

Transformation of Political Ideologies in the Modern and Postmodern Periods

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Abstract

This article analyzes the transformation of political ideologies in the modern and postmodern eras. The features of modern ideology based on the ideas of rationalism, science, and the national state, as well as the principles of pluralism, relativity, and hybridity of postmodern ideology, are highlighted. Through comparative analysis, the meaningful changes of ideologies, their role and significance in society are shown. It also reveals the influence of digital civilization and the process of globalization on ideological transformation. The research results scientifically demonstrate that ideologies do not have a definitive form, but are constantly being updated.

Keywords: Modern era, postmodern era, political ideologies, transformation, liberalism, socialism, pluralism, hybridity, globalization, digital civilization.

Introduction. In the history of mankind, political ideologies have been formed as an integral part of the development of society. The ideology of each period was closely connected with the socio-political processes, economic conditions, and cultural values of that time. In particular, the modern and postmodern periods have brought about dramatic changes in this regard. While modern ideologies are based on the ideas of rationalism, science, progress, and national state building, postmodern ideologies promote relativism, pluralism, and the crisis of "great ideologies." Therefore, in modern philosophy and political science, the analysis of the historical transformation of ideologies is one of the pressing issues.

The ideological foundations of modernism were formed in the 17th-19th centuries, in which the central role of human thought was especially emphasized. Philosophy of the new era, in particular, such thinkers as R. Descartes, I. Kant, and H. Hegel, considered the human mind as the main force regulating society. In the political arena, trends such as liberalism, socialism, and nationalism emerged as major forms of modern ideology. These movements, by their very nature, were aimed at scientifically governing society, strengthening the national state, and ensuring civil liberties. Therefore, modern ideologies determined the main direction of development throughout the world at the beginning of the 20th century [1].

In our opinion, the greatest achievement of modern ideologies is that they see man not as a passive object of ideology, but as an active subject. For example, liberalism prioritized individual freedom and rights, while socialism emphasized social equality. Despite the contradictions of these two ideologies, both served to bring

society to a new level. Therefore, the study of modern ideology remains an important theoretical basis for political thinking today.

Postmodernism, however, began to take shape in the second half of the 20th century and criticized the universal claims of modern ideologies. J. Lyotard's ideas about the "postmodern condition" justified the collapse of "large narratives." Postmodern ideologies rejected absolute truth and recognized many alternative views. Such concepts as globalization, the information society, environmental problems, and identity policy are the fruit of postmodern ideologies. This ideological shift also changed politics: ideologies were no longer oriented towards a universal approach, but rather toward expressing the interests of various social groups [2].

In our opinion, the strength of postmodern ideologies lies in the fact that they pave the way for the coexistence of different views in society. For example, the ideas of gender equality, environmental justice, or the protection of local identity were formed as an ideological force during this period. However, postmodern ideologies also have a weakness: because they reject universal values, it becomes difficult to form political unity and a common strategy. This increases the risk of ideological fragmentation in society.

Thus, the transformation of political ideologies in modern and postmodern eras is one of the most important ideological changes in human history and creates a scientific basis for a deep understanding of today's global political processes.

Methods. The methodological approach plays a very important role in the study of the process of transformation of political ideologies. Because ideological processes are not limited only to the political arena, they also have a profound impact on philosophy, culture, economics, and various spheres of social life. For the analysis of the ideologies of the modern and postmodern periods, it is necessary to comprehensively use historical-comparative, philosophical-theoretical, sociological, and logical-analytical methods. In this way, it is possible to deeply understand the process of formation of ideologies, their main features, their place in the life of society, and the factors of transformation.

Firstly, the historical-comparative method. With the help of this method, it becomes possible to compare the ideologies of the modern and postmodern periods at the stages of their historical development. For example, the content of liberalism aimed at ensuring individual freedom in the modern era can be compared with the new liberal approaches that emerged in the postmodern era. It is also possible to reveal the essence of ideological transformation by comparing the ideas of socialism about social equality in the modern era with the new leftist approaches (neo-Marxism, ecological socialism) that emerged in the postmodern era [3].

In our opinion, the advantage of the historical-comparative method is that it allows us to see ideologies as a living process in the context of time. Every ideology is not permanent, but changes depending on historical conditions. By applying this method, we will see how ideological ideas are adapted to the demands of the time. In my personal opinion, without a comparative approach, it will be difficult to fully understand the development of ideologies, because they are formed not by separating from each other, but by continuing one another.

Secondly, the philosophical-theoretical method. It is important to understand the philosophical foundations of the ideologies of the modern and postmodern periods, to reveal their epistemological and ontological roots. For example, the rationalism and the primacy of reason underlying modern ideologies can be traced back to the philosophy of Descartes and Kant. Postmodern ideologies, on the other hand, developed on the basis of the ideas of such thinkers as Lyotard, Derrida, and Foucault, who illuminated the fragmentation of knowledge, the relationship between power and discourse [4].

