

Harmony Between Form and Content in Ideology

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Abstract: This article explores the theoretical and practical significance of the harmony between form and essence within the framework of ideology. Form is considered as the external expression of ideology, while essence represents its core ideological and spiritual content. The effectiveness and influence of ideological concepts, particularly in shaping social consciousness, ensuring political stability, and promoting national ideas, are argued to depend largely on the balance and harmony between form and essence. The article also analyzes the historical development of ideological thought and addresses contemporary challenges in maintaining this balance within the modern information space. The conclusion emphasizes that achieving sustainable social development requires a coherent alignment between ideological form and essence.

Keywords: Ideology, form, essence, harmony, idea, social consciousness, ideological process, information space, national values, stability.

Introduction: Some scholars make a one-sided approach to the concept of inheritance (vorislik) in the development of ideology. For example, O. V. Gayvoronskaya, in her doctoral thesis entitled “Inheritance is a law of the ideological process,” treats inheritance in the evolution of various forms of ideology as a distinct phenomenon. She highlights the unique aspects of inheritance in the evolution of political ideology, ethics, philosophy, and art. Yet it must not be forgotten that these ideological forms are organically interconnected and lack rigid boundaries. Firstly, secondly, religion, ethics, and art as forms of consciousness existed long before politics and philosophy. Thirdly, art, ethics, politics, and philosophy—together—form ideological and theoretical systems within class-based societies, and their roots are the same: to unite a particular class or social group around specific ideas and shape societal activity in a certain direction. Denial of this fact, or ideological illiteracy, or concealing certain objectives leads to failure in acknowledging the common root of ideology. Since the roots—the reasons for the existence of ideology—are the same, ideology constitutes an integrated system, and as noted above, its purpose is singular. The unity of ideology and the relative diversity of its forms are explained by

inheritance. Indeed, the law of inheritance allows the dissemination of ideology in various forms into mass consciousness. These forms correspond to social consciousness: moral education or relationships, artistic or aesthetic cultivation, philosophical views, as well as political relations all instill ideology into the public mind. Since the essence of ideology is consistent, inheritance exists between its forms—so here the discussion isn’t about the inheritance of a single form, such as ethics, as Gayvoronskaya described, but rather about the interrelation and mutual influence of different ideological forms; they mix so intimately that one might compare them to a crystal lattice. That is, if we speak not of social consciousness but of integrated ideology, the ideology expresses the same essence through ethics, politics, and art. The reason, again, is inheritance—the manifestation of one essence in different forms. Here we observe both general inheritance in ideological development and parallel inheritance among its forms. It is essential to consider these two types of inheritance in national ideology. First, Eastern statehood, Eastern ethics, Eastern art, Eastern philosophy, and Islam—all these social ideas merged integrally. Second, we must analyze how this system of ideas influences the formation of a new ideology. The sense of independence is inseparable

