



## Propaganda And Agitation In The Context Of “Public Relations” Technology

Mansur Tuychiyevich Vakhabov

Senior Teacher, Department Of Humanities, Physical Culture And Sports, Institute Of Veterinary Medicine, Samarkand, Uzbekistan

**Copyright:** Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

### ABSTRACT

One of the most important issues in the study of the phenomenon of propaganda and agitation in social philosophy, the laws and principles of their application in the spiritual sphere is the issue of propaganda and agitation in the process of communication with the people. This issue has gained new life in our country through the announcement of 2017 by President Shavkat Mirziyoyev as the Year of Dialogue with the People and Human Interests. This article discusses modern technologies of public relations.

### KEYWORDS

Propaganda, agitation, globalization, spirituality, idea, ideology, peace, creative ideas, social feelings, habits, social consciousness, propaganda, agitation, political advertising, information, symbols, protest, resistance, caution, apathy, ignorance, knowledge, support, interest, audience, values, interest.

### INTRODUCTION

During the years of independence, exemplary work has been done in our country to

strengthen the spiritual and educational foundations of society [1].

But today, the processes of globalization are intensifying in the world, and new threats and dangers to peace and stability are growing. Such a complex and dangerous situation requires a critical assessment of the work done in the field and the improvement of our activities in this area in accordance with modern requirements [1].

So, improving the field of propaganda and advocacy is a requirement of the time for a scientific approach to this issue. It is this issue that makes the concepts of propaganda and advocacy the object of research.

Since the second half of the twentieth century, great work has been done to study public opinion by concrete sociological methods, to improve the methods and means of its formation. Great progress has been made in creating modern technologies of public relations.

The Constitution of the Republic of Uzbekistan guarantees freedom of propaganda and agitation. Article 29 of the Basic Law states that “Everyone has the right to freedom of thought, speech and religion. Everyone has the right to seek, receive and impart information of his choice, with the exception of information directed against the existing constitutional order and other restrictions established by law.” [2]

In order, for citizens to fully enjoy these rights, it is necessary to regulate the relationship between them and the state. The development of a clear mechanism for fulfilling this task, the application of new, modern technologies of information transmission has become one of the most pressing issues of today. One of such technologies widely used abroad is "Public Relations" technology.

## MAIN PART

Today, "Public Relations" technologies are widely used for the effective organization of public administration. This is evidenced by the fact that today the legislative, executive and judicial branches of developed countries have widely used the technology of "public relations" in their activities.

"Public Relations" technologies are fully in line with such a strong demand for advocacy. For example, when the technology of "public relations" is used, the method of managing public opinion is abandoned.

It should be noted that the provision of information is a priority both in the use of "public relations" technologies and in advocacy. In this respect, these styles are not without their similarities. Advocacy tools are also widely used in the use of "public relations" technologies. However, this requires the accuracy of the information, information and analytical work with respect to the recipient, the creation of an opportunity for free discussion of existing problems among the general public.

Russian scientist D. Olshansky describes the technology of "public relations" as "an integral part of political advertising, a separate branch of political psychology" [3]. True, in the application of "public relations" technologies in the promotion of human psychology, special attention is paid to the factors that affect it. However, this technology cannot be narrowly described as a “separate branch of political psychology”. It is also wrong to think of “public relations” technologies as exactly the same as political advertising. The difference between political advertising, propaganda and "public relations" technologies stems from their main purpose [4].

It is obvious that the main task of propaganda is to form people's worldview on the basis of the transmission of information, to motivate them to action by assimilating certain values. Thus, ideological information should reflect the ideas that can influence people's lifestyles, worldviews, the interests of members of society, large and small groups and individuals.

Although public relations technology has been a widespread tradition in the twentieth century, its history spans many millennia. A number of scholars point out that one of the first manifestations of the use of 'public relations' technology was that King Hammurabi engraved his laws on a two-meter stone pillar and installed it in the center of the city.

The art of interaction is in many ways associated with the name of the philosopher Socrates. He developed the necessary conditions for democratic dialogue. Under these conditions, communication should be based on mutual equality of the parties. Although his views cannot be equated with those of Public Relations technology, it should be noted that these technologies are based on mutual equality of the parties.

