



TYPES AND FUNCTIONS OF IDEOLOGY

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Ideology is one of the most difficult concepts to describe among all social sciences. The first problem we face when discussing the nature of ideology is the lack of an agreed-upon definition among scholars. According to the English scientist Andrew Heywood, one of the reasons for this is: "Firstly, since all concepts of ideology accept the existence of a connection between theory and practice, this term refers, on the one hand, to the role of ideas in politics and the relationship between beliefs and theories, and on the other hand, material life and political attitudes creates a very tense relationship. Ideologies can be divided into four main types: conservative, reformist (liberal), revolutionary and oppositional. Conservative ideologies are generally thought to protect the existing order. Since, by definition, the priority for conservatives is to "preserve the existing rules and procedures," this argument is not particularly flawed. However, conservatism here is important in the sense that it aims to protect the system of religion, culture and morality or the current political system that dominates the country.

On the other hand, reformist ideologies aim to renew the existing system in new conditions. They are not against the system, but are in favor of improving the existing system and implementing the necessary reforms. Revolutionary ideologies are based on radical change of the existing value system. They aim to abolish the old system and replace it with a new system that they defend. As a final category, counter-ideologies seek to support and justify attitudes and behaviors that are contrary to established value systems.

According to another classification, ideologies can be considered modern and traditional. In the modern sense, ideology claims to span time and space through general and systematic ways of thinking. Modern ideologies such as nationalism, fascism, Nazism, liberalism and Marxism can be considered to have emerged with the French Revolution.

Traditional ideologies are ideologies that predate the modern era. In traditional societies, ideologies are ideologies consisting of a limited and vague set of ideas that are widespread and have specific directions among the governed.

Ideologies can be studied on the other hand as relatively soft and hard ideologies.

Soft ideologies are scattered and decentralized systems of individual-oriented views and opinions that do not provide full visibility or alternatives in social life. Therefore, they can be easily bent and shaped in different directions. In other words, the "formless belief and cognitive systems of the masses" can be characterized as soft or weak ideology. Religious beliefs are often cited as examples of soft ideologies. However, in some cases, one can also see forms of religious ideology that should be evaluated within the framework of "hard ideology".

Rigid ideologies, on the other hand, present a structure that is "systematically processed, based on fundamental theoretical views, limited to elite culture, with a strong content." Hard ideologies are more comprehensive and internally consistent than soft ideologies. They are also developed based on a very good study and feel of history. These ideologies consist of the views and opinions of collective structures made up of different groups or segments towards a particular goal.

Main hard ideologies: Fascism, Nazism and Communism. Max Gallo describes the unexpected emergence of barbarism under fascism and socialism. In these ideologies, it is connected with the system of imagination, images, myths, and the increasing difference between the world and the reality of history. This determination is significant because it reveals the point where strong ideologies collide.

The concept of the Inquisition in the Middle Ages, which even criminalized Galileo's statement that the world revolves, and some extreme religious concepts today show that religion can be accepted and practiced as a rigid ideology.

Tasks of ideology. Ideologies are used as tools to serve different purposes. A person who thinks ideologically, that is, who bases his thinking on ideology, seems at first glance to have ideology as his ultimate goal. On the other hand, ideology is seen as a "means to other ends". When thinking about ideology, Freud states that the main goal is "not to interpret the world, but to change it."

Like Gramsci and Althusser, Sorel argues that ideology is not a matter of being judged as right or wrong. According to him, we can use the concept of truth for ideologies: "As living, organizing principles, they reveal noble and deep-rooted feelings in the working class and motivate them to revolutionary action."¹. It is understood that there is an approach that accepts that ideology is only valid if it

¹ Eagleton, T. (1996). İdeoloji. (Çev. Özcan M.). İstanbul: Ayrıntı Yayınları, 261.

serves a socialist government defined as a "dictatorship of the working class". This view has nothing to do with scientific "truth".

Sorel's "insider" view of ideology is too wrong even for like-minded Eagleton: He describes Sorel's statement that "no amount of rational induction can dispel the cloud of mystery surrounding socialism" as "common senseless behavior"². How does an ideology, which is really about striving for a goal, mobilize people to that end? In order to act, you have to believe that he is right. Ideology provides the "consciousness" necessary for action by pushing facts that are not desirable to acknowledge into the subconscious or subconscious mind³.