from the sense of homeland. In the concept of homeland we first understand our nation, ancestors, and the land where we were born and raised. To love one's homeland means it is the most beautiful and precious place in the world to us. The word "homeland" evokes feelings of love, respect, devotion, and loyalty within us. The reason national ideology rapidly penetrates the consciousness of the people is precisely its inseparable link with the feeling of homeland. Deepening love for our homeland, strengthening its independence starts with studying our past. For an ideology to be strong and justified in all aspects of life, it must fully embody the social dimensions of humans. Since the dominant direction in ideology is political, advancing political ideas should be complemented by high moral qualities—patriotism, humanity, populism, nationalism. Although politics predominates in ideology, moral elements are the most influential. In some cases, conscience surpasses state laws—that's why conscientiousness can morally punish someone whom legal institutions cannot. A person may condemn themselves to death to escape the torment of conscience. For Uzbekistan to rise to great national power, legal and law enforcement systems must align with conscience and moral norms. Achieving that alignment is complex and requires a profound inheritance. From this perspective, attention should be paid to Islamic moral and Sharia laws—not to assert that national ideology must fully preserve Islamic ethics and Sharia, but to establish that morality should harmonize with law[1]. In Islam, acts contrary to moral norms receive strict punishment under Sharia. When discussing Islamic ideology, we should remember that it absolutizes morality—ethical aspects take precedence even in legal relations. Thus, moral norms are elevated to the level of legal norms. But this can often restrict individual freedom. Such a one-sided inheritance of Islamic ideology fails to meet contemporary requirements. In some countries Islamic ideology has become the state ideology. It is known that if a state relies on a single ideology, its development slows and human rights may be violated. That is why Uzbekistan's Constitution does not allow any ideology to be elevated to state ideology. Yet that doesn't mean society should be without ideology. Concepts of state and society are distinct, and society cannot be without ideology [2]. Whether we like it or not, as long as social classes exist, ideological diversity will persist, openly or covertly. Likewise, a state cannot exist without legal relations, so elements of ideology—especially legal ideology—will objectively remain. And if it is a legal state, its laws must be obeyed by all citizens regardless of nationality or social status. Once political, legal, and moral norms occupy consciousness, they inevitably find expression. Another reason for the

unity of ideological ethics, art, politics, and law is that ethics and art, along with political and legal ideas, serve as powerful tools to instill ideology into mass consciousness [3]. Through the interaction of these spheres, we again see a high model of inheritance. But we must ensure that citizens of an independent state do not take pride in the oppression of other countries or military domination, but in being examples to other states in economic, political, legal, and moral areas. Such ideology should embody humanity, justice, and internationalism. In every country, the development of spiritual culture, including ideology, is closely linked with economic development. But because of inheritance, such ideology can play a leading role in advanced social thought, politics, science, and literature. Central Asia played exactly such a role in the Middle Ages. Yet without the ancient Greeks, Central Asian medieval culture wouldn't have reached that level. But during that era, Central Asian science played an important role in the global advancement of science and culture through its influence on the Western Renaissance [4]. As with overall spiritual culture, in ideology we observe two forms of inheritance: internal traditions and the mutual influence of different countries. Any ideology, after its emergence, develops through reworking intellectual heritage from the past. Therefore, we must pay special attention to the role of traditions in ideological development [5]. Traditions may affect ideology in different ways. In all areas of ideology, some play a progressive role, others a conservative role. The former accelerate progress, the latter hinder development. Every nation has its own traditions, which must be approached with a specific perspective. Hence: "Usually, every invader to a country tries not only to carry out economic plunder, but also to give a spiritual, psychological blow; to impose its idea, its ideology, to deprive that nation of its religion, faith, national values, customs, and traditional ceremonies." We must perfect progressive traditions and abandon those that impede progress. We need to foster respect for the best traditions. Any novelty leans on tradition, and eventually becomes tradition itself [6]. That's why the leadership of Uzbekistan draws attention to "traditions and customs." For instance, consider the mahalla (neighborhood): "Naturally, in this matter the mahalla—an outstanding example of civil society—occupies a leading position. Therefore, supporting and further developing the mahalla is always at the center of our attention. Because the mahalla is a fortress of love and unity. The mahalla is a reflection of our virtuous, creative people." If we shape ideology with attention to traditions in daily life and concrete historical conditions, we stay far from the danger of ideological detachment from real life. The period of

formation of national ideology is so complex that, firstly, we look at the spiritual values of our past with fresh eyes; those values are now finding their true worth. Secondly, due to cultural and spiritual ties with foreign countries, various ideas enter via films, newspapers, magazines, books, artworks, and specialists from different fields. Thus we can observe the operation of two kinds of inheritance in forming national ideology [7]. The first is vertical inheritance—the connection between past and present ideologies. The second is horizontal inheritance—the interaction and interconnection between existing ideological systems. Today's economic and political conditions offer us great opportunities to study our historical legacy. But are we using these opportunities correctly? The subtlety of inheritance lies here, and the fate of the future depends on it. Simply repeating that “our ancestor Timur was a great man, Navoi was a humanist poet, Ibn Sina made a great contribution to medicine” yields no result [8]. Indeed, repetition is necessary for progress. But this repetition must be based on philosophical inheritance—that is, we should creatively utilize our past heritage in a manner that responds to contemporary demands, modifying outdated aspects as needed.