The ancient Greek philosopher Plato said: "Attracting attention is an art. You don't have to give them the blessing of seeing it. This blessing is in them. Only man looks the other way, not the other way. It takes a lot of work to get his attention in the right direction." As a result of the use of "public relations" technologies, as Plato put it, "attention is drawn in the right direction." [5]

Some leading foreign countries have rich experience in absorbing national ideas through the use of "Public Relations" technologies. The principles of organizing political campaigns,

developed by Samuel Adams in the early nineteenth century, served as the basis for "public relations" technologies. He emphasizes the need to follow the next principles in the organization of political campaigns:

- "Paying special attention to the organizational aspects of the political campaign for effective management;
- Extensive use of symbols that will remain in people's memory for a long time;
- Use of short and concise texts in addition to these symbols in visual aids;
- Staging debates and influencing people's opinions;
- Move faster than competitors in interpreting information;
- Constant influence on public opinion through various means of communication [6]

It is expedient to consider the process of application of "public relations" technologies in terms of technological periodicity. It is appropriate to use a model developed by Frank Jeffkins to apply "Public Relations" technologies in ideological propaganda. According to this model, "Public Relations" technologies include the following six components:

- Assessment of the current situation;
- Goal setting;
- Audience identification;
- Identification of channels of mass influence, techniques of influence;
- Development of cost estimates;
- Draw final conclusions [7].

F. Jeffkins proposes to use this model to try to arouse in people the mood of "knowledge, support, interest" instead of "protest, resistance, caution, apathy, ignorance" [7]. The

use of the "four-step" universal model proposed by public relations experts in the promotion of the idea of national independence can also be effective. If we analyze this model in terms of the assimilation of national ideology, we come to the following conclusions.

First of all, we need to identify the existing problem. It means, it is necessary to identify the main ideas that need to be inculcated through ideological propaganda. In addition, "Why is it essential to assimilate these ideas?", "Which structures can be involved in the promotion of these ideas?", "Among which social groups are these ideas promoted?" questions such as The collected data is analyzed and the current situation, problems and solutions are identified.

The next stage involves a person's attitude to a particular idea, an in-depth study of its values. In general, at this stage, specific advocacy goals are identified and the target audience is identified. In ideological propaganda, segmentation of the audience, that is, the division into groups on the basis of various factors, is important. The point is, segmenting your audience allows you to develop effective methods of advocacy. For example, the audience can be divided into separate segments , such as students, soldiers, entrepreneurs, retirees, intellectuals, men, women, youth, according to differences in values, interests and views.

Naturally, it is very difficult to influence the mood of entrepreneurs with the information provided to intellectuals in the assimilation of the national idea. Or adults may be indifferent to appeals that stir up young people's emotions. Since the worldviews, interests and values of the representatives of different social

groups differ from each other, it is natural that taking this factor into account in the propaganda of ideology can be effective. Many scholars have argued that striving to cover too many objects at once is less effective in addressing everyone equally in propaganda.

When segmenting an audience, the focus is primarily on where people live. People's place of residence has been proven to be an important factor influencing their socio-political activism. This factor cannot be ignored in ideological propaganda. Also, the commonalities in the problems of the population living in a particular area, the similarities in values and ways of thinking also show the effectiveness of segmenting the audience according to geographical space. For example, the views, values and local traditions of the population of Surkhandarya and Kashkadarya regions are very different from those of the population of Tashkent or the Republic of Karakalpakstan.

Secondly, people's age, gender, and marital status also have a significant impact on worldviews and attitudes toward events. Segmentation of the audience on the basis of these features and taking into account these factors in the delivery of information will help to increase the effectiveness of ideological propaganda.

Thirdly, it is extremely important to pay attention to the mental state of people in propaganda. Although the fact that a person's mental state is quite variable makes this task somewhat difficult, it is impossible not to take this factor into account. Indeed, it is difficult to achieve significant results by conveying the same information to the active supporters of reforms, those who are indifferent to public life, and those who are dissatisfied with social

change. Therefore, the propaganda of ideology must take into account the mental state of the people, their attitude to the ongoing reforms in our society, the level of support for them.

Fourthly, segmenting the audience according to the social status of the people also helps in the effective organization of propaganda. Differences in the ability of people of different social statuses to receive information lead to different attitudes towards the information they hear.

