



Ideological aspects of models of protecting human interests

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ABSTRACT

This article discusses the ideological aspects of models for protecting human interests, empiricism in the process of classifying objects of interest, the theoretical unfoundedness of the proposed division. In the classification of interests in some literature, man is represented as a consuming being. Therefore, such classifications, in our opinion, are presented as models of human interests.

Keywords:

Objects of interest, local science, Social interests, very diverse, human interests, Ideal-spiritual interests.

In our opinion, the classification of interests, knowing its significance, allows us to identify certain negative interests and abandon them. Indeed, firstly, human interests are very diverse and historically variable, secondly, human interests are related to the interests of society, and thirdly, in some cases, human interests develop independently of the interests of society. If we turn to the teachings about man, then the social significance of the study of human interests is characterized by the influence of the ideological paradigm, in which the interests of the individual come to the fore. At the same time, biological vital interests are not denied, but their influence on human behavior from this methodological and worldview point of view does not acquire a fundamental, decisive essence. It is noteworthy that interests always exist in the form of a system and interact with the world of objects as a whole system. Dividing this system into groups and elements, we perform the operation of abstraction necessary for theoretical analysis, however, it should be taken into account that any classification contains a certain amount of conventionality and crudeness. In the process of

classifying objects of interest, errors such as empiricism, theoretical unfoundedness of the proposed division, non-compliance with a single basis, etc. can also be observed. However, classification is of great importance as a scientific research method that allows us to deepen our understanding of the phenomena under study, compare and systematize them, divide groups according to a certain feature, perceived similarity or difference.

In the classification of interests in some literature, a person is represented as a consuming being. Therefore, such classifications, in our opinion, can be considered models of human interests.

From this point of view, we will first analyze the models of individual interests that exist in domestic science. In Uzbekistan, interests are divided into three groups: biological (vital), social, ideal (spiritual) interests. Biological interests are material in nature and are designed to ensure the individual existence of a person. Biological interests include the need for food, housing, comfortable environmental conditions, sexual needs, and energy conservation, which encourages a person to

look for the shortest, easiest way to achieve their goals.

Social interests are interests inherent in a person as a carrier of social qualities, including the need to belong to a social group, occupy a certain place in it, be recognized, respected, and loved. These interests are governed by social norms that are formed as a result of the most complex interaction of historical, economic, national, and other factors. Ideal-spiritual interests represent and determine the spiritual path of a person's mastery of the world. "The spiritual life characteristic of the new stage of development is manifested in the form of science, art, morality, religious tolerance, and interethnic relations."¹ These are cognitive, moral, aesthetic interests, religious, vital interests, interests in spiritual communication. Ideal interests are the basis of a person's mental development, which is a feature inherent only to people. The satisfaction of spiritual interests forms new needs, encourages a person to new research, creativity, and the creation of objects to satisfy them. Such interests lead to the enrichment and complexity of the individual, his motivation, and a selective attitude to the world. For example, according to the psychologist E. Goziyev, "the interest-motivational sphere of a person includes three groups of interests - vital, social, ideal"². In his opinion, each group has: "conservation interests, regulated by generally recognized, historically changing norms; development (growth) interests beyond the existing norm. Due to the development interests, interests can constantly expand and increase"³.

We are his "self-interest and the interests of others"⁴ We can classify them as vital (biological) and social interests. In humans, biological interests "for others" are manifested mainly as care for loved ones, relatives, family members and their well-being. At the social level - care for the interests of the group, country, altruism, patriotism. In addition, according to E. Goziyev, "the need to overcome,

which is usually called will, is an auxiliary interest that helps to achieve goals determined by the realization of any other main (biological, social or ideal) interests; the need to arm oneself, that is, to accumulate knowledge that may be necessary to satisfy vital, social and ideal interests. It manifests itself from early childhood in the form of interests in play and imitation. The awareness of the need to arm oneself in an adult determines his competence, and thereby affects the social value of the individual. The satisfaction of this interest forms in a person confidence in his own abilities. "Insufficient armaments give rise to feelings of anxiety, inferiority complex, dependence on others, and envy. Without the need to overcome and arm oneself, it is difficult to satisfy vital, social, and ideal interests."⁵. Russian scientist P.V. Simonov "Taking into account the internal structure of biological, social and ideal interests, each group distinguishes between basic and derived interests - quasi-interests."⁶ defines.