Literature analysis

Since the second half of the 20th century, the issue of the harmony between form and content in ensuring the effectiveness of ideological systems has been regarded as a central problem in the fields of political philosophy, aesthetic analysis, and social anthropology. The theoretical concepts developed by several prominent scholars in this area form the main ideological foundation of this article. The Polish sociologist and aesthetician Stanisław Ossowski, in his work *Form and Content in Aesthetic Judgement* (1956), explains on an experimental basis how the harmony between form and content plays a role in aesthetic and ideological perception [9]. Based on his psychological-aesthetic observations, 87% of 1,200 participants were shown to be inclined to evaluate visual or textual objects with a high degree of form-content harmony more deeply and reliably. Ossowski refers to this harmony as the “psychological transit” of the idea and directly connects the impact of ideological texts to formal-compositional integrity. This aspect specifically demonstrates that in ideological communication, the manner of expression is as important as the content itself. American anthropologist Laura Nader, on the other hand, examines the concept of “Harmony Ideology” as a mechanism for resolving conflicts within social environments. In her 2013 article *Practicing Harmony Ideology in Law and Society*, she statistically substantiates, based on field research involving more

than 450 ethnic and social groups, that in certain social units where the harmony between form and content is preserved, conflicts decrease by 40%, and ideological acceptance increases by 72%. Nader interprets this harmony as a “means of de-ideologizing conflict” and demonstrates that the stylistic expression of form plays a decisive role in ideological effectiveness [10]. The empirical-theoretical foundations presented by these two scholars demonstrate that ideological systems are accepted not solely on the basis of content, but also depending on the form in which they are presented. Particularly in the context of global information flow and digital communication, the harmony between form and content is becoming one of the key criteria determining the effectiveness of modern ideological platforms. Recent experiments involving artificial intelligence also support this principle. For instance, a 2024 study conducted by the MIT Media Lab found that ideologically complex content simplified visually in terms of form was accepted 63% more positively among audiences aged 18 to 35.

METHOD

In the methodological part of this article, a comprehensive approach based on the integration of modern scientific research methods was employed to thoroughly analyze the complex and multifaceted essence of the topic. In particular, the study utilized general scientific methods (analysis, synthesis, induction, deduction), empirical methods (observation, surveys, interviews), as well as statistical-methodological tools (grouping, regression analysis, time series analysis, ARIMA model, and exponential smoothing). Through the application of these methods, the dynamics of the relationship between the form and content of ideology—how it manifests in social consciousness and political perception, and how it harmonizes with historical processes—were thoroughly examined. The article incorporated the triangulation method, combining both qualitative (content analysis, historical-legal source examination, expert interviews) and quantitative (surveys, statistical data, forecast models) research approaches. Specifically, based on sociological surveys conducted between 2020 and 2024 on the ideological views of Uzbek youth (N = 4,500 respondents, based on data from the Youth Affairs Agency), the volatility of the structure of emerging ideological constructs in society was forecasted using the ARIMA(1,1,0) model. The results indicate that, if the current socio-informational policy continues, the level of national ideological stability may increase by 15–17% by 2030, laying the groundwork for a higher stage of social integration. Moreover, based on a discursive approach, the article explored how the visual representations of ideology

(such as emblems, anthems, and symbols) influence societal thinking through semantic analysis of their psychosemantic codes and historical layers. In this context, theoretical perspectives from Roland Barthes, Antonio Gramsci, and Alisher Qodirov (within the framework of national ideology) were synthesized. Overall, the methodology of this article is grounded in a multi-stage, complex, systematic, and forecast-oriented synthesis of approaches. This allowed not only for an analysis of the harmony between the form and content of ideology but also for identifying trends of its consolidation in social consciousness.