From the practice of Soviet socialism, it became clear that it is difficult to successfully implement the ideology in practice as well as in theory. This resulted in a structure that, while successful as a means to an end, was not decisive in its outcome and showed weakness in terms of the "happy future" that actually seemed to be its strongest point.

Ideologies act as rationalizers. According to Ergil⁴, ideology "although by its very nature it protects the interests of a class or group, it is outright false because it presents them as universal truths, but does not itself reflect the whole truth." Here, ideology is revealed to be deceptive and perverse, in addition to being false consciousness.

Sharif Mardin identified three factors that lead to ideological bias. These are:⁵

- (1) influence of the group to which the individual belongs,
 - (2) cultural glasses through which events are viewed and
 - (3) the influence of intellectuals who protect and use the symbolic repertoire of society. In this case, ideological symbols can be written or spoken, or publicly.
- When this idea is examined in detail, it becomes clear that the leadership influence of the group to which one belongs can be measured by the level of loyalty of the individual to the group. The culture formed in it also imparts perspective and basic approaches to people. Third, this is about the influence of opinion leaders who feed off the feelings and thoughts of the people in the group.

Is ideological bias or apostasy really "error"? It is known that "mistake" is not something that is done knowing the result and taking a risk. Whereas an ideological fallacy is "a fallacy that has some kind of cause and function"⁶. That

² Ёша маѢа. 262.

³ Lapierre, J.-W. (1981). İdeoloji Nedir?. Arslan, F. (Çev.), İlimler ve İdeolojiler içinde. Ankara: Umran Yayınları, 18.

⁴ Ergil, D. (1983). İdeoloji ve Milliyetçilik. Ankara: Turhan Kitabevi Yayını.

⁵ Mardin, Ş. (1976). İdeoloji. Ankara: Sosyal Bilimler Derneği Yayını, 100.

⁶ T. Eagleton. (2016). Criticism and Ideology. Printed in Great Britain.

is, the result is known and accepted as usual. But error or deviation from the right path is always masked by rationalization. Terry Eagleton⁷ says that ideology is not an expression of social interest, but an approach that rationalizes it. Rationalization of ideologies is defined as an attempt to provide a logically coherent or morally acceptable explanation. "Rationalization of ideologies means that they try to protect the indefensible, to hide some illegal, shameful intentions in their "pockets"⁸.

Through rationalization, ideology paves the way to get rid of inconsistencies, to assert itself as a monolithic reality. The result of this is that by giving the follower a seemingly coherent explanation of the truth, he is satisfied and encouraged to move towards a higher goal. That is, with its rationalizing function, it forms a so-called consistent point of view on individuals and prepares them to participate in an ideological mass movement.

Ideologies are also used as a means of legitimizing power. Symbolized by Gramsci as "hegemony", by Althusser as "the ideological apparatus of the state", the views reveal the function of ideology as a means of legitimizing power. According to Gramsci's scientific views, it is ideology that allows people to accept state power with "consent". Here, hegemony is achieved through the use of all institutions between the state and the economy. And the state in Althusser reinforces its rule by using ideological means such as schools, press, mass media, etc.

Generally, there is a view that traditional ideologies serve as the legitimization of power. In fact, traditional ideologies were not originally conceived as "legislative formulas". However, the fact that governments seek refuge in ideological doctrines in search of legitimacy has also imposed this task on them. Whatever his ideology, he cannot prevent it from acting as a legitimacy when it comes to power.

It is known that in addition to justifying the authorities, particularly extreme and systematic ideologies have the potential to follow the masses. These ideologies, which aimed to rule the world in general, led to tragic consequences, such as in the Second World War. To destroy these ideologies through wars or to end them in some way in proportion to the evils they cause has become one of the main tasks of mankind. From another point of view, it is believed that due to the high scientific level that humanity has reached, the ideological explanations that

⁷ T. Eagleton. Ideology: an introduction. — London; New York, 1991. — xv, 242 p. — [ISBN 0-86091-319-8](#).

⁸ T. Eagleton. The ideology of the aesthetic. — Oxford; Cambridge, Mass., 1990. — 426 p. — [ISBN 0631163026](#).

make up the imaginary belief system are no longer needed, and therefore they will end one day anyway.

If we give an author's definition of ideology, ideology is a system of values and beliefs about various institutions and processes of society, accepted by a group of people as truth or reality.

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