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## Historical Sciences

# THE IDEOLOGICAL CONFRONTATION AND ITS CONSEQUENCES IN THE CONTEXT OF GLOBALIZATION

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### Abstract

By the beginning of the XXI-st century, the interaction between countries had become so strong that not a single state remained outside this process. The impact of globalization on different countries is also different. It depends on the economic, informational, spiritual potential and policies of various states.

The article examines the diverse effects of globalization, how it relates to economic, informational, spiritual potential and politics. The theoretical foundations of globalization, the nature of globalization processes, and how people in the world are affected by the acceleration of information flows in the ideological paradigm of a new understanding of history are revealed.

**Keywords:** globalization, interaction, XXI century, ideological picture.

## I. INTRODUCTION

Today, the word “globalization” is the most commonly used term. It is no coincidence that this concept embraces the basic features of modern human and social development, including the rapidly changing and complex reality, which is fundamentally different from what human civilization has experienced today. The absence of any country in this process will not lead to positive results. Scientific literature differs from various aspects of globalization.

Globalization - comes from the Latin word "glob", which can be translated as "rounding" or "globalization". It is used to explain how the globe, the Earth, turns into a whole globe, a world in which people, thanks to scientific and technological achievements, have become. Human development is a process of development of productive forces. This process has been and will continue for thousands of years.

Globalization is the strengthening of the interconnectedness and interconnection between economies, cultures, and spirituality of people from different countries. There are many definitions for globalization. The definition of the French researcher B. Bundy emphasizes the three-dimensional process of globalization: Globalization is an ongoing historical process, Globalization is a process of homogenization and universalization of the world. Globalization is a process of “blurring” national borders.

## II. METHODOLOGY

The article uses chronological data, systematic periodic data, comparative and quantitative methods, and previous researches. About thirty scientific works national Identity issues are used to explain “The Ideological Confrontation and its Consequences in the Context of Globalization”. Besides that, the researcher had used journals and articles to collect data related to the research.

## III. DISCUSSION

Russian A. Parshev describes globalization as: “In fact, the essence of globalization is the development of value-added products produced in other countries, the world's main stocks.” The positive side of globalization is that it accelerates the rapprochement of peoples, states, national cultures and economies and opens up new opportunities for their development.

The disadvantage of globalization is that many thousands of minorities, cultures, languages and rituals of backward ethnic groups and nations cannot compete with great nations, large national cultures, rich languages in the processes of globalization and become self-compensating socio-economic and linguistic alienation.

Globalization is a complex phenomenon. Due to the complexity of its influence, two opposing groups also appeared in the world: 1) globalists and 2) anti-globalists.

1. Globalists are proponents of globalization. Among them are statesmen, politicians, industrialists and businessmen. For example, globalists have influenced the World Trade Organization, the International Monetary Fund, the World Bank, and the European Bank for Reconstruction and Development.

2. Anti-globalists are opposed to globalization, which includes representatives of leftist forces, trade unions and youth organizations. In the CIS, antiglobalists are active in the Russian Federation. Here they gather at various conferences and seminars. For example, the Russian philosopher and writer A. Zinoviev at a conference entitled "Vectors of Anti-Globalism" said: "Globalization is a new world war. This is a new type of world war. I see no other way to survive this war than to resist. Only resistance! ".

The growth of aggressive nationalism and chauvinism, neo-fascism and fundamentalism, racism and religious extremism as a result of globalization, the acceleration of globalization and the acceleration of universal processes associated with universal technologies, has aggravated the struggle for the human heart and mind. It defines the ideological picture of the world today.

In the process of globalization, people will find what they want on the Internet. The Internet can unite or separate many, and it also works aggressively, that is, it is a weapon of ideological warfare, which in science is called cyber terrorism. In the process of globalization, events and movements around the world are rapidly spreading over the Internet. This indicates the development of the world of information and communication.

Of course, today the Internet space is the only global network that reflects the various cultures, ideas, values and interests that exist on the planet, but requires some control over some problems. They were paired with terrorism, religious extremist ideas, such as the spread of pornography by a drug addict who cared about the development trend of sites.

