

## Impact Factor:

ISRA (India) = 1.344	SIS (USA) = 0.912	ICV (Poland) = 6.630
ISI (Dubai, UAE) = 0.829	PIHHI (Russia) = 0.234	PIF (India) = 1.940
GIF (Australia) = 0.564	ESJI (KZ) = 1.042	IBI (India) = 4.260
JIF = 1.500	SJIF (Morocco) = 2.031	

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

## International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2016 Issue: 11 Volume: 43

Published: 30.11.2016 <http://T-Science.org>

**Ithom Abduxalilovich Suvonov**  
Researcher  
National University of Uzbekistan  
Tashkent, Uzbekistan  
[naumenko06@mail.ru](mailto:naumenko06@mail.ru)

### SECTION 30. Philosophy.

## FEATURES OF INFLUENCE OF IDEOLOGICAL PLURALISM ON CHANGE OF REALIZATION OF NATIONAL SELF ESSENCE

**Abstract:** In this article some aspects and questions of influence of ideological on realization of national self consciousness are considered.

**Key words:** ideology, pluralism, reforms, tolerance, national self-consciousness, democracy.

**Language:** English

**Citation:** Suvonov IA (2016) FEATURES OF INFLUENCE OF IDEOLOGICAL PLURALISM ON CHANGE OF REALIZATION OF NATIONAL SELF ESSENCE. ISJ Theoretical & Applied Science, 11 (43): 131-134.

**Soi:** <http://s-o-i.org/1.1/TAS-11-43-23> **Doi:**  <http://dx.doi.org/10.15863/TAS.2016.11.43.23>

### Introduction

Diversity of ideologies is connected with branches of social life in a society. The factor of “an ideology” has an influence on development of national relations and its future. It is connected with intention, ideological principles of social life what influence strength it has.

When we approach to the problem from historical-ideological view of point we should take two conditions in its development in consideration. It is different from that a society has based on “a single ideology” or “diversity of ideologies” and it has an influence on realization of national self essence variously. As a result you can note two tendencies which differ to each other.

Firstly, if single ideological principles are active in a society, estrangement from the realization of national self essence takes place.

Secondly, if it is based on principles of diversity of ideologies in a society, realization of national self essence develops. For this, conformable conditions and factors form.

### Materials and Methods

When a society is based on a principle of a single ideology, it will become a state ideology. Proceed from a state interest, it will specify a strategy of progress of a society, diversity of ideologies is not recognized in the social life. It appears in the sphere of nationality and national relations, too.

We can note it in the following directions:

- 1) Diversity in national relations is not recognized;
- 2) Liquidation of national peculiarity is envisaged;
- 3) Authority of national language in life of a society loses its prestige, it strengthens aspiration for creating a general language;
- 4) National customs, traditions are forced under influence of “a strange idea”;
- 5) Idea of bringing nationalities nearer to each other and uniting them will be a single ideological purpose. By this way a condition is created in order to make an end to national peculiarity, to estrange from national self essence
- 6) Besides it is clear of goals of the former soviet period, “communistic idea” that it is approached from view of classical point to solve national problems and it is considered as a due on responsibility of the working class. It gives a chance to substantiate that a single idea and intention caused negative influence on realization of national self essence.

Including, it was had an influence on branches of national cultural life through social-economical, political, cultural, ideological spheres of a society immediate or mediocre. Style life of nationalities, consciousness and thought of, view of point of, customs of, traditions of, system of values of, language of, religious of, that's, peculiarities connected with their national belonging have estranged their principles. Values connected with



