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WHAT IDEAS DO WE NEED?

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ABSTRACT

The article reveals the place and significance of ideas and ideology in world development on the basis of a historical scientific approach. It shows the strengthening of the ideological struggle in the conditions of the new world order, its transformation into one of the important factors in the life of mankind, as well as the place of moral and religious factors for the consistent continuation of their development by members of society in the conditions of the existence of various ideological threats, at the same time, by example regions, states indicated the need to pay special attention to certain qualities to preserve national characteristics.

Key words: Idea, ideological processes, humanitarian ideas, destructive ideas, bipolar world, cultural revolution, communist ideology, morality, moral norms, moral balance, atheism, religion, religious factors, extremism, global network, democratic values.

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БИЗГА ҚАНДАЙ ҒОЯ КЕРАК?

АННОТАЦИЯ

Мақолада дунё тараққиётида ғоя ва мафқураинг ўрни ва аҳамияти тарихийлик ёндашуви асосида илмий баён қилинган. Янги дунё тартиботи шароитида ғоявий-мафқуравий курашлар авж олгани, инсоният ҳаётида ғоя муҳим омилга айлангани, турли ғоявий таҳдидлар мавжудлиги шароитида жамият аъзолари ўзининг ривожланиш йўлини изчиллик билан давом эттириши учун ахлоқий, диний омилларнинг ўрни кўрсатилиб, миллий хусусиятларни сақлаб қолиш учун қайси жиҳатларга эътибор қаратиш муҳимлиги турли минтақалар, давлатлар мисолида кўрсатиб берилган.

Калит сўзлар: Ғоя, мафқуравий жараёнлар, инсонпарвар ғоялар, вайронкор ғоялар, икки кутбли дунё, маданий инқилоб, коммунистик ғоя, ахлоқ, ахлоқий меъёрлар, ахлоқий мувозанат, атеизм, дин, диний омиллар, экстремизм, глобал тармоқ, демократик кадриятлар.

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КАКАЯ ИДЕЯ НАМ НУЖНА?

АННОТАЦИЯ

В статье на основе исторического подхода по научному раскрыто место и значение идеи и идеологии в мировом развитии. Показано усиление идейно-идеологической борьбы в условиях нового мирового порядка, его превращение в один из важных факторов в жизни человечества, а также место нравственных и религиозных факторов для последовательного продолжения своего развития членами общества в условиях существования различных идейных угроз, вместе с тем, на примере регионов, государств указана необходимость обращения особого внимания на те или иные качества для сохранения национальных особенностей.

Ключевые слова: Идея, идеологические процессы, гуманитарные идеи, разрушительные идеи, двухполярный мир, культурная революция, коммунистическая идеология, нравственность, нравственные нормы, нравственное равновесие, атеизм, религия, религиозные факторы, экстремизм, глобальная сеть, демократические ценности.

INTRODUCTION AND RELEVANCE.

By the beginning of the third millennium, all countries are striving to implement certain plans for the future as they observe the path of development they have traversed. This is a natural process. Creating an ideological basis for the implementation of such plans is a priority. What ideas in the last twentieth century have served as a real source of development for humanity, and which ideas are the opposite. What new idea will lead us to higher goals? What can we do to preserve our national identity in the face of various threats in this dangerous time? those who think in the face of such questions constitute the majority. The first president of Uzbekistan I. Karimov paid special attention to the issue: "In particular, a comprehensive scientific and practical analysis and evaluation of today's complex ideological processes, their priorities, who and what they are aimed at, the impact on various segments of the population, harmful ideas that contradict our national interests and way of life. It is especially important to reveal the essence of ideological attacks, to strengthen the foundations of national thinking and a healthy worldview in the hearts of our citizens. It is known that the existence of any nation, society, state is based on ideological factors. Any state that wants to build its future on sustainable development must of course look at ideological aspects as a strategic task.

It has been proved both in science and in social life that the evolution of mankind goes hand in hand with the development of ideas. In which part of the world, where the rise of science and technology has taken place, of course, lies a certain idea. Where the traditions of statehood are formed, when national relations reach a high level, this can undoubtedly be recognized as a positive influence of ideas and ideology. Or, conversely, instability in a particular region, chaos, the breakdown of inter-ethnic relations in society, the backwardness of development, conflicts and other negative consequences are all the cause of the idea again. In the words of the great French writer Victor Hugo, "There is something stronger than all the armies in the world, it is an idea put forward in its time." So, ideas are divided into two types, as most scientists admit: creative and destructive ideas. We have found it necessary below to dwell on the content of the ideas which have caused and continue to cause the development or crisis of world civilization.

