



IDEOLOGY ANALYSIS AS A SOCIO PHILOSOPHICAL PRINCIPLE

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Abstract

This article considers ideology as a fundamental principle for analyzing society. It demonstrates that by analyzing the dominant ideology within a society, it is possible to comprehend the nature of that society. Furthermore, the characteristics of authenticity and falsity within ideology are substantiated.

Keywords: Ideology, social theory, socio-philosophical principle, Frankfurt School, pre-ideological era, ideological era, nationality and universality, interests.

Introduction

The critique of ideology as a philosophical-historical principle constitutes the essence of the Frankfurt School's social theory. "Social theory," Habermas writes, "manifests itself in the form of a critique of ideology." [1] In the history of the Frankfurt School, its representatives generally approached the concept of ideology abstractly, limiting its historical and class-based dimensions. Grounding itself in the idea of the incompatibility of science and ideology, the Frankfurt School views any ideology, regardless of its social content, as false and distant from truth. The Frankfurt School considers Marxism to be such a form of ideology as well. In our opinion, Marx saw it as his task to transform philosophy into a positive science, that is, to apply it to social life. However, Marxist ideology is also one-sided, as it only represents the interests of the lower strata and does not encompass all the contradictions of reality. Yet, the nature of ideology is such that if it is formed from the position of a certain class or social group, then the interests of that class will prevail. As a result of not approaching interests from a scientific point of view, a tendency towards anarchy or the arbitrary governance



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of society emerges. This is also the main reason for the crisis of socialist ideology. The "election" to government bodies of individuals completely ignorant of politics and ideology – namely, milkmaids, shepherds, builders, and the like, based on the nomenclature of the Communist Party – created the possibility of governing society like a puppet, i.e., in any desired manner. This was because a large part of the deputies were individuals incapable of anything other than raising and lowering their hands, unable to think independently, while another group consisted of those who merely rubber-stamped their own opinions. This should not lead to the conclusion that it would be better if the aforementioned categories, such as milkmaids, shepherds, peasants, or entrepreneurs, did not have the right to be elected to government bodies. The point is that the Communist Party, abusing its monopolistic position, artificially set quotas for party membership for each category. Whether they possessed the skills to govern society or not, whether they had developed political consciousness or not, was a secondary issue. Elections were also held for show. We never encountered a situation where a candidate failed to be elected or had a competitor. Who should be nominated for election was also dictated from above.

We, too, are proponents of the participation of all strata of the population in the governance of society. However, for this activity to be realized consciously, as a socio-natural process, it is necessary to create the requisite conditions, meaning the people must be prepared for democratic processes. It is necessary to develop the legal and political consciousness, as well as the legal and political ethics, of the people. Otherwise, it is evident that unpreparedness for democracy and a misunderstanding of democracy will lead to various forms of disorder and lawlessness. During such a period, the force of authority is necessarily required. While recognizing the creation of a healthy lifestyle in society as one of the important tasks of our ideology, justice must remain the guiding principle in every relationship. Market relations create full conditions for the realization of justice, meaning that as every individual works, they will have the opportunity to demand worthy remuneration for their labor. "Only the just distribution of the means of production, labor, and material wealth for every individual can be the material basis of a healthy lifestyle for society." [2] Therefore, where social justice prevails, individuals, regardless of their nationality or social category, will have



the opportunity to operate freely. A healthy lifestyle, in turn, is of significant importance for the formation of a healthy ideology. We can approach the issue from a different perspective. Instead of "worker-peasant or property owner" as in Marxism, if we say "both worker-peasant and property owner," we will have taken a step forward in ensuring national unity. After all, the future of society is in the hands of the advanced classes! The fate of a nation lies not in the antagonism of its members, but in their unity. "Continuing our noble efforts in this direction, we have developed our strategy of sustainable development based on the principle of social justice and have elevated our activities to eliminate existing problems in this sphere to the level of state policy." [3]

When discussing the national idea, it is necessary to consider class, nationality, and universality collectively.