Fifthly, in ideological propaganda, it is extremely important to differentiate people according to their ability to influence others, more precisely, to distinguish thought leaders. Communicating information through opinion leaders is one of the most effective methods of advocacy. It is extremely important to use people of prestige, people who have won the trust and love of the people, in influencing people ideologically. Because people believe more in the words of thought leaders, learn from them and follow them.

And finally, sixthly, the socio-political activity of the people, the level of participation in politics should also be taken into account in the propaganda of ideology. It is known that active people who are actively involved in decision-making at the local level, who are not indifferent to the problems in society, and those who consider themselves "little people" have a different attitude to life. This factor also requires a special approach in ideological propaganda.

Based on the above requirements, in the second stage, a source of information is selected that promotes a particular idea in an attractive way to people and earns their trust. Specific plans and programs for the

organization of constant communication between the transmitter and its consumer will be developed. In general, this stage can be called the strategic planning stage.

The third stage is the active communication phase. The tasks at this stage need to be performed on the basis of a clear plan, a creative approach to advocacy. To do this, first of all, attention is paid to adapting to the views and aspirations of the population, influencing their emotions, the implementation of propaganda in secret. The tasks at this stage are to show the commonality of the communicator's and the recipient's views, to convey the relevance of the ideas being promoted to the interests of the people, and to convey the information in accordance with their views, values and aspirations. Thus, the third stage is the stage of concrete actions aimed at the implementation of strategic plans.

The final step is to draw conclusions about the advocacy work done. The work done in this process is summarized on the basis of clear criteria and feedback is studied. In this case, the extent to which the propagated idea is accepted by the people, how the propaganda affected them, and the changes in their beliefs and actions are determined and analyzed on the basis of empirical evidence.

The use of "public relations" technologies in the promotion of national ideas implies the effective and rational use of the media. The point is that the media is able to reach a wider audience than other ideological media.

"The study of ideology in modern society is closely linked with the study of the role of the media in the socio-political and cultural spheres," writes Russian scientist A. Tuzikov. There are different ideologies in this media



space, most of which have a hidden appearance. Therefore, the study of this problem is theoretically and practically important "[8]. Indeed, today the mass media has become the most influential and powerful means of ideological influence. They are the best "teachers" and "interlocutors" of people today. "The mass media not only shape the attitude to this or that political event, but also turn social reality into a media program." [8] Although this idea may seem a bit exaggerated, it is not hard to feel that some foreign media today are trying to infuse us with their ideology. It is no secret that music, which sometimes seems insignificant, also expresses certain ideological goals and aspirations, even through a simple cartoon or commercial. [9].

This situation also requires not to weaken the promotion of the idea of national independence, to increase its effectiveness, and to be aware of any ideological threats. At the same time, the media is tasked with information terrorism, adequate response to ideological threats, the pursuit of spiritual and ideological subjugation of our people and the formation of ideological immunity in the citizens of Uzbekistan.

It is well known that "public opinion is a clear reflection of the state of civil society." The process of democratic renewal in Uzbekistan requires transparency and freedom in society. This, in turn, requires the study of public opinion, the coverage and analysis of public opinion through the media.

According to sociologist M. Bekmurodov, "Public opinion and the media are interrelated aspects of the spiritual life of society and are systemic aspects that form a single whole. The media play an important role in arousing,

shaping, and targeting public opinion based on specific interests.

At the same time, public opinion has a significant impact on the content of the forms and methods of propaganda, the system of ideological activity through mass communication. Therefore, the harmonious functioning of the media and public opinion systems is an important factor in the spiritual life of society "[10]. Let's get acquainted with the results of a sociological survey on information transmitted through the media.

In a survey conducted by the Public Opinion Research Center, respondents were asked "Which form of information is more convenient, understandable and interesting for you personally?", 69.3% of them said "In the form of information", 30.7% in the form of official documents. ", 34% answered "In the form of interviews with experts". It is obvious that in order to absorb a certain idea, the information consumer is encouraged to communicate in a positive way, to develop effective and unconventional methods of communication. Amara unconditional.

