



Socio-Philosophical Analysis Of Society's Ideosphere

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Abstract: *Renewing the ideosphere of society is a complex and multifaceted process associated with changes in politics, economics, education, culture, and the social sphere. This process requires the active support and participation of all members of society, government bodies, educational and cultural institutions and other structures. This article, based on the philosophical context, analyzes the philosophical essence of the ideosphere of society, outlines the main elements that make up the ideosphere of society, the factors and reasons influencing its renewal.*

Keywords: *Ideosphere, Liberalism, Worldview, Value, Thinking, Science, Civil Society, Technological Innovation.*

Introduction

The ideosphere expresses the social norms and goals present in society and forms a system of various views, ideas, and ideologies that are significant within that society. The ideosphere of society encompasses the ideological, cultural, and spiritual relationships, state strategies, concepts, and values that influence and shape the social life and its renewal. The renewal of the society's ideosphere is influenced by the system of national and universal values, citizens' worldviews, and various ideologies that define the social, economic, and political objectives of society. In particular, it embodies the concepts of the state's development path, socio-economic strategy, and human rights in ideologies such as liberalism, conservatism, and socialism.

The role of the ideosphere in the development and changes of democratic society has been studied in the dissertation research of scholars such as G.P. Khorin's "Ideology in the Cultural System", A.B. Loginov's "Ideology as a problem of social ontology", A.V. Jukoskaya's "The problem of ideology: social and philosophical analysis", E.V. Smirnova's

“The concept of ideology in social-philosophical thought”, E.V. Lityagin’s “Ideology as an essential element of modern social life” and A.M. Osipova’s “Ideology in the context of social experience – philosophical analysis”.

Methodology

In writing this article, scientific methods such as analysis and synthesis, retrospective analysis, comparative analysis, generalization, dialectical methods, and synergetic approaches were used.

Result

The ideosphere of society transcends being merely a dry theory or abstract philosophical category; it serves as both a practical framework and a material force. Its characteristics are evident in the fulfillment of several key tasks within societal life:

firstly, it encompasses the economic, socio-political, and spiritual-ideological spheres of societal development, harmonizing them into a cohesive system;

secondly, the ideosphere of society fosters unity among diverse nationalities, ethnicities, classes, and social groups within the country, facilitating their social cooperation towards common goals and interests;

thirdly, achieving the priority goals for the country's development fosters active engagement among the populace in realizing the objectives outlined in state programs and strategies.

fourthly, the ideosphere of society plays a crucial role in conveying the essence of state strategy to citizens. It relays information about the reforms being implemented in this domain and encourages citizens to participate actively in these processes;

fifthly, to strengthen social stability, inter-ethnic tolerance, and religious harmony within the country, it is essential to educate the populace in the spirit of patriotism, humanitarianism, nobility, and loyalty to both national and religious values.

sixthly, recognizing that the economy serves as the body of society while spirituality represents its soul and spirit, we can understand the substantial contribution of spirituality to the education of a mature generation. It plays a crucial role in forming a high spiritual potential and guides the entire society towards greater cohesion and understanding.

Discussion

The ideosphere of society encompasses the religious, philosophical, political, ethical and cultural relationships and spheres of social life, and it is shaped and developed under the influence of historical, social, economic, political and cultural factors. The ideosphere of society plays a crucial role in shaping new worldviews and thinking among individuals, defining values and norms of behavior. It also influences processes of social adaptation and integration. Depending on which ideas and values are dominant in a certain society, it can have both positive and negative effects on social life. If there are opposing views among different groups and individuals, it can lead to conflicts and tensions within society.

From a philosophical perspective, analyzing the ideosphere of society is of pressing importance, and it is composed of the following elements based on its content:

firstly, *value and norms*. The system of national and universal values, formed and accepted over the centuries, plays a crucial role in the formation of the philosophical basis of the society's ideosphere. In society, values and norms embody universal values such as freedom, equality, justice, progress, prosperity, respect for traditions, and cultural diversity, serving to shape the ideosphere of society based on national ideas. In this regard, it is worth recalling the following statements by President Shavkat Mirziyoyev: "We must further explore the activities of our Jadid ancestors, who, under extremely difficult conditions, boldly promoted the ideas of knowledge and enlightenment, human freedom, national liberation, and devotion to the homeland and national values. Their courageous struggle and dedication to noble goals should serve as a true example for all of us, especially for our youth, in building New Uzbekistan" [1].

secondly, *worldview*. This element of the ideosphere consists of religious, philosophical, cultural, or other methods and types of perceiving the world. From this perspective, shaping a new worldview in the consciousness of our citizens is of urgent importance for the development of New Uzbekistan. That is why our president Shavkat Mirziyoyev emphasized the following words: "The fact that the consciousness and outlook of our people have changed, that confidence in themselves and tomorrow has appeared in their hearts is our greatest achievement" [2]. After all, a nation that can change its own ideosphere can undoubtedly also transform social life and the environment, and will pursue its strategic goals with determination.

