

The Essence of the Concept of Ideological Competence

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Abstract: The theoretical-methodological foundations of developing ideological competence of future pedagogues, the practical methodical system of developing ideological competence of future pedagogues and the effectiveness of developing ideological competence of future pedagogues are studied in the article. Also, the content and conceptual foundations of the concept of ideological competence are analyzed.

Key words: ideological competence of pedagogues, competence, improvement, pedagogical, technological, model, didactic, spiritual-ethical competence, cognitive, assessment, conceptual basis.

INTRODUCTION. The essence of the emergence, development or decline of civilizations in the history of mankind goes back to the so-called idea, a product of social consciousness. This situation applies to the development of today's era as well as ancient civilizations. In general, ideological work does not develop in parallel with development, in many cases it goes ahead as a locomotive of development.

Through his speeches on the issue of ideas, spirituality and ideology, President Shavkat Mirziyoyev, first of all, as a responsible person, and also as a passionate child of this land, social-political, economic, spiritual-educational and other internal and external issues in our modern society. thinks about the formation of a national ideology that reflects the content of reforms in the political spheres, conveys them to the minds and hearts of citizens, has a program of action in a modern, pragmatic (with practical priority) and latent (hidden, imperceptible, "soft power") form.

LITERATURE ANALYSIS AND METHODS. The analysis of ideological and ideological processes, the issues of ideological education and the formation of ideological immunity have been studied by several scientists and are still being studied today. In particular, the national idea and self-awareness are problematic B. Saparov, the concept of ideology, the importance of national ideology in raising a well-rounded personality, personal spirituality and problems of national education M. Kuronov, theoretical and historical-progressive issues of our national spirituality and ideology M. Bekmurodov, the essence of the national idea, which is the main source of social-national consciousness, activity, national pride and the feeling of pride, I. Ergashev, the inextricable connection and connection of the concepts of spirituality and ideology, issues of independence and formation of individual spirituality were expressed in the researches of A. Ochildiyev, problems of formation of spiritual and ideological potential in the process of national development by H. Jumaniyozov, problem of succession in national ideology O. Mamatov.

RESULTS AND DISCUSSION. It is known that "before identifying any thing and phenomenon, deep analysis and research of the concepts that represent its essence or the definitions that provide information about it is the most convenient tool for finding a scientific and practical solution to the problem." In this sense, our main task is to scientifically analyze the essence of the concept of ideological-ideological competence, the main concepts of the research work in this paragraph.

To clarify the meaning of the concept of ideological-ideological competence, first of all, it is necessary to pay attention to the analysis of the concepts of "idea" and "ideology".

In many dictionaries and encyclopedias on the content of research, the concept of idea is defined as: "Idea is an idea that arises in human thinking and leads society and worlds to a goal. In it, the goals of knowledge and practical change of the world, ways and means of achieving them will be embodied";

"An idea is a product of the human mind, a mental construction, a system of concepts. It is the perception in the mind of the phenomena of objective reality, which includes the elements of innovation, the potential for development and influence";

"Idea (Greek idea - concept, image) - 1) the main idea, general concept about something, event, event, product of human thinking; 2) defining concept, theoretical model underlying the system of views; 3) opinion; 4) it is approached as the core of a literary-artistic work, scientific work.

According to another definition, "an idea is a strong, deep thought that arises in human thinking, has a social character, has a strong influence on the psyche, calls society and people to action, and leads to a goal. ".

It is clear from the above that the views advanced on the concept of an idea are unique and diverse. In our opinion, the reason for this is when researchers approach the content of the concept of an idea from a specific scientific direction, that is, from a philosophical, social, economic, political or artistic point of view.

Based on the above analysis, based on the approach of co-authorship, we found it necessary to define the concept of idea as follows: "Idea is a strong description of the human psyche, which expresses social character and interest, is new and relevant for its time. the product of mysterious thinking is understood. In fact, a mentally healthy person can always think. But if his thinking does not rise from the level of everyday consciousness to the level of theoretical consciousness, he cannot create an idea.

The national idea that unites the Uzbek people has its deep roots and a path of historical development. The experience gained in the history of national statehood of the Uzbek people, as well as the national idea formed as a result of the lessons of growth and crisis in historical processes, acquires an important pedagogical value in strengthening the independence gained by our people, restoring national educational values and bringing youth to perfection. "The national idea is something that has been passed down from ancestors to generations, has been cherished for centuries, has taken deep root in the hearts of every person and the entire people living in this country, and has become their spiritual need and life requirement, so to speak. If we imagine the best dreams and hopes of any nation, I think we will have expressed the essence of such a broad concept.

Our scientific analysis shows that regardless of the type and form of an idea, if it does not take place in the ideology, it will remain as a dry theory and will not have a large-scale effect. . Any idea will have wide influence only if it moves within the framework of ideology.

Taking into account that the second main concept of paragraph analysis is ideology, let's talk about the concept of ideology. Ideology has existed in the history of human society for thousands of years in parallel with the concept of ideas, and today, according to its content and function, is a complex concept that is becoming more relevant.

It is known from history that when it comes to ideology, "about political, economic, religious ideology; some form of ideology; ideology of parties, movements, organizations; they even talk and write about the concrete ideology of the economy." Accordingly, ideology as the main element of social life exists in the society of individuals and naturally affects other areas as well. in other words, it cannot be denied that there is a dialectical relationship between sustainable development and ideology.

In fact, the official (with legal basis) or unofficial (without legal basis) ideology of this country (for example, in the People's Republic of China - communist ideology, in Japan - Japanese nationalism, in the State of Israel - Zionist ideology) plays a role in the sustainable development of each country. plays Accordingly, ideology can be recognized as a factor determining sustainable development. Therefore, it is appropriate to study ideology not only in politics, history and other similar disciplines, but also in philosophy.

"Ideology" is derived from the Arabic word, and in a narrow sense it means a system, a set of views and beliefs. In a broad sense, ideology is a set of specific political, legal, moral, religious, artistic, philosophical, scientific views, thoughts and ideas in society. In the languages of Western countries, ideology is used by means of the term "ideology".

The concept of ideology was first introduced to science at the end of the 18th century in France by A. Destute de Tracy. In his work "Elements of Ideology", published in 1801, there were important ideas about the emergence, types and evolution of ideas, and their general laws. Together with Étienne Condillac, he worked on the creation of the science of the general principles of idea formation and the foundations of human knowledge. As a follower of John Locke's sensualist epistemology, de Tracy introduced the term ideology (ideology - idea-idea, logia-doctrine) to science to designate the doctrine of ideas, and for him, this doctrine is the content of the experience of the sensory sphere. interpreted as the general laws of the occurrence of ideas. This doctrine should serve as the main principles in the management of science and social life. That is why Destuits de Tracy sees a system of knowledge in ideology.

CONCLUSION. It should be noted that when it comes to the study of ideology, some people treat it as something impure or dangerous—in short, something negative. Such people, first of all, do not understand ideology as a general object of research, a product of social consciousness directly related to human activity.

On the contrary, they understand ideology in a narrow sense, associating it with the inhuman mission of historical or contemporary concrete ideologies. Due to the wrong attitude of such people to ideology, now "the concept of ideology has become so shallow that it cannot be used in practice. Some interpret it in the same sense, while others give it a different meaning. Often they do not give it any specific content. In the conditions of such semantic anarchy, in fact, there can be no meaningful speech. From this point of view, it is appropriate to start the research work, first of all, with a full analysis of the concept of ideology.

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