In today's dangerous period of the struggle for the minds and hearts of the people, the promotion of the idea of national independence has become one of the most pressing issues in our country. This requires the involvement of new technologies, approaches, methods and tools in advocacy. The technology of "public relations", which is widely used in the practice of a number of developed countries, serves to raise our ideological propaganda to a higher level.

It is expedient to follow the following organizational principles in the organization of propaganda of the national idea:

Comprehensiveness, which involves the inculcation of ideology in all members of society on the basis of diversity of ideas, in the process of covering all segments of the population. As a result, all sections of society are covered within the framework of ideological influence;

goal-orientation - the main goal of the ideology is to cultivate an active person and the realization of human potential; because, as the first President Islam Karimov said, "it is important to keep in mind that after the abandonment of communist ideology and moral norms, the" mass culture "that is completely alien to us, containing the vices of spiritual and moral depravity, can be invaded from abroad." [11]

Continuity means the continuity of the propaganda of the national idea in space and time, bringing it into the form of an integrated system. The principle of continuity requires the creation of a certain ideological space in the country in order to inculcate the national idea and ideology in the minds of the people. Every situation and action in this area, including curricula, programs, textbooks, manuals, classrooms and auditoriums, visual aids in the education system, is required to be in line with the national idea and ideology;

Sequence - ideological propaganda is planned for each stage in order to absorb the desired values;

Step-by-step - is related to the spiritual aspects of promoting a national idea and ideology, requiring both the propagandist and the recipient to go through certain preparatory stages. For example, it is not only inappropriate to tell an elementary school student about the philosophical and ethnic roots of national ideology, but it is also

absolutely ineffective. Therefore, spiritual, educational and ideological work in kindergarten, primary school, junior high school, high school, academic lyceums and colleges, universities and labor collectives should be carried out according to a clearly defined plan, taking into account the age, knowledge and education of listeners and students. ;

Criteria, personal example and management in spiritual-enlightenment work.

Normality - prevents high-flying, formalistic and repetitive, leading to counter-propaganda, leading to disconnection from life;

Personal example is one of the important factors that ensure success in spiritual-enlightenment activities and the promotion of our ideology. If a school teacher speaks to students in class about the interests, aspirations and aspirations of the nation, and does things that contradict these interests in life, the effect of this propaganda will be zero. A leader who talks about the development of the country and the nation will remain a competent and worthy employee for the vacant position, and if he puts a person who belongs to him but is unworthy of this position, he will be propagandizing the national ideology. Therefore, one of the most important factors in ensuring the success of the promotion of the national idea in the minds of the population is to ensure the unity of work in the activities of advocates, especially the adherence of leaders to the principle of personal example. The head of an enterprise, organization, institution, whether they belong to the public sector or the private sector, should be responsible for the spiritual and ideological processes in their community;

the use of advanced propaganda technologies - in this case, ideological propaganda is seen as a way to skillfully manage people. The propaganda of the national idea is not an rigid thing, but an active process. Therefore, it cannot be absorbed into the minds of the general public with the help of traditional forms of propaganda, such as preaching and lecturing. It is expedient to use active forms of propaganda, modern technologies to achieve the goal. When propaganda is used among young people, the goal can be achieved more quickly and completely if forms such as discussion, debate, roundtable are used wisely. The physiological and mental characteristics of young people require the use of more interactive methods and listed forms of propaganda rather than sermons and lectures.

These principles of propaganda are common and the same for all stages of inculcating the idea of national independence in the human mind and heart, taking into account the characteristics of people at different stages, using different forms and means, such as age, profession, education. Ensuring that the principles listed in the promotion are relevant to the specific audience characteristics is the most important factor in ensuring the effectiveness of the promotion.

It is not enough for the ideas to be propagated in the human mind in the form of information, they are deeply rooted in the human heart only when they reach the human heart. To do this, the audience must feel the propagandist's deep faith and determination in the national idea. But it is also impossible to be satisfied with drawing attention to ideas in propaganda. Because attracting attention is only the first stage of propaganda.

The next stage of propaganda requires a correct and comprehensive explanation of the idea, finding answers to all questions related to ideology. Because to understand the national idea is to believe in it. Here we are faced with a question: what is more convincing: is it evidence-based information or an emotionally stimulating speech? Of course, it is very effective to appeal to the feelings and heart of a person during the propaganda. But convincing evidence, the presentation of vital information that does not provoke objection, raises the idea that we are all interested in putting these ideas into practice.

