

New Methods of National Ideology in the 21st Century in Strengthening the National Statehood Mindset

Ochilova Guzal Aralovna

*Karshinsky State Technical University, Associate Professor of the Department of Social and
Humanitarian Education*

National ideology is the spiritual basis of the nation, the unity of the people and the existence of the state. A nation has its own history, culture, customs, traditions and goals for the future. Each independent state, seeking to colonize the intellectual unity of its people, gained internal power, external influence, monopoly, and authority. In this sense, national ideology serves to preserve national identity and promote nationalism in a global context.

The 21st century is the century of a globalized society, digital culture and global integration. In these conditions, traditional methods of dissemination of national thought were formed, but in a creative, practical and youthful format, meeting the requirements of the time. President Sh.M. Mirziyoyev stressed: "National identity and interpretation is a system that preserves its identity and adapts to the requirements of the time.

As you know, in the second half of the 20th century, especially in the Soviet era, ideological propaganda was promoted mainly through political slogans and mass speeches. Etot method ne uchityval lichnyuyu zhizn, interesy i mechty chloveka. Imenno potomu propaganda often has iskusstvennyuyu okrasoku i ne ostavlyala glubokogo sleda v obshchestvennom soznanii. In the first year, the independent process of the formation of the national idea and the national ideology was vydvynutsya v kachestve vajnoy napravleniya gosudarstvennoy politiki. In this period, takie theoretical foundations were developed, such as "National idea: basic concepts and principles". Ona byla vvedena v kachestve special subject v uchebnykh zadaniyax. However, propaganda is often promoted through words, slogans, and slogans. Potomu ona malo sootvetstvovala nasushchnym prakticheskim i realnomu opytu chlenov obshchestva.

Formalism and artificiality have emerged. The national idea was implemented only through official speeches and was not enriched with real-life examples. The contradiction between content and practice is obvious. Slogans spoke of justice and equality, but corruption and inequality remained in life. At a time when the old methods of working with young people - the influence of the Internet and global media - were gaining momentum, young people were still conveyed ideas through summaries and lectures. Because if ideology is disconnected from life, it remains on paper.

The effectiveness of ideology is visible in its practical manifestation in life.

The main tasks of national ideology in the context of 21st century globalization are as follows:

Firstly, it is necessary to proceed from the harmony of national values and global culture. In the current era of globalization, various cultural, economic and political ideas are entering. In this process, national ideology, while preserving national values, also performs the task of harmonizing them with global culture.

Secondly, it is connected with the need to take into account the flow of information and changes in the consciousness of young people. The youth of the 21st century are being formed under the influence of the Internet, social networks and global mass culture. Therefore, the main task of national ideology is to express national values in the minds of young people on a modern basis.

Thirdly, it is important to achieve the formation of national ideology as a competitive idea. If national ideology is not proposed as a competitive idea on the world stage, young people will perceive it not as a “noble slogan”, but as “old-fashioned propaganda”. Therefore, new methods and approaches are needed. The influence of each state is determined not only by its economic and military power, but also by its ideological influence - “soft power”. National ideology should be recognized as a national brand in the international arena. For example, the spread of Korean culture (Hallyu) around the world, or the rise of Japan's influence through traditional values, demonstrate the global influence of the national idea.

