# THE HISTORICAL FORMATION OF POLITICAL IDEOLOGIES AND THEIR CONTEMPORARY CONCEPTUAL INTERPRETATIONS

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**INTRODUCTION.** The concept of political ideology occupies a distinctive place in societal development as one of the most important categories of human thought. As a specific form of social consciousness, ideology directly affects all spheres of political, economic, and cultural life. Throughout human history, ideology has been one of the main driving forces of social processes, acquiring different meanings in different periods. The fact that ideology has been interpreted in diverse ways in philosophical, political, and scholarly thought-from antiquity to today's postmodern era-demonstrates the complexity and multidimensional nature of this concept.

The relevance of this topic lies in the fact that, at the beginning of the twenty-first century, ideology has become a decisive factor not only in interstate political relations but also in the global social development of humanity. Ideology is not merely a set of ideas and theories; it is increasingly perceived as a strategic force that determines the direction of practical politics, economic reforms, and cultural values. Therefore, analyzing the concept of ideology through the dialectic of classical and contemporary approaches, together with its evolution in the modern and postmodern periods, is of significant scholarly importance today.

**RESEARCH METHODOLOGY (METHODS).** In today's era of globalization, the concept of political ideology has acquired a broader and more multifaceted meaning than its historical forms. The content of ideologies is no longer limited to national or religious boundaries; rather, it is becoming increasingly intertwined with common global challenges facing humanity-such as environmental crises, climate change, migration processes, information security, terrorism, and the fight against cyber threats. Consequently, political ideology has become not only a means of ensuring internal socio-political stability but also an important factor in maintaining global geopolitical balance.

Within scholarly approaches to political ideology, dialectical methodology is of particular importance. Dialectics enables the analysis of ideology's historical development-from its classical forms to modern interpretations-on the basis of interconnectedness and the unity of opposites. For example, although classical ideologies-liberalism, conservatism, and socialism-were formed in the nineteenth century, their principles continue to occupy an important place in twenty-first-century political thought. Liberalism today holds a leading position globally, being closely associated with the ideas of human rights and the market economy. Conservatism has not lost its relevance, emphasizing the preservation of traditional values and the strengthening of national statehood. At the same time, socialist ideas are also being reinterpreted in various countries in response to demands for social equality and justice.

It should also be emphasized that political ideologies are gaining particular importance in Uzbekistan. During the years of independence, a national ideology of independence was formed and became the principal unifying ideological principle of society. In his speeches, President Shavkat Mirziyoyev has repeatedly stressed the harmony between youth-related issues, national values, and ideas of modern development as the foundational pillars of ideology [1]. At

the same time, the document "The Development Strategy of New Uzbekistan" also serves as the political and legal basis for ideological reforms [2].

Today, studying the evolution of political ideologies is relevant for several reasons. First, because the concept of ideology itself has been interpreted differently under different historical conditions, it remains consistently at the center of philosophical, sociological, and political analysis. Second, a comparative analysis of classical and contemporary interpretations of ideology helps to better understand political processes at both national and global levels. Third, ideology plays an important role in shaping the socio-political consciousness of the younger generation, since a society without ideology may lose its direction and fall into the fragmentation of diverse viewpoints.

If we consider the essence of ideology, we can see that it permeates all spheres of social life. For instance, economic reforms cannot be fully accepted by society if they lack an ideological foundation. The success of political reforms is also explained through ideology and communicated to the population. In this sense, ideology not only defines the ideological foundation of a political party or a state, but also functions as a compass that provides orientation for the thinking and culture of society as a whole.

**RESULTS.** In the Middle Ages, political ideology was shaped primarily on religious foundations. In the Christian world, Aurelius Augustine, in his work *The City of God*, advanced the concept of two cities-the "City of God" and the "Earthly City." According to him, the destiny of humanity is determined by divine will, while political authority is interpreted as a mandate granted by God [3]. These views served for centuries as a central idea of Western European political ideology.

