



THE CONCEPTUAL FOUNDATIONS 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. Ideology as an object of research has been studied many times by world scientists and many definitions have been given to it. For example, in Slavoj Žižek's research, it is believed that "ideology is an invisible illusion like a ghost, invented by ourselves to hide from unbearable reality; in this sense, the phantasmatic structure serves as the basis for our "reality": the "illusion" systematizes the concrete, real relations in our society, and, moreover, masks the unbearable, real reality. The function of ideology is not to offer us a way to escape from reality, but to present the existing social reality as an opportunity to take refuge from the wounded reality.

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. Ochilidiev, 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. George Walford and Harold Walsby, Charles Blattberg, David Minar, and Willard Mallinza contributed to the in-depth analysis of the concept of ideology. In particular, George Wolfo and Harold Walsby's work on "systematization of ideology" is aimed at studying the difference between ideology and social spheres. Charles Blattberg explores the difference between ideology, political ideology, and political philosophy. David Minar describes six ways to apply the concept of ideology. They are: - as a set of ideas with a certain "content" (usually normative); - as a form of internal logical

structure characteristic of the ideas in the set; - according to the role of ideas in interpersonal cooperation activities - according to its role in the structure of the organization; - according to its importance in "persuasion"; - perhaps, as a "locus" of social cooperation.

Willard Mallinza believes that ideology has four basic characteristics. According to him, ideology:- should take precedence over the ability to know; - should be able to guide evaluation considerations; - should serve as a guide for actions; - should be in a logical sequence.

In his research, Willard Mallinza emphasizes that ideology should not be confused with "utopia" and "historical mythology", which are closely related to it, but which are quite different from it.

The term "ideology" is widely used in the works of French scientists: Cabanis, Volney, Gar, Gerando, Lancelin and others. However, because Napoleon Bonaparte believed in his time that "any ideology would have no meaning if it did not express the needs, interests and views related to the development of society", their views remained under the influence of existing censorship. gone

In the source "Ideological issues of the construction of a free and prosperous life" created by Uzbek scientists S.Mamashokirov and Sh.Togayev, it is stated that "ideology is the interested content, form, part, side, appearance, appearance and character of an idea. At the same time, people's faith in its ideas plays an important role in the implementation of ideology. In this case, the main factors describing the ideology are: a) people's demands, needs and interests and methods and mechanisms to satisfy them; b) is a manifestation of faith in ideas.

In 2007, in the book "National Idea and Leader's Responsibility" published by the Academy of State and Society Construction under the President of the Republic of Uzbekistan (Q. Nazarov and others), "Ideology is the needs and goals of a certain social group or stratum, nation or state." and ideas that express aspirations, social and spiritual principles, and the system of their implementation. Similar definitions of the concept of ideology can be found in many other sources published during the years of independence.

In relatively new research works, for example, the researcher A. Mukhtorov defined the concept of ideology as "inextricably linked with the vital interests and needs of the nation and the people, expressing their dreams, aspirations and goals for centuries, the historical past of the people, an B. Saparov defined it as "a system of ideas that is nourished by its motherland, traditions, national and universal values, and serves as a bridge connecting the past and the present of this nation." and emphasizes that ideology is a general concept, national ideology is a specific concept, national independence ideology, society's ideology is a separate concept.

The results of our scientific research show that the comprehensive approach to the concept of ideology, its role in the development of society has been scientifically analyzed by the scientists of our country. In particular, the concept of ideology, the importance of national ideology in raising a well-rounded person, the problems of personal spirituality and national education M. Kuronov, theoretical and historical-progressive issues of our national spirituality and ideology M. Bekmurodov, socio-national consciousness, activism, national wisdom The essence of the national idea, which is the main source of the formation of the sense of unity and pride, I. Ergashev, the interdependence and connection of the concepts of spirituality and ideology, issues of independence and the formation of individual spirituality, A. Ochildiyev,

national development problems of formation of spiritual-ideological potential in the process of H. Jumaniyozov, the problem of succession in national ideology was expressed in the researches of O. Mamatov.

Our analysis showed that the ideological-ideological educational system consists of three components. They are: the first, a set of ideas, categories, and principles put into a specific system (based on scientific, philosophical, political, national, religious, and other aspects); the second is the subjective one who puts the ideas, categories and principles of ideology into practice; and thirdly, the ways, methods and tools used in the process of putting ideas and ideological categories into practice.

Although the ideological-ideological system of education consists of three components, in fact it is an indivisible, integrated mechanism. If it is the other way around, for example, a part of the ideology is not fully formed and does not fulfill its function, this ideology is defective and loses its leadership in practice.

It should be noted that the first component of the ideological-ideological educational system is its theoretical-fundamental basis. The ideas, categories and principles included in a specific system in the first component are the main elements that reveal the essence of this ideology, and whatever nature they have (creative or destructive), this ideology is also manifested in real life. . The process of formation of ideological competence begins with this first component. Not only a group of contemporary people, but also the views of scientists and thinkers of the past can play a role in the formation of the theoretical-fundamental basis of this part of the ideological-ideological educational system.

It should be noted that the ideas, categories and principles of the first component of the ideological-ideological educational system are separate concepts and perform specific tasks in practice.

CONCLUSION. Ideas take a place in the structure of ideology in the form of main and main ideas. Any general idea arises as a result of the realization of a strategic goal and interest by an individual, a certain group, a nation or a people. The realized primary purpose and intention is an ideological purpose, and whatever it is (constructive or destructive), the created main idea will have such an essence. When the main idea is formed and takes place in the structure of the ideology, it reflects the above-mentioned strategic goal and interest. In the construction of an ideology, a whole structure is built around this main idea and is directed to the promotion and implementation of the main idea.

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