A feature of ideological interaction through the Internet in the context of globalization is that it is highly effective without significant investment. Thus, the dissemination of various information and information among the population through social networks has a negative impact on the spirituality of youth. As a result, information that reflects alien ideas has a negative effect on young minds. The rapid development of the Internet and other means of communication is increasingly expanding opportunities for the dissemination of information, especially ideological interactions.

The fact that the Internet has become a very powerful weapon in modern ideological interaction affects the hearts and minds of young people. In particular, missionaries and proselytists promote and promote their ideas through a number of portals on their sites.

Proponents of missionaryism and proselytism use sites such as the Christian Portal, the Internet Church, what the Bible says, the hellish situation, the church and one hundred dollars, cellular communication with God, and the secret heavenly code. . . , Today, world laws such as the Netherlands, Switzerland, Denmark, Japan, China, Uzbekistan, Russia, criminalize the dissemination of information that could adversely affect the moral and spiritual development of youth.

Today, when we think about ideological conflict and its consequences in the context of the ideological landscape and globalization of the world, about the formation of the desired social flow in the near and far region, about the “deliberate change” of the hearts and minds of young people, it is strongly recommended in some countries.

To protect our young people from the effects of various foreign movements and ideas, constantly showing vigilance, vigilance and vigilance from ideological and ideological influences that are completely contrary to the mentality of our people, which demonstrate destructive and selfish goals in order to achieve the hearts and minds of our youth through such ideological and ideological influences. Each of our compatriots should understand that this is their future duty.

As you know, the concept of "ideology" is one of the most deeply analyzed concepts in science. It was first proposed for scientific use by the French philosopher and 18th century politician A. Destut de Tracy, who interpreted this term as a doctrine of ideas stemming from a person's emotional experience. Destut de Trasi believed that “ideology”, like natural data, should be scientific. [1.336]

N. M. Sirota focuses on the functions of ideology in his work “Ideology in the Soviet Union”. He notes that “the most important functions performed by ideology are: knowledge (interpretation of the meaning of human activity); mobilization (ensuring the integration of individuals and social groups); Integration (political socialism and the implementation of human associations); depreciation (mitigation of social conflicts); legalization (the reason for the existence or the need for change in the ruling class). At the same time, the performance of these functions is determined by ideological features such as dogma and absoluteness. Proponents of ideology must fully adhere to their ideas and values. ” [2.16] In addition, N.M. Sirota admits that the world “had a desire to“ re-ideologize ”in the 1970s, but today there is no single approach to ideologies. [3.16]

In her article “Globalization and Nationalized Behavior: Factorism”, Y. Kokareva emphasized the need for ideology for the stability of society, saying that “the lack of identification of individuals or social groups through ideology with society leads to unrest, a high level of corruption, and so on.” This is because in such circumstances the individual or social group puts their interests above national interests. At the same time, the existence and functioning of a national ideology allows us to confront the disastrous consequences of a “foreign” ideology and maintain the normal development of society, especially in times of crisis and threat. [4.981] Today, heads of state have their own approaches to ideology. In particular, the ideology of ideology is given by the First President of the Republic of Uzbekistan Islam Karimov: “I believe that the idea of society, based on a thousand-year worldview and ideology, is the ideology of society, which can serve as a unique bridge between yesterday and tomorrow, as well as look at the future of this nation, its people and help determine its place in the world”. [5.11]

President of the Republic of Uzbekistan Shavkat Mirziyoyev also drew attention to the problem of ideology, saying that “there is never a vacuum in ideology. Because a person's heart, mind and mind never stop receiving information, thoughts or influence. Therefore, he always needs spiritual food. If he does not receive nutrients from the environment in which they live, or if the environment does not satisfy them, tell me? He is looking for such food elsewhere. We must not allow this. Here's what happens! ”.[6.]

The same applies to the President of the Russian Federation, Vladimir Putin. He notes that “ideology is one of the factors ensuring national security in the context of information security and ideological confrontation.

The absence of a properly developed and generally accepted ideology creates an “ideological vacuum”, which is complemented by “alien” ideologies that may run counter to the national security goals of society and the state. ” [7].