thirdly, *ideology*. Among the philosophical elements of the society's ideosphere, ideologies and ideas that describe and explain the essence of social, economic, and political processes hold significant importance. The ongoing globalization is exerting its influence on the society's ideosphere, leading to the free movement of people, information, and cultures between countries and civilizations and causing the exchange of various ideas and values. Global processes and international organizations influence ideological and cultural values, facilitating their adaptation, integration or conflict.

fourthly, *science and education*. The philosophical essence of the society's ideosphere is dialectically linked to education and upbringing. Education creates a system of knowledge, values, and skills in individuals, and also helps in the development of worldview and critical thinking. Scientific ideas, based on empirical data and logical reasoning, help to expand the scope of understanding and knowledge of the world. Therefore, in the renewal of the society's ideosphere in our country, reforming the field of education and upbringing, which shapes societal consciousness and worldview, and utilizing the advanced experiences of developed countries, has become a priority task. In this regard, President Shavkat Mirziyoyev has acknowledged the following about the reforms being implemented in our country: "In recent years, thanks to our joint efforts, numerous new kindergartens, schools, and higher educational institutions have been established in our country. The material and technical base of educational, training, and

scientific institutions, as well as the potential of personnel, is being strengthened. A new generation of textbooks and educational manuals is being created" [3].

fifthly, ethics. The ethical foundations that establish the rules of human behavior and interpersonal communication are also considered one of the philosophical elements of the society's ideosphere. The President of the Republic of Uzbekistan, Shavkat Mirziyoyev, discussing the role of ethics in the philosophical foundation of the society's ideosphere, emphasized the following words: "The state's task is to make people happy and prosperous. This goal is achieved through knowledge and good ethics" [4].

In today's complex period, where the trend of ideological consolidation is intensifying, it is essential for each independent country to firmly establish its place in the global political and economic space while addressing the ideological beliefs of its society members correctly to be able to face its future with confidence.

Firstly, it is necessary to align the activities of all systems and organizations in our country with the task of deeply embedding the idea of "From National Revival to National Advancement" in every aspect. Often, we are preoccupied only with justifying the relevance and necessity of the national idea. However, the real issue is about deeply instilling it into people's consciousness. In other words, it is crucial to address without delay all issues related to developing the most effective measures, methods, and tools for shaping the national idea in our society. In our view, it is essential to approach this task as a unified system. Along with educational and training institutions, other organizations, science, non-governmental and public organizations, as well as local authorities and ministries, should also be directly responsible.

Secondly, in our opinion, it is of great importance to address the methodological approach issue correctly when fulfilling this task. In other words, before using ideological propaganda tools, it is advisable to study and take into account the specific intellectual and social aspects, as well as the level of awareness, of the target group - whether they are youth communities, labor groups, or residents of districts and regions. Here, the emphasis is on the necessity of a selective approach in the process of promoting the national idea. The point is that it would be a serious mistake to approach the establishment of our national idea, which ensures our independence and great future, and strongly protects our country from various threats, using only uniform methods and expecting effective results.

In this sense, the history of theories and teachings about democratic society in Uzbekistan will have the following principles as the national-spiritual foundations of our national idea:

- the integration of the moral and legal aspects of changes in social-political, economic, and other fields in Uzbekistan has found its expression as a significant process;
- it holds particular significance as a criterion for implementing the tasks of shaping a moral environment that ensures human rights, personal development, interests, and dignity, which are the primary objectives of the ongoing reforms in our country;

- in the process of establishing a democratic society in Uzbekistan, shaping the national ideology will serve as a foundation for implementing major reforms and will be a crucial factor in the country's development;
- in Uzbekistan, the establishment of a democratic society, the recognition of national identity, and national pride, based on one's abilities and resources, will serve as a foundation for uniting efforts and working towards a common goal for the nation's progress.

Many factors influence the ideosphere of society, including:

Firstly, technological innovations. Nowadays, technological innovations play a significant role in transforming the ideosphere of societies in many countries around the world. Specifically, the acceleration of technological processes and the digitization of the modern world are leading to the rapid dissemination of information and an improvement in the quality of education and upbringing. This affects the ways in which existing ideas and values in society are formed and disseminated.