## Impact Factor:

<b>ISRA (India)</b>	<b>= 1.344</b>	<b>SIS (USA)</b>	<b>= 0.912</b>	<b>ICV (Poland)</b>	<b>= 6.630</b>
<b>ISI (Dubai, UAE)</b>	<b>= 0.829</b>	<b>PIHHI (Russia)</b>	<b>= 0.234</b>	<b>PIF (India)</b>	<b>= 1.940</b>
<b>GIF (Australia)</b>	<b>= 0.564</b>	<b>ESJI (KZ)</b>	<b>= 1.042</b>	<b>IBI (India)</b>	<b>= 4.260</b>
<b>JIF</b>	<b>= 1.500</b>	<b>SJIF (Morocco)</b>	<b>= 2.031</b>		

intentions and principles of communistic idea have often become a habit. It was not possible not to have an influence on national appearance. Where an ideology is single, it is not possible to be different. As the same type of economics, a single thought were steadiness, appearance of different thought or an idea about development of national cultural life has not conformed to a single idea, intention and their principles. In the period of former Soviet Union the nationalities deprived of their freedom, rights and interests practically. For this it was necessary to acquire independence to be in independent progressive way. After all, it led to increase objective need which caused for national spiritual restoration, realization of national self essence.

It is clear that realization of national self essence of members of a society and their social activity, availability of feeling of participation in events of environment are necessary to be organized system of social control and to be carried out ideological regulation and mutual harmony in relations between people. It calls ideological diversity which was important sign of democracy in a society, pluralism in a view of point, variety in people's thoughts and ideas to justice, not to be contrary to each other of material-political interests.

The scholars move forward various ideas about diversity of thoughts in realization of national self essence in the process of spiritual renovation of a society. German philosophy X.E.Zandkuler pushes forward an idea that "Concept of pluralism has wide sense, its aspects influencing on each other in each problems and serving to enrich mutually will be important. In this sense, realized pluralism by persons and a society has essential place in their humanistic practical activity, various realization of the world, and understanding of cultural diversity" in his article titled "Democracy, general rights and real pluralism". [1]

It is known that diversity of social life is constant changeable process. In the philosopher V.S.Solovyov's opinion "the pluralism plays an important role in progress of democratic processes qualitatively. Diversity of social interests has decisive significance in development of democratic vital activity and interpreting it variously, realizing is considered spiritual vital standard". [2]

It is necessary to note that pluralization of realization of national self essence in the sphere of international relation is occupying more and more important place in spiritual-cultural life of the society.

Owing to independence, the constitution norm named "Political institutions in the republic of Uzbekistan develop on the basis of diversity of ideologies and thoughts. It is not possible that any ideology is established as a state ideology" [3] guarantees ideological diversity of realization of national self essence.

Diversity of ideology in the country expresses various good intentions and goals and also serves realization of national self essence. Its development and enrichment will carry out through preservation, protection of peculiar culture of various nations and ethnos, of their national-cultural legacy, diversity of healthy ideologies. On the basis of that, it services for national peculiarities and also makes condition to enrich culture of various people grounding on generally accepted democratic principles in the spheres of social life. It services that different nationalities realize self essence through realization of national self essence, to increase general national ability through diversity of ideologies and has a positive influence on progress. Attempt to use diversity of ideologies on the way of wicked aims propagandizes unhealthy thoughts, ideas and views to realization of national self essence contrarily.

Wicked forces in the world can use ideological diversity on the way of their unhealthy aims, misinterpreting it.

Contrary ideological kinds to realization of national self essence: 1) communistic ideology; 2) chauvinism; 3) aggressive nationalism; 4) cosmopolitanism; 5) separatism; 6) idea of national separatism; 7) extremism; 8) fundamentalism; 9) terrorism and appearance of other idea and ideologies do not serve realization of national self essence.

Wicked, sedition kinds of idea and ideology which do not serve national cultures and progress and propaganda of them are forbidden at the same time diversity of ideologies is recognized in the republic of Uzbekistan.

It is necessary to affirm that this condition not contrary to democracy and also to realization of national self essence. As the president I.A.Karimov said in his work titled "The higher spirituality is invincible strength" that "Dissemination of immorality and violence, individualism, egocentrism ideas under the mask named "general culture", if it is necessary, making riches, ignoring of spiritual basis of style life, some thousand years' traditions and values of other people, dangerous threats aimed at tearing them out trouble a man" [4].