In the Islamic world, thinkers such as al-Farabi and Ibn Sina (Avicenna) provided profound analyses of political ideology. In al-Farabi's *The Virtuous City*, the concept of an ideal society was developed, placing justice, spirituality, and moral perfection at the center of political governance. In al-Farabi's thought, ideology is interpreted not only as the foundation of state administration but also as a necessary condition for human perfection [4]. Ibn Sina, in turn, integrated political processes with ethical and spiritual principles. In his *Danishnama* (Book of Knowledge), he noted that the primary task of political governance is to assist humans in attaining moral and spiritual perfection. Thus, in the Muslim East, ideology was formed as a synthesis of political-legal and ethical foundations [5].

During the Renaissance, the human being and human dignity moved to the center of ideological discourse. In this period, ideas based on human freedom, reason, and experience were advanced against the monopoly of religious ideology. For example, Niccolò Machiavelli separated politics from religious explanations and analyzed it as an independent sphere. His work *The Prince* shaped a strategy for preserving power as an ideological foundation [6]. The main emphasis in Renaissance ideologies was placed on individual agency, secular knowledge, and freedom. For this reason, Renaissance ideologies later created a basis for modern political movements-liberalism, nationalism, and others.

Classical ideologies-those of antiquity, the Middle Ages, and the Renaissance-became a foundation for the formation of the contemporary concept of ideology. Whereas ancient ideologies were aimed at legitimizing authority and explaining state structure, medieval ideologies consolidated it on religious grounds. In the Renaissance, human freedom and reason were introduced into ideology as central values. In this way, classical ideologies shaped society's political consciousness and created the theoretical groundwork for the later development of modern ideologies. Today, re-examining these classical perspectives remains necessary for understanding the modern content of the concept of ideology.

The modern period refers to a set of social, political, and cultural processes that began to form from the late nineteenth and early twentieth centuries. The key characteristics of this era include the rapid development of science, the industrial revolution, the expansion of capitalist relations, the formation of nation-states, and the consolidation of democratic institutions. These changes naturally endowed the concept of ideology with new meaning.

If classical ideologies were primarily focused on the legitimacy of authority and the relationship between the individual and the state, modern ideologies were oriented toward solving concrete economic, social, and political problems. In this era, ideologies developed into distinct political currents and were able to attract broad social strata.

One of the most important ideologies of the modern era is liberalism. It is based on the principles of individual freedom, the rule of law, and the free market. Although the views of thinkers such as John Locke, Adam Smith, and Montesquieu played a major role in the formation of liberalism, in the nineteenth and twentieth centuries it became a cornerstone of practical politics. According to liberalism, humans are by nature free and possess rights, and the state should not restrict these freedoms but rather protect them. Therefore, liberal ideology served as the ideological basis of democracy, parliamentary systems, and constitutional governance [7].

In the twentieth century, liberalism split into several currents: classical liberalism, neoliberalism, and social liberalism. In particular, neoliberalism-especially during the era of globalization-promoted market freedom as an absolute value and advocated limiting state intervention in the economy. In this sense, liberalism became widespread not only in Western countries but also in other regions.

The second major ideology of the modern era is socialism, which emerged as a response to the internal contradictions of capitalism. Karl Marx and Friedrich Engels provided a theoretical foundation for socialism and described it as a historical necessity. They argued that the contradictions of capitalism would eventually intensify class struggle, and that this struggle would lead to a communist society through the dictatorship of the proletariat [8]. Marxism became not only a theoretical doctrine but also a practical political movement. In the twentieth century, the Soviet Union and

other socialist states constructed political systems based on Marxist ideology. In this way, socialist ideology defined an entire historical period.

Contemporary forms of socialism are based on the ideas of social justice, equality, and welfare. The "social-democratic model" implemented in Scandinavian countries is a vivid example of this.

Another ideology of the modern era is conservatism. This ideology is grounded in the preservation of social traditions, historical values, and religious and moral principles. Edmund Burke is considered the theoretical founder of conservatism. In his view, abrupt changes in society produce instability; therefore, reforms should be implemented gradually and cautiously [9]. Conservatism did not lose its significance in the twentieth century. For example, the Conservative Party in the United Kingdom and the Republican Party in the United States have pursued policies based on this ideology. Contemporary conservatism manifests itself as a combination of market economics, national security, and loyalty to cultural traditions.