RESEARCH METHODS.

At the heart of fascism, which led to the outbreak of World War II, lies the idea of revenge for the defeat suffered in World War I. Hitler, the leader of the Nazi party, in his speeches dried up the pillows of 50 million people on earth as a result of inculcating in the citizens the idea of the superiority of the German people over other nations. In the 1930s, the Nazis included the Germans and some of their allies in the historical dynasty called the Aryans. The consequences of the "Third

Reich's" constant promotion of the idea of a prosperous life of the "Aryans" in relation to other national and racial units in the world are well known. According to the philosopher K. Nazarov, "... the idea of fascism is a combination of mystical statism and state paternalism, nationalism and racism. He forcibly divides society into "ours" and "strangers" and advocates the elimination of "strangers" on the basis of racism and militarism. One of the manifestations of fascism in the twentieth century was based on the ideas and activities of the National Socialist Party in Germany, founded by Adolf Hitler. Regarding the end of the idea of fascism, S. Huntington says: "In the twentieth century, ideological conflicts were added to the list of national conflicts. The main aspects of these ideological struggles were communism, fascism and capitalism. World War II ousted fascism from the middle, and the fronts of communism and capitalism remained as a result of the outbreak of the Cold War. "Throughout the century, their animosity has been maintained under the 'two poles,' and this confrontation only ended with the collapse of the former USSR."

One of the most remarkable events of the last century is the establishment of a bipolar world and the event that it will become multipolar by the end of the century. It turned out that the communist ideology, which was able to unite dozens of countries of the world ideologically (some on the border), was in fact a far-fetched utopia. Were the ideological processes of the West, which embodied the highly recognized liberal ideas that were recognized as the victors in this war, absolutely ideal? Let's think so. There are enough grounds for calculation. Because Western society has become a model for other regions of the world in terms of development. At the same time, it served as a locomotive for the countries that followed it. The present-day developed countries of Asia recognize the contribution of the West in this development. But even the unprecedented progress in the West cannot be said to be perfect in all respects. The realities of society, of its social relations, of its universal values, of the deviation of moral norms to a certain extent, also show that the ideas that led the Western world to progress are not perfect.

The "communist idea" that held one side of the bipolar world under its control in the early twentieth century kept much of the world in its grip until the collapse of the former Soviet Union. Initially, 15 republics were united around the idea of a single homeland against the background of the Soviet Union. The logic is that the unification of certain peoples, if based on voluntariness, occurs only when there is a historical commonality in the past, language, religious, national characteristics of these peoples, otherwise the unification of these regions will take place in exchange for power. Ideas and ideologies are emphasized to support that power and justify it when necessary. To support our view, we quote S. Huntington: "In the post-Cold War world, culture becomes a unifying and hostile force. People who feel cultural brotherhood but are ideologically divided are united, just as Germany is united. This process is beginning in Korea as well, and China is striving for it. Ideologically united but culturally divided societies will disintegrate as they did in the Soviet Union, Yugoslavia and Bosnia. "[1].

We know from history how the formation of the "Soviet" state took place. These countries were not united by language, religion or traditions of the past. The creation of the idea of a single homeland, the "Soviet country", in order to unify the power factor in uniting them, is characterized by the fact that this idea, although false, fills the "ideological gap" in the minds and thinking of citizens at that time. The "communist idea" was able to show the realm of influence that literally followed people. To follow the national heroes created in the country, young people were ready to overcome any obstacle, to endure any hardship. The fact that thousands of young people were able to live and work from one place to another, or rather to find enough strength in themselves to start a new life, was also the effect of the idea, the ideology. In the absence of such strong and influential propaganda, would it be possible to convince members of society of the tale of "great communism"? However, the fact that the roots of the "communist idea" were not rooted in historical, national or religious factors, and that the roots did not exist in general, led to the disintegration of the "great empire". There are other reasons for the disintegration of the state, but this disintegration was greatly influenced by ideological factors. It is well known that the communist ideology achieved certain results in its time and was able to follow the members of society. In our opinion, the main reason for the results achieved by communism is that science, literature, art and other social spheres are all

subordinated to the idea. F. Fukuyama, an American scientist of Japanese descent, wrote in his book "The Victory of Globalism. The End or Beginning of History" explains the collapse of communist ideology: "Kissinger's views did not surprise anyone. After all, any expert in politics and foreign policy studies believed in the eternity of communism, and its collapse in the late eighties was an unexpected event. It was the culmination of an ideological dogma that people blindly followed" [2].