Owing to globalization, diversity of ideologies expressing various social, economical, political goals and ideologies is increasing. Use of an ideology for geopolitical goals is reason to make struggle strengthen in the sphere of the ideology.

From view of that point, ideas which have ideological influential power in kinds of "general culture", "spiritual threat" disagree with basis of realization of national self essence, they lead to deny it. Contrary aspect of "general culture" to realization of national self essence is that it is aimed at disregard of national cultural basis, original spiritual values and abolishment of its features. Not taking national customs, traditions and values into consideration, "general culture" tries to put the culture into mass.

## Impact Factor:

<b>ISRA (India)</b>	<b>= 1.344</b>	<b>SIS (USA)</b>	<b>= 0.912</b>	<b>ICV (Poland)</b>	<b>= 6.630</b>
<b>ISI (Dubai, UAE)</b>	<b>= 0.829</b>	<b>PИHИЦ (Russia)</b>	<b>= 0.234</b>	<b>PIF (India)</b>	<b>= 1.940</b>
<b>GIF (Australia)</b>	<b>= 0.564</b>	<b>ESJI (KZ)</b>	<b>= 1.042</b>	<b>IBI (India)</b>	<b>= 4.260</b>
<b>JIF</b>	<b>= 1.500</b>	<b>SJIF (Morocco)</b>	<b>= 2.031</b>		

As a matter of fact, this condition threatens today's progress, life of a man, solidity of a family and upbringing of youth. This culture is "European", it causes disappearance of national culture of various people and it makes feeling of disregard, indifference with respect to realization of national self essence form in people, especially, in youth.

It advocates model of general cultures, not diversity of cultures. Afterwards, national features do not appear through realization of national self essence.

The professor V.Kuchkorov says the following opinions about danger of these threats "such problems connected with limiting to ideological instability, filling in ideological emptiness, averting ideological threats, generating ideological immunity have serious importance in the period of change from a historical stage to different one in life of a society. In this period the importance of the ideology is seen to people in arising as a strength meaning national self essence". [5]

Though diversity of ideologies or "ideological pluralism" is interpreted from view of point of realization of national self essence, they conform to democratic principles. That's why realization of national self essence occurs through their language, national-spiritual psychic basis in different people variously. It appears through idea, purpose of each people, style life, and view of point, psychology, values and relations in the spheres of their social life gradually.

Influence of ideological diversity on realization of national self essence is bound up with its character and significance.

Diversity of ideologies springs up in two kinds in general.

Various ideologies, different ideas, intentions, and interests which serve for good deed, creation and which will be national-psychic factor for realization of self essence appear in the ideological system. Such ideology recognizes diversity in realization of national self essence. It makes condition for each nation, ethnos, and people to realize national self essence, to take care of it, to preserve, to develop it, to enrich it. The cultural-national diversity appears through it.

There will be vicious, aggressive ideas "aimed at estranging national self essence", influenced on "realization of national self essence" in the ideological diversity. These vicious ideas spring up

various kinds. We can see that these ideas spring up in kinds of ideas, ideologies connected with unhealthy purposes of various political powers. "The communistic idea" did not serve realization of national self essence. Various ideologies such as "Fascism", "Neofascism", "Nationalism", "Aggressive nationalism", "Chauvinism of a great state system" are not aimed at good intention. They are quite contrary to any healthy cultures, realization of national self essence, principles of democracy.

Today ideas of "cosmopolitanism", "a citizen of the world" have strategic goals aimed against national self peculiarity and pluralism in the world.

In that sense, ideological pluralism and principle of realization of national self essence will have complex and various directions.

### Conclusion

If we come to the conclusion, firstly, the ideological diversity, pluralism and realization of national self essence is close bound up with each other and they conform to general accepted democratic principles.