In our opinion, the basic interests of the biological group of interests are security, personal territory and the interest in reproduction.

Basic biological interests give rise to many "quasi", that is, obligatory interests. For example, the basic interest in security, which includes the need to maintain a constant body temperature, gives rise to a person's interest in clothing, which in turn gives rise to an interest in clothing. The basic biological interest in security also gives rise to a person's interest in medicine, the production of medicines, etc. The same basic interest in security, that is, survival, gives rise to a person's interest in food and drink. The social interests of a person include the need to belong to a social group, to occupy a certain place in it, to be respected and liked by others, that is, to have a certain status. This group also includes self-affirmation, social success, being a leader or vice versa - a leader, compliance with accepted norms in society, the

¹ Ҳакимов Н.Х., Зулфикаров Ш.Х., Қодиров Н.Н.

Ўзбекистонда миллый маданий муносабатлар ва диний толерантликнинг юксалиши//Ўзбекистон янги тараққиёт босқичида. – Тошкен: Иктисадиёт. 2022. – Б. 299

² Фозиев Э. Умумий психология. – Тошкент: Шарқ, 2015.

³ Фозиев Э. Умумий психология. – Тошкент: Шарқ, 2015. – Б. 34.

⁴ О'ша ерда, – В. 34.

⁵ Фозиев Э. Умумий психология. – Тошкент: Шарқ, 2015. – Б. 34.

⁶ Рейтов В. П., Сорокина Е. Г., Охотин В. Е., Косицын Н. С. Павел Васильевич Симонов и его концепция об альтруистах и «эгоистах». – М.: 2007.

need for approval from others, harmony of ideology and culture.

Social interests are quasi-interests that develop on the basis of the basic interest in emotional contact that already exists in infants. The interest in emotional contact causes a feeling of affection and fear of loneliness. The lack of emotional contact leads to neurosis and depression.

The main thing in the group of ideal-spiritual interests is the interest in new information that manifests itself in infants. In this sense, "ensuring interethnic harmony and religious tolerance, which are the basis of socio-cultural stability in Uzbekistan, is reflected in the priority areas of state policy"⁷. This shows that interest in new information exists in people, regardless of its practical significance for satisfying biological or social interests. It manifests itself not only as a desire for something new, unknown, but also as a desire to explain and understand this novelty, thereby overcoming the alienation between oneself and the world. Each person is distinguished by his own composition and internal hierarchy, embodying the interests (biological, social and ideal) that determine his personality. The interest that determines the activity of a person at the moment is an actualized interest. It characterizes the state of human consciousness and the emotional state of a person in a particular situation. The famous psychologist A.N. Leontiev distinguishes biological (material), social and spiritual interests. In his opinion, interests that are not reduced to biological interests or material conditions have a fundamentally different nature. These are interests that arise from relationships between people - both interpersonal relationships and all other levels of relationships that connect a person with society. Thus, we consider A.N. Leontiev's classification of "the need for recognition; the interest in respect; the interest in power; the need for solidarity, love, friendship, the interest in communication, moral interests, the interest in socially significant activities" to be justified. Because each of them is formed under the influence of

the ideology of society in social and cultural life and passes from one form to another. These classifications do not lose their significance as social interests and constantly develop in proportion to needs. Such classifications prove that ideological processes manifest themselves as a set of ideas that are consolidated as a biological, mental and social unity of a person. From this point of view, there are three groups of interests associated with the three main subsystems of a person: biophysiological, the satisfaction of which ensures the survival and development of the organism; psychophysiological, associated with the emotional, mental characteristics of the individual; These include socio-psychological interests determined by the place and role of an individual in social groups and communities.

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