "ideological education." These concepts reflect the ideological sphere in a comprehensive manner and are distinguished from ordinary concepts by their broad applicability across different contexts. Therefore, understanding the characteristics and essential features of the factors and criteria associated with this sphere requires examining these interconnected concepts.

The concept of ideological factors can be understood, first, as a product of human thought; second, as the manifestation of events and phenomena in human consciousness; and third, as a means through which individual consciousness engages with reality and comes to understand the world. Like the fundamental elements of other humanities disciplines, this concept performs a theoretical and methodological function in the comprehension of phenomena associated with ideological processes, spiritual life, and the practical implementation of ideas.

In this regard, ideological factors are, firstly, the outcome of knowledge acquired by individuals through understanding the essence and content of social reality and the patterns inherent in it. Secondly, they constitute important scholarly instruments that contribute to a broader understanding of life, its distinctive characteristics, and the systems through which social reality is organized and interpreted.

4. CONCLUSION

The analysis demonstrates that the formation of the national idea of independence in Uzbekistan was closely connected with the historical necessity of establishing a new ideological framework following the dissolution of the Soviet ideological system. The scholarly works published from 2000 onwards played an important role in developing the conceptual and methodological foundations of the national idea and in making its principal concepts accessible to society.

The studies of Uzbek scholars reveal that the national idea was not merely a theoretical construct but also a framework intended to strengthen independence, promote social cohesion, and provide spiritual and moral guidance during a period of profound transformation. Subsequent reforms and the emergence of a new stage in Uzbekistan's development further demonstrated the need to reconsider and improve the conceptual foundations of the national idea.

The analysis also establishes that ideological factors represent a multidimensional concept encompassing ideological criteria, spiritual foundations, social phenomena, processes, objectives, and intentions. Their significance lies in their capacity to connect individual consciousness with social reality and to provide a theoretical and methodological basis for understanding the formation, development, and practical implementation of ideas.

Thus, the study of ideological factors is important not only for clarifying the conceptual foundations of ideology but also for understanding the processes through which social consciousness is formed and transformed. Further comprehensive research into this concept may contribute to a deeper understanding of the relationship between national values, ideological processes, and contemporary social development in Uzbekistan.

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