RESEARCH RESULTS.

This means that if any idea is absolute, it does not reflect the common interests of the state, the people, but rather serves as a means by which certain individuals in power achieve their goals. It is impossible not to acknowledge that the Soviet ideology, which denied capitalist market relations and did not recognize democratic principles, was able to convince members of society of a vain idea like communism. In this regard, the famous Uzbek writer Nabijon Baki said: "Seventy years of bitter experience show that if the state is ruled by ideas, ideology is the main criterion, there is no difference between truth and falsehood. That is, it will not be so difficult to either annoy people with the truth or convince people of a lie. The idea is not dangerous in itself, but if it becomes an integral part of the state, then there will be no more terrible force in the world" [3].

When we talk about the impact of the idea on humanity, we think it is appropriate to dwell on the widespread "cultural revolution" that emerged in Western Europe and North America in the 1960s. Indeed, it is acknowledged in various sources that the "cultural revolution" changed the socio-cultural life of the West, in other words, turned it from one side to the other. At the same time, as a result of the "cultural revolution" it is impossible not to take into account the impact of the Western way of life on other regions.

So what is a "cultural revolution"? What do his supporters claim? Patrick Buchanan, an American scholar, describes the "cultural revolution" in his book, *The Destruction of the West*: [4]. The scientist refers to the "cultural revolution" as a destructive process in America and the entire Western world. According to him, the denial of the family, the usual way of life, the renunciation of it, the individualism, that is, the fact that man lives according to his inclinations, in other words, the enjoyment of life and the renunciation of things that hinder man in the process. (family, child, husband or wife, etc.). As P. Buchanan describes, "The vices that were once considered shameful: adultery, abortion, euthanasia, and assassination are now regarded as the achievements of humanity. Nietzsche once thought about the devaluation of values; indeed, the former virtues are sin today, and sins are becoming virtues" [5].

But the issue we are trying to say is a little different. That is, what will be the role of the West in world civilization in the next ten, hundred, millennia? Doesn't the idea of individualism cast a shadow over his future? The purpose of asking such questions is related to the fact that today the unusual lifestyle in this region covers all segments of the population.

In his 2002 book, *The Destruction of the West*, Buchanan described the escalation of national, religious, and racial tensions in Europe and the United States as the main cause of events such as feminism, the sexual revolution, same-sex marriage, growing multiculturalism, and declining birth rates.

"The West is dying," he said. The population growth of Western nations has stopped and is declining. The current crisis means the demise of western civilization. Today, in seventeen European countries, the death rate has risen sharply, "he said, adding that the call itself should serve as a wake-up call for humanity [6]. In another book, Buchanan describes the situation: "Proponents of same-sex marriage accuse those who dislike homophobia and bigotry, while opponents of such marriages apologize for trying to unite "unnatural unions" with the legal and moral status of marriage as a sacred institution. Once upon a time, a nation based on morality was lost" [7].

The great Kyrgyz writer Chingiz Aitmatov tells about the desire of European peoples to return to traditional society: "After all, those developed countries are not returning to traditional values in vain. For example, social phenomena such as "freedom of love" and "sexual revolution" are gradually disappearing in those countries. However, that avalanche is now overwhelming us. I think that our experience of this tragedy is involuntary, but it is temporary. Only human harmony is true and reasonable" [8].

So, unless "morality" is recognized as the main topic of the ideological propaganda, and the boundaries of moral principles are not inculcated in the members of society, the above-mentioned flaws will lead to the deterioration of the social life of the country.