Secondly, ideologies which have recognized national peculiarities of people and aimed at good intentions serve the progress in "ideological pluralism" and realization of national self essence and they have democratic feature. Any kind of an ideology which denies national self essence and has not recognized its peculiarities, does not conform to ideological pluralism, democracy, too.

Thirdly, an idea which aimed at new ideological goals in life of people, denies "pluralism". It has a negative influence on realization of national self essence, democratic national progress through the whole spheres of social life.

Fourth, as national idea based on "diversity of ideologies" as ideology of society, it takes conditions and factors connected with realization of national self essence into consideration and also leaning on national peculiarity of each nation, people, it serves to develop democratic society in the country.

Fifth, national idea must struggle against idea and goals in any "alien", "harmful" ideological kind to realize national self essence, to preserve self essence of various nations, to develop it. For this, constant advisable organization of works of spiritual propaganda aimed at wide use of conditions and factors which serve for realization of national self essence can help to increase ideological immunity.

## Impact Factor:

<b>ISRA</b> (India) = <b>1.344</b>	<b>SIS</b> (USA) = <b>0.912</b>	<b>ICV</b> (Poland) = <b>6.630</b>
<b>ISI</b> (Dubai, UAE) = <b>0.829</b>	<b>PIHII</b> (Russia) = <b>0.234</b>	<b>PIF</b> (India) = <b>1.940</b>
<b>GIF</b> (Australia) = <b>0.564</b>	<b>ESJI</b> (KZ) = <b>1.042</b>	<b>IBI</b> (India) = <b>4.260</b>
<b>JIF</b> = <b>1.500</b>	<b>SJIF</b> (Morocco) = <b>2.031</b>	

## References:

1. Zandkyuler XE (1999) Demokratiya, vseobshnost Pravda i realniy plyuralizm //Voprosi filosofii 1999. №2. p. 35-36
2. Solovyov OM (1997) Plyuralizm v demokraticeskom obshestve //Sosiologiya i sosialnaya filosofiya. Sankt Petersburg. 1997. – p.178.
3. (2014) Constitution of the republic of Uzbekistan.–T.: “Uzbekistan” publishing house, 2014. p.6.
4. Karimov IA (2008) Yuksak manaviyat engilmas kuch. Tashkent: “Manaviyat”, 2008.– p.117.
5. Kuchkorov V (2013) Milliy uzlikni anglash va barkaror tarakkiyot. – T.: Akademiya, 2013, - p.44-45.
6. (2016) Ideya nacional'noj nezavisimosti. Available: <http://faylasuf.uz/index.php/nazariy/zamonaviy-muammolar/milliy-goya/349-ideya-natsionalnoj-nezavisimosti> (Accessed: 10.11.2016).
7. Saidov AH (2016) Uzbekistan — strana istoricheskoy tolerantnosti i kul'turnogo plyuralizma. Available: [http://www.icc.uz/rus/article/uzb\\_str\\_ist\\_tol\\_i\\_kul\\_ply/](http://www.icc.uz/rus/article/uzb_str_ist_tol_i_kul_ply/) (Accessed: 10.11.2016).
8. Nemkevich IV (2016) Konstitucionnoe zakreplenie ideologicheskogo plyuralizma na postsovetskom prostranstve. Available: <http://cyberleninka.ru/article/n/konstitutsionnoe-zakreplenie-ideologicheskogo-plyuralizma-na-postsovetskom-prostranstve> (Accessed: 10.11.2016).
9. Turgunov A (2016) Mesto ideologicheskikh faktorov v razvitii grazhdanskogo obshestva. Available: <http://credonew.ru/content/view/1176/67/> (Accessed: 10.11.2016).
10. Meliev H (2013) Uspeshnyj mezhkonnessional'nyj dialog – zalog religioznoj svobody v Uzbekistane. Available: <http://www.minjust.uz/ru/press/ourpublications/2013/06/3842/> (Accessed: 10.11.2016).