Those who think the advocacy process ends here are making a big mistake. After all, ideology inspires new things, motivates action. Inactive ideology is nothing but nonsense. This means that it is only when people begin to act in accordance with the ideas contained in the national ideology that it can be concluded that the national idea has become the belief of the people.

In the XXI century, humanity has entered a qualitatively new stage of its development in terms of methods, technologies, priorities in the organization of spiritual and educational work. In today's world where great changes are taking place, new ways of mastering social space, including new technologies, have become a broad picture.

In the so-called 21st century of technology, new technologies introduced into production have increased labor productivity to an unprecedented extent. However, new technologies are used not only in industry and agriculture, but also in spiritual and ideological processes. Approaching the ideological processes in our country from this point of view also shows the need to use modern



technologies in the organization of spiritual and educational work. When the inculcation of the ideas of spirituality and enlightenment in the hearts and minds of the people is carried out on the basis of a certain technology, such aspects as the sequence, scale and norms, duration and principles of activities are covered.

Their importance can be seen in the fact that, for example, in propaganda, a violation of the norm, a rash and inappropriate talk about the national ideology, ignorance of the norm can have the opposite effect. The expected result can be achieved only if the propaganda technology is in line with the essence of spiritual and educational work, national ideas and ideology.

## CONCLUSION

The priorities of the organization of spiritual and educational work and ideological processes in Uzbekistan are:

- Ensuring a high level of organization of the planned activities;
- Continuous improvement of the quality of propaganda of spirituality, national idea;
- Search for new, effective ways of organizing spiritual, educational and ideological work in accordance with the requirements of the time;
- Not to allow the generalization and standardization of old methods in this area;
- Encourage formalism and collusion in the organization of spiritual and educational work and ideological processes;
- To organize the monitoring of ideological activity in order to know how effective it is.

## REFERENCES

1. Resolution of the President of the Republic of Uzbekistan "On increasing the effectiveness of spiritual and educational work and raising the development of the industry to a new level." Tashkent, July 28, 2017.
2. The Constitution of the Republic of Uzbekistan.-T., Uzbekistan, 2001.p.11.
3. Olshanskiy D. Politico-psychological dictionary. - M., Akademicheskiiy proekt, Ekaterinburg, Delovaya kniga, 2002, 19-p
4. Pocheptsov G. Psixologicheskie wars. - M., Refl-buk, Vakler, 2000, p.10
5. Plato. Dialogues. - Kharkiv, Folio, 1999, p. 260-261.
6. Svyazi s obshchestvennostyu v politike i gosudarstvennom upravlenii. Obshch. ed. Komarovskiy V.S., M., RAGS, 2001, p.15.
7. Pocheptsov G. Public releases for professionals. - M., Refl-buk, Vakler, 1999, p.58.
8. Tuzikov A. Mass media: ideology vidimaya and nevidimaya.//POLIS. 2002, №5, p.123-133.
9. Karimov I.A. Let the ideology of our society serve to make the people - the people, the nation - the nation. - T., Uzbekistan, 1998, p 9-10.
10. Bekmurodov M. Public opinion in Uzbekistan. - T., Science, 1999, p. 166-167.
11. Karimov I.A. High spirituality is an invincible force. - Tashkent, "Manaviyat", 2008, p. 117.
12. Mirziyoev Sh.M. Speech at the 72nd Session of the United Nations General Assembly. New York. September 19, 2017. // Toshkent. "Uzbekistan". 2017.
13. Address of the President of the Republic of Uzbekistan Shavkat Mirziyoyev to the

- 
- Oliy Majlis. January 24, 2020. // "People's speech", January 25, 2020.
14. Krysko V. The secret of psychological warfare. M. 1997.
  15. Qiyomiddin Nazarov. Current issues of spirituality. - Tashkent, "Muharrir" publishing house, 2010; ...
  16. Ochildiev A. Globalization and ideological processes. - Tashkent, "Editor", 2009.
  17. Koleman Dj. Committee 300. - Moscow, 2008.
  18. Volker Berghahn Globalization, Americanization, Europeanization - III. Globalist.2008. №4. S.13.