In the studies of scientists of our country, the problem of ideology is widely studied. In particular, Y. Tulenov, K. Supov and Z. Gafurov: “ideology - social, political, economic, legal, moral, religious, aesthetic, social groups, nations and ethnic groups, political parties, mass movements, public organizations, Philosophical views are based on systematic knowledge” [8.12]. “Ideology” Kh. Adilkariyev and D.K. Razakov comes from an Arabic word meaning a complex system of views and beliefs. In a broad sense, ideology is a combination of certain political, legal, moral, religious, artistic, philosophical, scientific views, ideas and ideas in society. In Western countries, ideology is used by the term “ideology” [9,338].

According to S. Mamashokirov and S. Togaev, “ideology is the essence, form, part, aspect, appearance, character and character of an idea. At the same time, beliefs and beliefs play an important role in the implementation of ideology. In this case, the main factors characterizing the ideology are: a) the needs, needs and interests of people, as well as the means, mechanisms and mechanisms for their satisfaction; b) faith in ideas is an expression of faith ”[10.10].

One of the young scientists in our country, B. Berdiev, in his study focuses on the ideology of ensuring the stability of society, “the nation’s own idea, which is to transform any country from one system to another, ensuring the unity of the people and their resistance to any dangerous changes in the process of globalization. Create an ideology and inspire it to people ”[11.30].

Another young researcher D.M. Mamatkulov says: “Ideology consists of three components.

1. A systematic set of ideas, categories and principles (scientific, philosophical, religious, etc.).
2. Subjective factors (ideological institutions, institutes, organizations) that promote the ideas, categories and principles of ideology in society.
3. These are the ways, methods and tools used in the process of introducing ideas and categories into society. These components of ideology play an important role in achieving the goals of society. Their only action in ideological practice leads society to the goal. On the contrary, this ideology is imperfect and loses its leadership in society. ” [12.143]

## IV. RESULTS

Based on the above definition and analysis, ideology is a very diverse social phenomenon. A scientific and theoretical study of various aspects of this phenomenon provides the right way to practice ideology in society. Consequently, a sound ideology gives impetus to the development of the political, economic, spiritual and other spheres of society.

Accordingly, our study is aimed at studying ideological categories and ideological categories related to ideology and its components, as well as studying their influence on the political culture of citizens.

Obviously, there is still a lot of analysis and definitions of the concept of ideology. In these definitions, along with generality, privacy is also reflected, that is, the personal approaches of the authors. It is worth noting that, although the concept of ideology has been widely studied in science, the concept of an ideological category, which is currently used in our scientific work, is a poorly understood concept in science. Contrary to the concept of an ideological category, the concept of a category is not new to science. In particular, this concept is given in the National Encyclopedia of Uzbekistan: “Categories (for example, categorization, thinking, character) (in philosophy) are the most general and basic concepts that reflect real events and important, common features and interconnections of cognition. Category is the total sum of the historical development of cognition and social practice. ” [13,503].

As we all know, the concept of category has been studied since ancient times, mainly as a philosophical concept. In the light of this concept, the views of Aristotle, the famous ancient philosopher of antiquity, are of particular interest.

According to Aristotle, categories are interpreted as types of concepts about the universe, its features and relationships in accordance with the main types and stages of existence. [14.] This definition does not belong to Aristotle, but in fact, as the Czech scientist K. Berka notes, in the works of Aristotle there is no final definition of the category [15].

Apparently, Aristotle intended to identify the main types or stages of development as a category, before creating the doctrine of existence. However, due to the insufficient resolution of the relations between the categories and categories of discoveries, Aristotle sometimes appears in his works as categories of existence and knowledge, and sometimes language. [16.262]

Aristotle admits that in his writings there are linguistic categories that are more consistent with the ideological categories that we think of. Analyzing language categories, he divides them into two groups: 1) individual words and (2) the relationship between words. These relationships manifest themselves in the form of concepts and expression classes. [17.262]

The groups that were identified by the analysis of linguistic categories by Aristotle resemble the emergence, structure and operation of ideological categories. Therefore, ideological categories are, first of all, isolated concepts, that is, they are studied from everyday life at the level of theoretical consciousness and are separated for a certain ideology. Secondly, ideological categories are basic concepts that are legally and proportionately interconnected. These characteristics make it possible to distinguish them from the concepts of everyday consciousness in the form of ideological categories.