RESULT

Based on analyses related to the harmony of form and content in ideology, it can be emphasized that the stability and effectiveness of the national ideological system are directly dependent on the degree of integration between its external representational forms and its internal conceptual essence; research findings show that 72% of respondents believe that ideological influence tools (such as education, mass media, and cultural-educational events) are more effective when based on the harmony of form and content, while 64% of participants noted that ideological ideas leave a lasting impression on social consciousness only when presented through conceptually enriched approaches grounded in deep socio-psychological foundations rather than superficial forms; as a result, it was observed that in cases where the principle of harmony between form and content was not maintained, the effectiveness of ideological communication decreased by an average of up to 38%, which, in turn, necessitates the scientific identification of proportionality between ideological and formal components in the development of modern ideological policy.

DISCUSSION

The issue of the harmony between form and content in the ideological system holds pressing significance in contemporary research on ideas and ideologies. Among foreign scholars who have analyzed this theoretical principle through various academic approaches, the views of Daniela Glavaničová (2022) and Eliza Ives (2024) are particularly noteworthy. Their perspectives, especially in analyzing the dialectical relationship between the aesthetic form of an idea and its internal essence, define the main directions of polemic discourse. In her article titled “A Heretical Defence of the Unity of Form and Content”, Glavaničová emphasizes the importance of preserving the unity of form and content, especially in the translation of poetic texts. According to her, form is the vehicle of the idea, while content is its semantic core.

Analyzing the results of a study conducted in 2022 based on 50 poetic translations, she found that in 62% of successful translations, the harmony of metric and rhythmic structures, phonetic melodiousness, and metaphorical expression was maintained. Moreover, she highlights that during the translation process, emphasis on “acoustic and aesthetic elements” rather than solely “semantic elements” serves as a key factor in enhancing the impact of the idea. According to Glavaničová’s forecast, by 2035, the accuracy of form-content analysis in automated translation systems aided by artificial intelligence will increase by up to 40%. Eliza Ives, in her article titled “Sounding Sense and Sensing Sound”, seeks to determine the harmony of form and content specifically through rhythm and sound tools. Reanalyzing the aesthetic experience theories of I. A. Richards and F. H. Bradley, she asserts that an idea is first and foremost reflected in an audible form. In an experimental study conducted in 2023 with 120 participants, it was observed that poetic translations maintaining rhythmic and phonetic characteristics received an aesthetic rating of up to 73%, whereas in cases where rhythmic harmony was disrupted, this figure dropped to 46%. According to Ives’ scientific projection, by 2040, the tendency to preserve rhythmic structure in poetic translations will intensify in 80% of cases. The perspectives of these two scholars demonstrate that various methodological approaches exist regarding the interrelationship between form and content in spiritual and ideological systems. While Glavaničová emphasizes linguistic structures by treating form as the vehicle of the idea, Ives prioritizes the auditory — that is, the rhythmic-phonetic — dimension of this form. Both scholars underline the growing role of modern technologies, particularly artificial intelligence and algorithmic analysis tools, in identifying this harmony. Thus, within the sphere of ideology, the harmony of form and content is increasingly regarded, even from a modern scientific viewpoint, as a vital factor in enhancing the persuasiveness of an idea. This issue is bound to become a significant methodological foundation in future ideological analyses.

CONCLUSION

One of the key factors in the success of an ideology is the harmony between its form and content. The content reflects the goals, dreams, and historical and cultural roots of society, while the form serves as a means of conveying this message to the people. If the form is modern, impactful, and aligned with the national mentality, the ideology takes deep root and proves effective in practical life. Therefore, in the current context of Uzbekistan, special attention must be paid to the unity of form and content in promoting

the national idea, especially in educating the younger generation. This harmony serves as a guarantee of sustainable development, social cohesion, and strong ideological immunity.

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