



Influence Of Ideology On Social Life

Nabieva Nargiza

PhD student of NUUZ, Uzbekistan

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ABSTRACT

The article examines the role of the influence of ideology on social life, as well as the role in the life of society, its importance in the development of the state, as well as topical problems associated with ideology.

KEYWORDS

National Idea, National Ideology, Semiotic System, Sign Systems, Social Forecast, State, Society, Symbolism, Sociological Analysis.

INTRODUCTION

Ideology as a system of "trust" in the problems of social life has a strong influence on the structure and direction of our thoughts, feelings and behavior. It can be compared to the transmission belt between social theory

and social practice. Ideology establishes normative standards of goals, ideals and behavior, in which the characteristics noted by an individual are perceived by him as experiencing a systemic crisis, each person

must give up his freedom as a person and accept the status of a cell of the political structure, which excludes the citizen, as a new one, from his independent work. Ideology allows you to perform functions in the life of society. It should be borne in mind that positive state institutions and civil servants should not forget that a well-thought-out ideology as a subject of the state can play a unifying, programmatic, mobilizing, isolating and, finally, performing a protective role at such a crucial stage in the development of Uzbek society.

In this situation, the head of our state Sh. Mirziyoyev noted: a constant increase in the spiritual and educational level of the population in our society, especially boys and girls, is of paramount importance. Therefore, based on the idea of the program "from national revival to national upsurge", educating young people in the spirit of loyalty to their native land, the formation of initiative, self-sacrifice, moral qualities in them is a very honorable task.

Sociological analysis of ideologies is aimed at determining the relationship between social structures and forms of ideological signs.

The difference between ideology as an ideology and a system of ideas is important from the point of view of understanding the specifics of ideology as a phenomenon. For example, the system of ideology, through the content of its ideas, can affirm goals of a peaceful nature (peace, friendship, cooperation) and at the same time be generally violent, intolerant of other ideas and their carriers ("the absence of ideology is also ideology," "ideology is this is de-ideologization" and other examples).

The system of ideology is, first of all, a semiotic (sign) system from the point of view of the

forms of its socio-psychological representations in society (organization). It reflects (expresses) the extraordinary reality and is a means of social communication of individuals.

Sign systems by their nature transform components of social life (signs, ideas, values, etc.) into components of individual consciousness. It is on this that the influence of ideological influence is based.

This translation is based on all the functions of the ideological system. By its probabilistic-axiological nature, the implementation of ideology presupposes the emergence of a personal-semantic attitude of the perceiving subject to it (its ideas, values, norms). Here we can talk about the specific process of assimilating ideological ideas (images, symbols, symbols), that is, about how a person relates to them (predetermined).

The system of ideology can be considered within the process of assimilating its norms as a certain form, expressed by the internal (implicit) relations of a complex system of society (organization). At the same time, ideology hides its true essence through its interpretations. M. According to Arapova, ideology as a visible form of real relations "appears on the surface of the system as an independent mechanism for managing real processes."

In the simplest and most elementary (traditional) definition, ideology appears in the form of lies, mysticism as a system of action-oriented ideas that are logically coordinated, expressing the interests of social groups of society (organization, collective, individual). This system by its nature reflects a certain type and expression of reality based on conscious or unconscious distortion (value interpretation of reality).

In this opportunity, ideology can be represented by political doctrine, sociological theory, action program, global strategy, social forecast, religious doctrine, normative code, etc. to explain as many aspects of reality as possible), phenomenological character (hiding the true sources of the origin of ideas, trying to present oneself to "pure" categories), mythological (direct perception of ideological norms, contemplation of the desire to "replace" reality).

At the same time, ideology can be viewed as a specific system of production, distribution and consumption of spiritual products, which includes the creation and implementation of elements of a general system, the activities of ideological institutions in the process of ideological influence, as well as a system of objects and ideas, ideological ties of subjects. The subject of ideological influence is the individual (collective). Thus, ideology is an element of the socio-psychological practice of society (collective, individual).

A distinctive, qualitative feature of ideology is its symbolic (semiotic) character. Ideology as a system of signs within the framework of the process of ideological influence transforms the structures of social life (signs, ideas, symbols) into components of individual consciousness (the interior of ideological ideas. Performing certain functions (integrative, axiological, cognitive, mobilization, prognostic, motivational, etc.), ideology provides the process of manifestation of reality and its active change.

Finally, ideology as an element of a more general system, being a means (mechanism) for the formation and regulation of consciousness and behavior of its supporters, can actually act as an independent mechanism for controlling real processes on the surface of the system.

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