Countries such as the United States, Finland, Japan, Germany, China, South Korea, Sweden, and Switzerland are examples of nations where technological innovations have had a significant impact on the advancement of the society's ideosphere. In these countries, technological innovations have led to the development of new innovative ideas, cultural changes, and the harmonization of national and universal values. For instance, today, the United States is considered one of the leading innovation centers in the world, where the internet, social networks, and artificial intelligence technologies have directly contributed to the renewal of the society's ideosphere.

secondly, social and cultural changes. Demographic changes, the intensification of migration processes, intercultural integration, and reforms in the social systems of societies can lead to the renewal of the society's ideosphere. Today, the socio-cultural changes occurring in the global community have a significant impact on altering the ideosphere in many countries. Notable examples include the United States, the United Kingdom, France, Germany, Italy, Japan, China, and India. Each of these countries has created the foundation for distinctive socio-cultural changes that have significantly influenced their society's ideosphere.

Today, the USA has become one of the centers of socio-cultural changes due to its cultural diversity, distribution of power and the priority of democratic principles. While the United Kingdom has been notable for playing a key role in shaping Western culture and ideals that have influenced the global society's ideosphere, France has gained renown for its cultural heritage, and has significantly impacted the development of the French society's ideosphere through its art, philosophy, and gastronomy. Germany, Italy, Japan, China, and India also have distinct socio-cultural characteristics, which serve as important attributes in altering the ideosphere within their countries and have significantly impacted global culture.

thirdly, political changes. Changes in political processes, state strategy and management have a significant impact on the renewal of the ideosphere of society. Political

changes play an important role in altering the ideosphere in various countries around the world. Examples of such countries include the United States, the United Kingdom, France, Germany, Russia, Iran, Japan, South Africa, and others.

While the United Kingdom, France, and Germany have experienced significant political changes that have affected the spread of ideologies and values within their internal and external affairs, political changes in Russia, Iran, Japan, and South Africa have played a crucial role in altering the ideosphere of these regions and on a global scale.

fourthly, globalization. The interaction between different cultures and nations, as well as the spread of mass media and social movements, can lead to a reassessment of ideas and values. "It is evident that the era of globalization and intense competition, along with rapidly changing life, presents us with urgent and critically important tasks that cannot be postponed. In such a complex and precarious situation, it is essential for all of us to unite even more firmly, remain vigilant and alert, and act boldly and decisively to preserve our peaceful and secure life and strengthen our national independence" [5].

fifthly, economic changes. Changes in the economy, employment levels, income levels, and resource distribution are also considered significant factors affecting the dynamics of a society's ideosphere. Economic changes play an important role in changing the ideosphere of society in different countries of the world. Such countries include Australia, Great Britain, Japan, Canada, China, South Korea, USA, Germany, Brazil and others.

In the United States, economic changes related to industrialization, technological advancement, and financial innovations have played a significant role in transforming the society's ideosphere. Similarly, in China, economic recovery and rapid development have led to changes in values, lifestyle, and social and political issues.

Germany, Japan, South Korea, India, Russia, and Brazil are also among the countries where economic changes have formed new socio-cultural ideas and ideologies, influencing citizens' social consciousness and value orientations.

These factors can create conditions for changing the system of values, beliefs, information environment and socio-cultural context forming the ideosphere of society.

Regarding the renewal of the societal ideosphere, the following theoretical conclusions can be drawn:

firstly, studying the development of a democratic society in relation to spiritual renewal holds significant theoretical and scientific-methodological importance;

secondly, philosophical ideas, views, and doctrines nourished by the commonality of national and universal human ideas and goals serve humanity and are valued and esteemed as part of our philosophical heritage;

thirdly, basing the development of a democratic society on national and universal human principles is a complex process that involves recognizing and adhering to the objective laws of societal development;

fourthly, in the history of humanity, the relationship with national and universal human principles has not been uniform in the development of democratic societies.

Especially during periods when ideological monopolies intensified, the national-spiritual characteristics of various peoples and nations were restricted and became alienated from their universal human essence;

fifthly, in today's rapidly changing world, it can be observed that the dialectical relationship of national and spiritual characteristics is not fully adhered to during the era of globalization and global changes. This is related to geopolitical goals and interests masked by democracy;

sixthly, it is advisable for the foundations of spiritual renewal to continuously enrich and elevate themselves without losing their democratic characteristics. This is a crucial principle for the development of a democratic society and spiritual renewal;

seventhly, social, economic, and spiritual renewal cannot be conceived without human progress. The demand for human factors is continually increasing. This is a distinctive and important requirement for the spiritual advancement of society.

Conclusion

The dynamics of changes in the ideosphere of society possess an evolutionary character, reflecting a process of development that progresses from the bottom up. This process is continuous, akin to the formation, improvement, and rise of a nation. Currently, the new Uzbekistan is progressing toward national growth and development. Within this context, the national ideas and strategies emerging in the ideosphere serve as the essential source of power and driving force behind the establishment of the Third Renaissance in Uzbekistan.

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