Western authors, particularly representatives of "Deideologization," link the origins of ideology to the emergence of the bourgeoisie as an independent force on the historical stage. For example, Otto Brunner writes: "The age of ideology begins with the collapse of old Europe and the emergence of a new world." [4] Furthermore, according to Brunner, ideology appeared in France in the mid-18th century with the rise of a class of intellectuals who lived by their pen. O. Brunner considers antiquity and the Middle Ages as the "pre-ideological era." [5]

Ideology is, first and foremost, linked to the emergence of mental labor from physical labor, and consequently, to the formation of classes. Ideology arose as a product of social contradictions. Therefore, the emergence, development, and decline from the historical stage of a particular ideology are intrinsically linked to the needs and conditions of a social unit. The development of ideology is a reflection of the spiritual development of a social group or unit. The proof of this is quite simple. It suffices for us to pay attention to the purpose of any ideology we choose. Whether we consider fascist ideology, or Muslim or Christian ideology, it becomes clear that each of them expresses the interests of a specific social group or nation. For this reason, any social group or nation that has set a certain goal for itself cannot utilize just any (random) ideology. Likewise, it is impossible to function without utilizing some form of ideology. The national idea also formed as a synthesis of previous and currently existing ideologies. The



national idea must be an ideology capable of ensuring the interests of society, the interests of the Motherland, and its future.

The National Idea holds significant importance as a factor for the unity of the population of Uzbekistan and the achievement of its goals. It defines the objectives of the people, unites the participants of this movement around itself, ensures that they overcome various accidental difficulties and do not stray from their goals, and instills confidence in the correctness of their endeavors.

An independent state requires independent people. By "people far from the sense of independence," I mean not only those who do not understand state independence but, first and foremost, those who do not understand their own independence, those who cannot think freely. Such individuals are dangerous to society if they attain power. A person lacking independent thought fears intelligent people. They are apprehensive that someone more intelligent than themselves might seize power and begin to gather around them blindly obedient, sycophantic individuals. For ideologylessness not to put society in a bad state, it transforms into a powerful force only if it is intrinsically linked with its objective laws.

Social theory must be based on the dialectical interconnectedness of ideologism and socio-economic conditions. In this context, M. Horkheimer's ideas criticizing the ideology that justified monopolistic capital are pertinent. "Monopolized, non-state-owned enterprises, having escaped direct state control, are striving during the transition period to cover all production costs and, by exploiting monopoly opportunities, to ensure the payment of high wages by raising prices. This is one of the causes of currency devaluation." [6] According to Horkheimer, bourgeois ideology, like proletarian ideology, is "false consciousness." Because it, too, incites the masses to deception and to acquiesce to existing domination and oppression. In our opinion, no ideology can be considered entirely erroneous or entirely correct. In particular, even in the ideology we call bourgeois, there are ideas from which we should productively benefit. "The feeling of being a property owner, the master of property, the master of one's labor and the products of one's production, brings forth a person's hidden strength and energy. It reveals their intellectual and creative potential, their organizational abilities, and makes them enterprising and resourceful." [7] Likewise, to unite all ideologies in the current



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capitalist world under a single bourgeois ideology is relative, as within these ideologies, there are currents that negate each other or where one complements the other. In the views of these currents, one can encounter both positive ideas and ideas dangerous to society.

Another representative of the Frankfurt School, T. Adorno, also considers ideology to be distant from truth. In his article titled "Ideology," he writes: "Ideology is characterized by being an objectively necessary, yet simultaneously false consciousness, distinct from complete truth and simple falsehood. Because ideology is justification." [8] There is an element of truth in Adorno's view. However, he too approaches ideology one-sidedly, forgetting the interconnectedness of ideas and interests. There is no ideology in general; rather, there exists the specific ideology of this or that social group or current, and this ideology can be scientific or unscientific, progressive or reactionary.

Although Adorno criticized ideology one-sidedly, he correctly criticized the ideology in former socialist states as the ideology of a "totalitarian" system.

Like other representatives of the Frankfurt School, Habermas also interprets ideology as "false consciousness serving a defensive function." [9] According to Habermas, ideology is opposed to any social cognition and contains not even a grain of truth. "Ideology itself is a process, a process which the person called a thinker, although performing it consciously, nevertheless performs with a false consciousness. The real motivating forces that impel the thinker remain unknown to him. Otherwise, this process would not be an ideological process." [10] Here, the views of Habermas and Engels are similar. However, while Habermas spoke about ideology in general, Engels expressed an opinion about a specific ideology. It is clear that ideology performs a defensive function, as Habermas stated, but this is not its sole function. In addition, ideology also performs functions of governance, prediction of the future, education, and others. But how it performs these functions depends on the character of the ideology. The character of the ideology depends on which interests the thinker promoting this ideology pursues, their level of knowledge, and other factors.



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