Buchanan proposes a return to religious values that embrace moral categories as a solution to the crisis. He acknowledges the result of propaganda aimed at alienating him from Christianity as the reason why the West has fallen into this trap. However, if we look at the factor of religion on the basis of a modern worldview, we have tried to substantiate in our above thoughts that the developed West has not paid much attention to religious relations. Russian philosopher-scientist M. According to Orlov, "Secularism and atheism became the official ideology of Western Europe, and this ideology almost excluded the church and religion from the public sphere. That is, you can be religious, but your religious beliefs should not affect your role in society, your professional activities" [9].

After the collapse of the Soviet Union and the loss of communist ideology, Uzbek society, like other post-Soviet countries, needed a new idea to follow its citizens. It is self-evident that the creation of a particular idea, its inculcation in the minds and thinking of members of society is a complex and time-consuming process.

Religious values and moral values are inseparably integrated in the society of Uzbekistan. Feeling the strong influence of Islam in the Central Asian region, it can be said that some forces that have used this influence are using any means to radicalize Islam and, consequently, to negatively affect the state. Radical ideas, currents, extremism, various manifestations of religious fundamentalism threaten the world, including stability in Central Asia. At the same time, measures are being taken to eliminate their military capabilities and influence based on force. However, it is impossible to completely eliminate the ideological influence that is being forced by them. There are a number of reasons for this:

first, the low level of religious literacy among young people. Indeed, extremists also use sources such as the holy books (the Qur'an, hadith) as the basis for interpreting their unhealthy ideas. Only the points made in these sources are misinterpreted. The inability to distinguish between the information in religious sources that is real and the way it is distorted by extremists increases the likelihood of being subject to them;

second, that young people do not have limited access to information. The development of the Internet ensures that information of any content overcomes various barriers and reaches consumers. According to Tulepov, the number of Internet users is growing: "Currently, there are more than 2.8 billion Internet users in the world, including 500 million in China, 50 million in Russia and more than 10.5 million in Uzbekistan. One second is enough for positive or negative information to reach the global network" [10]. Referring to the ideological threats on the Internet, the author notes the following: "Experts say that terrorist organizations such as ISIS and Al-Qaeda carry out 99% of their propaganda via the Internet." It is important to note that many young people are going astray as a result of terrorists misrepresenting concepts such as "martyrdom", "jihad", "migration", "takfir", and "caliphate" on their websites and social networks. Today, more than 1,100 websites promoting terrorist ideas have been identified"; and third, the ability of extremists to make adequate use of financial resources to persuade young people to follow their ideas. It is clear that there are certain financially stable supply forces behind any religious or other radical-looking current that promotes the pursuit of its own ideology, ideology. There is ample evidence that Jehovah's Witnesses, Hizb ut-Tahrir, and other members of various movements have joined these organizations to make money, as well as that these organizations promise money to turn young people to their side.

In this situation, the diversity of information exchange in the XXI century, the sharpening of ideological and ideological polygons, in short, remains in history as a period of struggle for dominance in the human mind. During this period, national security, culture and the preservation of national identity must be considered at the level of a key factor for any nation that thinks about its future.

CONCLUSION.

So what factors can guide us to further develop the ability to understand the different challenges of today's era, the ability to resist negative challenges, the positive challenges?

In conclusion, it should be noted that today the Uzbek society, as well as the Central Asian countries, need to strengthen the ideological and ideological foundations of development based on the common image of their national characteristics. In this process, it is necessary to focus on the relevant aspects of international experience in the region, as well as on the basis of its historical roots and national principles that guarantee the future.

In strengthening the ideological and ideological foundations of development, it is important to pay close attention to the following factors:

- increase the influence of national characteristics that can withstand the ideas that undermine the moral balance in the way of life, consciousness and thinking of the multinational people living in the region;
- to import the necessary aspects of the idea and ideology for the members of the society (promoting humanism, democratic values), and if necessary, to export the ideas that are unique to us (community, family sanctity, morality) and preserve national identity is a tool;
- Ensuring comprehensive coverage of the content of ideological and ideological processes in the world, the formation of an effective system of ideological struggle against terrorism, religious extremism, bigotry, separatism, human trafficking and other threats;
- in other words, the existence of our society, which is competitive among different civilized societies, with strong ideological foundations, and where moral values take precedence, is the only way to survive in the conditions of the clash of civilizations.

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