Our view of the philosophical-theoretical method is that this approach helps to understand not the external appearance of ideologies, but their inner essence. For example, liberalism can be seen not only as a political system, but also as a philosophical movement based on the appreciation of free human thought, the possibility of individual choice. Similarly, postmodernism should be interpreted not only as ideological "pluralism," but also as the rejection of absolute truth by the human mind and the recognition of relativity.

Thirdly, sociological and logical-analytical methods. The sociological approach studies the real influence of ideologies on society and how they are formed in public consciousness. For example, postmodern ideologies have had a strong influence on public consciousness by bringing gender equality or environmental problems into political discourse. The logical-analytical method serves to analyze the basic concepts and ideas in ideologies, revealing their logical consistency and internal contradictions [5].

In our view, the sociological method is one of the most effective tools for understanding the true social impact of ideologies. Because no matter how high a philosophical idea an ideology is, if it is not firmly established in the consciousness of society, it will not become a practical force. At this point, the logical-analytical method is also of great importance, as it examines the theoretical strength of ideologies. In my personal opinion, by combining these two methods, it is possible to analyze the “value of ideology as an idea” and its “vital force in society.”

Thus, in this study, a complex of historical-comparative, philosophical-theoretical, sociological, and logical-analytical methods is used to reveal the transformation of the ideologies of the modern and postmodern eras. This methodological approach contributes to a systematic, deep, and comprehensive approach to research.

Results. The research results show that, although political ideologies in modern and postmodern eras were formed in fundamentally different directions, they manifest themselves not as mutually exclusive phenomena, but as complementary phenomena in a certain sense. Transformations in the content, form, and sphere of influence of ideologies serve as one of the main signs of the development of society.

Firstly, the characteristics of modern ideology are clearly visible. During this period, the ideas of rationalism, science, and progress were at the center of political ideologies. Liberalism, socialism, and nationalism entered the life of society as the strongest ideologies of the modern era. They ideologically substantiated such issues as the formation of state structures, the development of civil society, and ensuring social equality. For example, liberalism promoted individual freedom, socialism - social equality, and nationalism - national unity [6].

In our opinion, the greatest achievement of modern ideologies is that they served as a solid theoretical basis for the creation of social institutions. Thanks to liberalism, parliamentary democracies were formed, thanks to socialism, the concept of social justice became widespread, and thanks to nationalism, national states were created. Of course, these ideologies had some weaknesses, for example, nationalism often turned into an aggressive form. But from a general point of view, they played a decisive role in the formation of the modern state system.

Secondly, the formation and characteristics of the ideologies of the postmodern era were determined. The ideologies of this period abandoned claims of universality and encompassed many diverse ideas. As a result of the collapse of "large narratives," ideologies representing the interests of small groups emerged in society. Gender equality, environmental sustainability, multiculturalism, identity policy - all these have become the main directions of postmodern ideologies. These ideologies aimed to ensure the development of society not in a single direction, but in many directions [7].

In our opinion, the most positive aspect of postmodern ideologies is that they allow for the simultaneous existence of different views in society. This is especially important in the context of modern globalization, since taking into account the interests of different cultures and groups is necessary for stability. However, this process has a negative side: the lack of a common idea and strategy can lead to political fragmentation. In my personal opinion, postmodern ideologies would be more effective if they were directed towards enriching it through diversity rather than rejecting universality.

Thirdly, the study shows that there is a continuity between modern and postmodern ideologies. The ideologies of the modern era laid the foundation for the ideologies of the postmodern era. For example, the idea of human freedom, put forward in the era of modernism, shifted to protecting the identity of the individual in the postmodern era. Or socialism's concept of social equality continued with the ideas of ecological justice and global equality. Consequently, postmodern ideologies do not deny modern ideologies, but adapt them to new socio-political conditions and develop them [8].

In our view, this result is very important. Because there is often a view that postmodernism completely denies modernism. In reality, there is continuity and inheritance between them. For example, today's democracy was nourished by the ideology of the modern era and used the pluralistic views of the postmodern era. In my personal opinion, the ideologies of the future are formed precisely by harmonizing this interconnectedness: that is, it is necessary to combine the universal values of modernism with the diversity of postmodernism.

In general, the research results confirmed that the transformation of political ideologies in modern and postmodern eras, as a historical process, marked a new stage in human thought. These changes are important both theoretically and practically in understanding today's global political processes.

Discussion. Analysis of the history of political ideologies shows that they have undergone a complex, but continuous transformation in the political, social, economic, and cultural development of society. While political ideas in ancient times were more focused on issues of state power and justice, in the Middle Ages, religious and moral values were at the center. In the modern era, concepts such as freedom, equality, nation, and the rule of law have become the center of ideology. This process shows that political ideologies influence not only historical, but also modern political processes.