At this point, let's stop at the concept of “soft power”: The term “Soft Power” was proposed by the American political scientist Joseph Nye in the 1990s. It is the ability of a state or nation to influence without military force and pressure, that is, without intimidation or violence, but through culture, science, ideas, values, lifestyle, and spiritual appeal. According to Joseph Nye, the Soft Power of each state is provided by the following: that is, cultural influences - manifested through national culture, cinema, music, literature, traditions (for example, Korean K-pop and TV series, Turkish historical TV series). Political values - democracy, human rights, fair governance, foreign policy and international influence - are evident in the state's cooperation with other countries, peaceful policies. The difference between Soft Power and Hard Power is that Hard Power - influences through military force, economic pressure, sanctions and coercion. Hard Power forces people to act, while Soft Power attracts them. For example, the United States influences the world through Hollywood, technology (Apple, Google), and the education system. Japan influences the world through anime, samurai culture, and brands such as Sony and Toyota, while South Korea influences the world through K-pop, BTS, Samsung, and Netflix series, and Turkey influences the world through historical series such as *The Magnificent Century* and *Resurrection: Ertuğrul*. In short, the achievements of Soft Power must be used to effectively shape national ideology in the 21st century. From this point of view, Uzbekistan's rich cultural heritage, spiritual values, educational and tourism potential, achievements in sports and art are important factors in shaping national Soft Power. Firstly, Uzbekistan has a rich cultural heritage, which has made a great contribution to the development of human civilization, such as Samarkand, Bukhara, Khiva. The civilization of the Great Silk Road, architectural monuments, national crafts and traditional art attract the world community. Cultural heritage sites included in the UNESCO list increase Uzbekistan's prestige on the world stage. Secondly, national music (shashmaqom, bakhshi) and modern pop have the opportunity to enter the world. Through Uzbek cinema and art, for example, historical films on the themes of “Ibn Sino”, “The Timurid Dynasty” are received with interest by the whole world. The development of theater and fine arts plays an important role in national branding. Thirdly, in terms of educational and scientific potential, Uzbekistan has the potential to become an educational center in the center of Asia. The opening of branches of international universities, prestigious scientific schools (MISiS, Webster, Turin Polytechnic) is an important component of Soft Power. The scientific heritage of such scholars as Ibn Sino, Beruni, Al-Khwarizmi, Ulugbek is considered one of the most important sources in world science. Fourthly, tourism is also a national brand and a means of diplomacy. In particular, the heritage of Islamic civilization (“Ziyorat tourism”), the nature of Chimyan, Boysun, Karakalpakstan (“Eco-tourism”), the cities of the Silk Road (“Silk Road tourism”), etc. Through tourism, a positive image of the country is formed and interest is aroused in the world community. Fifthly, Sports and Soft Power The achievements of Uzbek athletes at the Olympics and world championships enhance the image of the country. In particular, national Soft Power is currently being strengthened through boxing, wrestling and football. National wrestling has been included in the UNESCO heritage and is spreading around the world. Sixth, it is necessary to create a positive image of Uzbekistan through the information space and digital diplomacy, social networks, media and modern communication. Soft Power is closely related not only to traditional culture, but also to modern information technologies and digital diplomacy. In general, Uzbekistan's Soft Power capabilities are inextricably linked to its rich cultural

heritage, spiritual values, educational and scientific achievements, sports and tourism potential. In the 21st century, it is necessary to widely use Soft Power mechanisms to effectively promote national ideas and ideology in the global arena. This will not only strengthen the national statehood mindset, but also ensure Uzbekistan's authoritative position on the world stage.

In our opinion, it would be expedient to implement new methods of national ideology in the following way. That is, it is necessary to demonstrate it through practice. Ideology should be manifested in life, not in slogans. A fair judicial system, a resolute fight against corruption, and the establishment of equal opportunities are the vital expressions of the national idea. Also, it is necessary to create modern series about national historical figures, cartoons, and podcasts based on the national idea for young people through creative, modern communication (film, media, podcasts, social networks). This is one of the effective ways. If it is implemented through interactive methods of working with young people, through forums, debates, hackathons, and start-up competitions, young people will perceive the national idea not as a “ready-made slogan”, but as a “co-created program”. Therefore, it is time to move from “imbibing” the national idea to co-creating it.

At the same time, it is necessary to harmonize the national idea with global values. This means that the national idea should not only represent the idea of preserving identity for young people, but also the idea of being competitive on the world stage. For example, presenting national culture and cuisine as a global brand, and being able to choose innovative ways in education and culture are important. The national ideology should be presented to young people not only as an idea of “preserving Uzbekness”, but also as an idea of finding a place in the world stage. For example, it should be implemented with the ideas: “Preserving your national values, enter the world market through a startup” or “Uzbek culture is a global brand”. Because ideology should not be a theory that is memorized as a subject, but should be taught through practice. An innovative approach is for students to create social projects and multimedia products based on the national idea. It will be much more effective if the idea is explained in simple language and with real-life examples, abandoning excessive academicism. For example, if you say: "Justice is the foundation of the national idea," and illustrate it with examples from people's lives: an entrepreneur was given equal opportunities, or the state supported a youth startup, the result will be positive.

In education and culture, it is also necessary to work on the basis of new approaches. The national idea should be taught not as a “written summary” as a subject, but through projects and experiments. For example: students prepare a social startup based on the national idea or create a multimedia product promoting national heritage.

Based on this, in the conditions of the 21st century, national ideology should reach a new level. At this stage, it should be: consistent with life needs; based on modern media and technologies; creative and interesting for young people; and consistent with global values. In short, a new approach to national ideology is not assimilation, but rather the realization of the dreams and goals of young people based on adaptation to life needs, modern technology and cultural influences. Then the national idea will live as a modern value, and for young people it will become not a “systematic slogan”, but a “program that leads to its goal”.

In short, ideology is the spiritual pillar of society. When the ideology is adapted to the needs of the times according to its ideological foundations, the future of the nation will be bright.

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