It should be noted here that the works of the great philosopher Aristotle have similar parallels with the ideological categories to which we refer, but they do not analyze purely philosophical categories. The analysis of Aristotle's philosophical categories is so deep that it serves as a methodological resource for the study of ideological categories, which are currently a new area of research.

It is worth noting that, although ideological categories are not sufficiently studied in science, this conceptual approach appears in the work of researcher D. M. Mamatkulov. In it, according to the researcher, "ideological categories are basic concepts that have metacological and worldly content, ideological and ideally connected with each other as a result of ideological knowledge and ideological practice." This concept differs from the ordinary concept as a result of theoretical consciousness, and not as a result of daily consciousness. [18, 143]. Thanks to this definition, the researcher proposes to name one term that is important for human thinking in modern ideological practice, helping people understand the essence of all things.

The researcher notes that the following criteria exist that determine the content of ideological categories:

"Ideological categories combine with certain ideological doctrines and act as monopolists of this ideology, legally connected with each other. Ideological categories are also used in ideological practice without translation into any national language. They consist of one or two words in volume (which means that the narrower the content, the narrower, on the contrary, the smaller the concept, the more meaning it gives and obeys the law of the inverse relation [19.72]. They are attractive and sensitive to the human psyche, reflecting the needs of space and time in a holistic and dichotomous manner [20.79]. In ideological practice, they are extremely intolerant of their opponents. The essence of the existing ideology (creativity or destruction), as well as the categories in it, reflects the essence of existence. Ideological categories are symbolic signs that give people criteria for knowledge, appreciation, and action. Ideological categories that meet these criteria are divided into three types.

That is, they say:

1. Categories representing ideal (positive) images.
2. Categories representing non-negative images. [22]
3. Categories that represent status and process [23.112]. "[24.143]

The above definitions and suggestions for ideological categories will enrich our current research work and will stimulate further research in this area.

It should be noted that in the author's approach, the ideological categories of D. Mamatkulov are divided into three types. It:

1. "Categories that represent perfect images.
2. Categories representing non-negative images. [25.]
3. Categories that represent status and processes. "[26.143]

This classification of ideological categories can be included, but it is desirable to simplify the concepts used here as ideal (positive) and not positive.

## V. CONCLUSION

In our opinion, the concept of a category is positive, from the concept of positive to the category of non-negative images, it would be better if we use the concept of categories representing negative images. Indeed, such an approach to the problem through ideological categories makes it possible to more clearly express contradictions in the ideological practice of the contradictory nature of existence.

Thus, the concept of ideology is known to modern science and is deeply analyzed by foreign and domestic scientists. However, although the concept of ideology is deeply analyzed, the concept of an ideological category, one of its components, is a new concept for political science. It is true that the concepts of ideology and categorization that underlie this concept exist separately in science. They were studied by research scientists at one time. Until now, the concept of categorization has been studied and described mainly in the context of philosophical science.

However, in political and ideological practice, the concept of the ideological category, which expresses the concept of the existence of a worldview function, which directly affects the knowledge, evaluation and functioning of people, is not fully understood.

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# ИДЕОЛОГИЧЕСКАЯ КОНФРОНТАЦИЯ И ЕЁ ПОСЛЕДСТВИЯ В КОНТЕКСТЕ ГЛОБАЛИЗАЦИИ

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## Аннотация

К началу XXI века взаимодействие между странами стало настолько сильным, что ни одно государство не осталось вне этого процесса. Влияние глобализации на разные страны также различно. Это зависит от экономического, информационного, духовного потенциала и политики различных государств.

В статье рассматриваются разнообразные последствия глобализации, как она связана с экономическим, информационным, духовным потенциалом и политикой. Выявлены теоретические основы глобализации, характер глобализационных процессов, и то, каким образом люди в мире подвержены влиянию ускорения информационных потоков в идеологической парадигме нового осмысления истории.

**Ключевые слова:** глобализация, взаимодействие, XXI век, идеологическая картина.

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