Another powerful ideology of the modern era is nationalism. During the formation of nation-states in the nineteenth century, nationalism became a unifying factor for peoples. While nationalism supported liberation movements on the one hand, it also justified imperialist aggression on the other. Therefore, nationalism has both positive and negative dimensions. For example, whereas the ideology of national unity played a decisive role in state-building in Italy and Germany, in the twentieth century Nazism and Fascism also used nationalism as an ideological foundation. In the contemporary era, nationalism more often appears in the form of preserving cultural identity and safeguarding national values in the context of globalization [10].

In today's world, modern ideologies have not disappeared entirely; rather, they have adapted to new conditions. For instance, neoliberalism has become an ideological foundation for contemporary economic globalization. The social-democratic model remains an important instrument for ensuring social equality. Conservatism, in turn, emphasizes national security and cultural values against the backdrop of global risks.

Moreover, in modern approaches ideology has become a necessary concept not only for political parties and states, but also for civil society institutions, non-governmental organizations, and mass media. Ideologies are increasingly disseminated to the broader public through communication channels.

For this reason, re-examining modern ideologies in contemporary conditions is important not only theoretically but also practically. Although their roots lie in classical philosophy, their modern forms serve as an important methodological basis for understanding current global processes [11]. Modern ideologies-liberalism, socialism, conservatism, and nationalism-constitute the foundations of contemporary political thought. They emerged under different historical conditions and exerted a profound influence on societal development. Today, these ideologies, in interaction with contemporary approaches, continue to shape the ideological basis of human development.

**DISCUSSION**. From the second half of the twentieth century onward, human thought gradually began to tire of modernism's rigid normative and universalist claims. While modern ideologies-liberalism, Marxism, nationalism, and conservatism-claimed universal scope, postmodern thought called that universalism into question. Jean-François Lyotard interpreted the "postmodern condition" as the "loss of trust in grand narratives." Hence, in the postmodern era political ideologies became more local, fragmented, and pluralistic rather than unified, comprehensive frameworks meant to "embrace everyone."

Postmodernism is, above all, based on the principle of deconstruction: political concepts, power, and ideological sources are not confined to a single fixed meaning but are interpreted differently depending on context. Therefore, postmodern political ideologies never aim at a unified, systematic, and rigid structure. They are more often formed around subcultures, marginalized groups, and cultural identities.

One of the most important features of postmodern political ideologies is the rise of identity politics. While modern ideologies emphasized economic systems and class issues, in the postmodern era factors such as culture, language, gender, race, religion, and nationality moved to the center of the political arena. For example, postcolonial theory served as an ideological basis for the restoration of cultural and political selfhood among formerly colonized peoples. Feminist theories elevated the struggle against gender inequality to an ideological level. Ecological ideologies brought issues of global warming and environmental protection to the center of political discourse. All these processes made postmodern ideologies less universalist and more oriented toward local needs and the interests of particular social groups.

The postmodern period cannot be separated from globalization. The rapid development of information technologies, the internet, and social networks has transformed the dissemination of ideologies into an entirely new form. Whereas modern ideologies were largely formed within nation-states and spread through political institutions, in the postmodern era ideologies have circulated rapidly on a global scale and acquired transnational forms. For example, ecological ideologies are visible in worldwide movements uniting around the struggle against global climate challenges. Likewise, human rights ideology develops through international organizations, non-governmental organizations, and transnational networks. As a result, postmodern political ideologies have acquired a transnational character that transcends territorial boundaries.

In postmodern thought, "truth" is not accepted as an absolute category. As indicated in the works of S. Zizek, M. Foucault, and other philosophers, any ideology may claim "truth," yet it is, in fact, a product of discourse linked to power. For this reason, postmodern ideologies more readily accept "multiple truths," meaning that every social group has the right to articulate its own "truth" in ideological form.

This approach has led to understanding ideology not as centralized domination, but as a set of social dialogues and discourses. Therefore, postmodern ideologies are formed not primarily through state policy, but through civil society institutions, public movements, and social networks.

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