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**THE CONCEPT OF LEGAL IDEOLOGY AND ITS PLACE IN THE THEORETICAL AND LEGAL KNOWLEDGE**

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**Abstract:** *The paper discusses the theoretical approaches to the social-philosophical analysis of a phenomenon of ideology. In social-humanitarian knowledge the concept “ideology” is used in several meanings as a specific belief, as the belief based on false knowledge of the social and as a set of ideas in the various spheres - from scientific knowledge to religion and daily views on appropriate behavior, not depending on that whether these beliefs are true or are false. This paper examines these three approaches that demand a historical retrospective show of the genesis of the concept of “ideology”.*

**Key words:** *Ideology, “false consciousness”, idea, outlook, ideological space, education, theoretical-methodological approaches, an economic ideology.*

The interpretation of the concept of "ideology" reveals the ambiguity of approaches associated with the multidimensionality of all semantic meanings. Its framework definition sounds like a set of beliefs, attitudes, and views that are coordinated among themselves relatively closely and freely. The debatability of the concept of "ideology" is associated with three possible interpretations. Although this concept itself arose relatively recently, this does not mean that the ideological institutions of society did not exist, they were always present, but they were designated by other terminological connotations.

First, ideology refers to any specific beliefs; secondly, ideologies deny the right to the truth of the interpretation of the social; thirdly, the term "ideology" is used to refer to any set of beliefs in fields ranging from scientific knowledge to religion to everyday beliefs about proper behavior, whether these beliefs are true or false. In this article, we will dwell on these three approaches in more detail, which will require a historical retrospective of the genesis of the concept of "ideology". Note that in general, the concepts of ideology can be critical - ideology as a "false consciousness" and neutral, in which ideology is seen as an inevitable phenomenon of society. Scientists often use the term "ideology" about the historical experience of the 18th century, to which this concept owes its social and political content.

In modern and modern times, the concept of religious studies arises simultaneously with the concept of "ideology". An intermediate role between the concept (in the form of mythology and theology) and the concept of ideology was occupied by the concept of "philosophy of religion". The tradition of understanding ideology as false knowledge divorced from practical life, to denote a

distorted, false consciousness, goes back to the founder of empirical philosophy, the English thinker F. Bacon and his doctrine of the idols of the mind.

In his work “Ideology and Utopia”, the well-known Western researcher of the ideological process, K. Mannheim, wrote: “Bacon's teaching on idols can, to a certain extent, be considered as an anticipation of the modern concept of ideology. For Bacon, idols are "ghosts", "prejudices". They are a source of misconceptions... However, we do not consider it possible to assert that there is a real correlation here, a direct connection with the modern concept of the idea”. Further, K. Mannheim lists articles by N. Machiavelli, D. Hume, in which one can find a similar definition of ideology as a distorted consciousness.

We see that such a negative attitude towards the phenomenon of ideology should be rethought. In our opinion, it is wrong to “link” ideology only with socio-political doctrines. Although it is known that the term itself arose in the course of socio-political transformations, it still absorbs and expresses the processes that existed before its occurrence. Moreover, ideology itself did not arise from scratch, but was formed within the framework of a certain culture and, in a certain sense, translated its codes, making them more receptive, and got the opportunity to involve as many individuals as possible in the ideological field. "Ideology", in contrast to "society", is very similar to what American anthropology calls "culture", but with one very important caveat. Indeed, to determine the difference between ideology and other categories, it is essential to point out the features of a non-ideological nature, which, within the framework of the American concept, would correspond to the level of society, thus going beyond the concept of "culture".

One of these distinguishing properties of ideology from other categories is its focus on achieving certain goals and the availability of tools to achieve them. In general, by ideology we mean the totality of ideas and values recognized in a given society, as well as the ideal laid down in it, in the achievement of which the subject (ethnos, class, individual, etc.) sees the meaning of his activity, and sometimes his whole life. The very possibility of the emergence of the ideal is contained in the goal-setting ability of human consciousness. On the one hand, the ideal can be viewed as a reflection of the most significant and significant aspects of the social practice of certain social groups, classes, a reflection of fundamental trends, patterns, and development opportunities, and on the other hand, as the main evaluation category that determines conscious incentives, the dominant motive. That is, one of the essential aspects of ideology is its value content, which acquires a kind of independent existence in the form of a social norm. So, by the end of the 20th century. Based on the concept of "ideologization", the question of the relationship between science and ideology was resolved in favor of an instrumentalist approach, where its significance for society was assessed based on the degree of influence of ideas on members of society. A fundamentally new for the West is being developed, a constructive view of ideology as an objectively necessary phenomenon, positive in principle, and adherence to ideological principles and values is a necessary condition for solving the problems of domestic and foreign policy.

As a result of the theoretical and methodological analysis of the phenomenon of ideology, the following conclusion can be drawn: ideology existed in all societies, at its different historical stages of development, took on various types and forms and was generally characterized by common features, always gave a holistic picture of the world, focusing on the place and the role of man in this world, stimulating, directing human behavior and consolidating the actions of people and society.

The social sciences have always been, and remain ideological disciplines. There are ideological problems in the social, natural, and further technical sciences, these are the so-called philosophical problems of physics, chemistry, biology, mathematics and technology. The ideological aspect of these sciences is especially clearly manifested when considering fundamental problems when fundamental scientific principles are analyzed. An even closer ideological nature of interaction exists in the social sciences and humanities, such as religious studies, general history, philosophy, and ethnography. And directly to the ideological disciplines are ethics, jurisprudence, political science, political economy, general sociology, as well as philosophy.

Thus, we can draw some conclusions in the definition of the concept of "ideology". The concept of "ideology", which owes its birth to the Age of Enlightenment, certainly has a universal meaning. It was supposed to serve the formation of a true worldview with the help of knowledge of the genesis of ideas, thereby correcting the false ideas that exist in society. The practical nature of ideology is aimed at changing existing and dominant ideas in society. In this context, the idea is considered as a certain image of reality, in the course of which its inconsistency with the object was revealed. The idea here is understood as a fragmentary subjective image of external reality. The shortcomings in the definition of the concept of "ideology" by Enlightenment thinkers come down to understanding ideology only as of the science of the formation of ideas. Such a position deliberately denies the universality and objectivity of ideas, reduces ideology to a fixed system of objective knowledge.

Ideology is a system of living knowledge of ideas, social organization, is not a static knowledge that exists outside the limits of life, but rather is realized in the experience of entire communities and individuals. As for the Marxist definition of the essence of the phenomenon of ideology, it was characterized by the founders of Marxism as mass, illusory, and prone to monopolization of the entire spiritual space in antagonistic societies.

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