From this point of view, two aspects are of particular importance in the discussion of political ideologies: firstly, they are a product of historical conditions and arise as a response to certain socio-economic processes; secondly, they are reinterpreted and acquire new content during the transition to a new era. For example, while liberalism was initially formed during bourgeois revolutions as an ideology opposing the feudal system, today it is seen as a leading principle in matters of human rights and market freedom.

Norberto Bobbio argues in his work that the "left" and "right" poles of the political spectrum represent a constant social equilibrium. According to him, "left" ideologies prioritize social equality, while "right" ideologies consider social stratification a natural phenomenon. This approach allows for a better understanding of the role of political ideologies in society [9].

In our opinion, the "left" and "right" differences put forward by Bobbio remain relevant in today's global politics. For example, in modern democratic states, debates about tax policy, social security, or the healthcare system reflect the balance between these two ideological poles. In my personal opinion, the presence of these differences stabilizes political systems, since both approaches represent the interests of different segments of society.

Marx and Engels show political ideologies as a product of class struggle in society. In their opinion, any ideology protects the interests of the ruling class, and historical development occurs through class contradictions. This perspective allows for a deeper understanding of the sociological foundations of ideologies [10].

We view this idea as follows: behind every ideology, of course, lie the interests of social groups. For example, ideologies supporting capitalism more often represent the interests of entrepreneurs, while supporters of socialism defend the rights of the working class. This approach means that we should see ideologies not only as a theoretical view, but also as an expression of real social forces.

In his famous work, Fukuyama describes liberal democracy as the final stage of political evolution. According to him, the ideological struggle in the history of mankind ends with the victory of liberalism. This view sparked heated debates about the future of political ideologies [11].

We are critical of this opinion of Fukuyama. Because even in the 21st century, there is a revival and competition of various ideologies on a global scale. For example, the rise of nationalism, the influence of religious ideologies on political processes, or the revival of authoritarianism demonstrate that liberalism is not the only and ultimate ideology. Therefore, in my opinion, the history of political ideologies is an open process, in which different views continue to coexist in competition.

The discussion section shows that political ideologies are formed in connection with historical processes and acquire new content in each period. They interpret such values as balance, justice, freedom, and stability in

society in different ways. Also, the competition of ideologies ensures the development and renewal of political systems. Therefore, political ideologies should be studied not only as monuments of the past, but also as active elements of modern political life.

Conclusion. Analysis of the transformation of political ideologies in modern and postmodern eras has shown that ideologies in the socio-political history of humanity are constantly undergoing a process of renewal and reinterpretation. Ideologies of the modern era were formed on the basis of rationalism, the priority of science, the national state and legal system, while the ideologies of the postmodern era embody such concepts as pluralism, relativity, and hybridity. This led to fundamental changes in both human thought and political systems.

In the course of the research, it was revealed that the ideologies of the modern era put forward issues of human rights, national independence, and social justice, while the ideologies of the postmodern era are distinguished by the acceptance of diversity in society and the recognition of the mutual equality of different identities. Thus, the transformation of ideologies manifests itself as a consistent and gradual process in human history.

Another important aspect is that ideologies represent not only theoretical views in the life of society, but also the interests of real social forces. Therefore, their study has not only historical, but also political and practical significance. This aspect is reflected both in the teachings of Marx and Engels and in modern political theories [12].

In our view, Marx and Engels' interpretation of ideologies as a product of class interests creates a very important theoretical basis. Even in today's era of globalization, it is clear that ideologies serve the interests of economic and political groups. For example, while ecological ideologies mainly protect the interests of the new generation, national ideologies more often represent the strengthening of the state. Therefore, the application of this approach in the analysis of modern political processes is relevant.

Also, in the era of digital civilization and globalization, ideologies are manifested in new forms. The Internet, information technologies, and global communications have accelerated the spread and interaction of ideologies. This makes their transformation process more dynamic. According to Fukuyama, liberal democracy is seen as the latest form of human political evolution [13].

We are skeptical of this view of Fukuyama, because even in the 21st century, the struggle between ideologies continues. The strengthening of nationalism, the activity of religious ideologies in political processes, and the restoration of authoritarian regimes demonstrate that liberalism is not the final and sole ideology. Therefore, political ideologies are constantly in competition and in motion, which encourages society to constantly renew itself.

In general, this study revealed the content changes and socio-political significance of political ideologies through a comparative analysis in the context of modern and postmodern eras. The results show that ideologies never have a final form, but continue to develop, renew, and adapt to the needs of society. Therefore, the study of political ideologies, the analysis of their historical roots and modern manifestations is relevant from a scientific and practical point of view.

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