

INFLUENCE OF IDEOLOGY ON SOCIAL INTEGRATIONS IN SUSTAINABLE DEVELOPMENT PROCESSES

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Annotation. This article analyzes the impact of ideology on social integrations in sustainable development processes.

Keywords: political consciousness, legal social consciousness and its structure, spiritual consciousness, aesthetic consciousness.

From the point of view of reflection belonging to the historical consciousness of the Society of man, it follows that today, in our opinion, it is fair to remember the phenomenon of ideology, which is extremely relevant in the transitional period of the development of society. What ideology can be a generally accepted ideology in society today? It is obvious that society is divided into layers according to its political and socio-cultural foundations. In our opinion, these layers can be considered the level of income and spiritual progress. As a result of this, it can be seen that the difference between social associations increases every year. External dogmatism of ideology cannot be a hindrance for its development and social development.

All this happens contrary to the nature of "holiness" in the most important state of ideas. Ideological production manifests itself as activities in both developed and developing countries, which are necessary for a social group. This is manifested in the organization of its activities in the modern system of means of mass communication for the political stratum.

This results in the possibility of transmitting ideas everywhere and every hour in a modern media medium. Ideology forms social consciousness. Social consciousness and its structure are ideas, the perception of reality that exists in the thoughts of people in their character. These perceptions have certain characteristics and develop according to their own principles. It is a murakab structure that can be divided into vertical and horizontal

views. Social consciousness and its structure in a vertical form are divided into two main categories: gnoseological and social.

In the first appearance, it is considered in what way social consciousness affects marriage. In the gnoseological approach, however, theoretical and simple levels of consciousness are distinguished. In the first case, a certain system of ideas, laws, views is studied. The simple level of consciousness presupposes the consideration of real and false knowledge associated with the daily activity of a person. These can be superstitions, heretics, delusions. The main difference between the levels of social consciousness in a social approach can be the methods of communication between different social groups and certain classes, the expression of interests. Against this background, it is important to understand when social and individual consciousness Hech is not fully compatible and is always in mutual motion. It is accepted to distinguish between ideology and Social Psychology. Ideology consists in the goal-oriented, formed self-awareness of individual social groups.

Social psychology studies the thoughts, traditions, traits and moods of certain social groups. It is formed a little more chaos in relation to ideology. Social consciousness and its structure can also be considered horizontal. Many forms of social consciousness can be distinguished here. Economic consciousness presupposes the relationships and activities of people in the process of production and consumption. At this level, it is closely related to the daily life of people. It can be considered from the point of view of political consciousness, social psychology, and also ideology. In the first case, it refers to the behavior and perception of people and the state. In the latter case, systematized political views, theories are implied. Political consciousness, of course, arose at the time when, after religious or moral consciousness, the social differentiation of people took place, when human society entered its stage of development at the time of separation into large social groups. Political consciousness is formed in a dual way: by those who form a "controlled" society, which is at the top of society and is able to give emotions and mental assessments to one or another view of "politicians" and leaders who have influenced its internal and external social life.

Thus, political consciousness is a set of social views, emotions, feelings and perceptions that reflect objective political relations between large groups/classes of people of social consciousness. Of course, political consciousness cannot be considered disconnected from other forms of social consciousness. For example, socio-economic processes in the country have a direct impact on the formation of sharp dissatisfaction or, conversely, satisfaction with the existing political structure. Also of importance is the divorce of society into stable and large social groups, the jipsity or disunity between them. The mentality of the people or the religious worldview of the indigenous nation also, although indirectly, has an impact on political consciousness: for example, the worldview of the fact that any khokimiyat is the will of God has an influence on the formation of political views and manifestations of action. Within the framework of one society, it is possible to talk about the mass, class and Hatto political consciousness of age or professional groups of people, due to the incompatibility of socio-economic and political interests of different classes and large groups and sometimes their direct conflict with each other. Let's look at how the political consciousness of a person is formed. As a person grows older, he begins to gain knowledge of the social system, the processes that act in society, the levers of government, and at the same time begins to realize that he belongs to a nation, a social stratum, a class of one or another group.

After a person has analyzed or blindly absorbed this knowledge, a state of predisposition arises in him to one or another action (pride in the social system or actively oppose access to it). This is expressed primarily through different levels of hisions (like/dislike). Such a political consciousness can turn into chaos on a sharp Street when it reaches the peak of its tension. In this, the public does not know what he wants and what he melts. But he knows for sure that he does not want the system of political and social relations existing in society. From this separation also follows the links of political consciousness: from ordinary consciousness comes the formed system of spiritual consciousness and ideological-theoretical, that is, knowledge, assessments, concepts, theories, based on goodwill or pessimism towards a particular policy. The emotional basis of mass-political consciousness allows him and consequently the masses to manage

imperceptibly, but the increased level of development of political culture can make it difficult to manage such imperceptibly and look good to the masses. Legal social consciousness and its structure are the perceptions and views of people in relation to existing legal norms.

These arise with the emergence of the state as well as social classes. Religious consciousness is the perception of people about what is natural. This is where the separation of existing reality takes place. For a religious person, both the vage and the u World exist. Spiritual consciousness is a certain set of principles that determine behavior in society. It may have formed in a primitive society. Spiritual consciousness is maintained with the help of social thoughts and habits. It is considered the basis for the interaction of Man and society. Aesthetic consciousness is the image of people about perfect and imperfect reality. It is manifested mainly through art. Scientific consciousness is impartial, rational knowledge about certain aspects of reality. It can belong to almost any social and natural phenomenon. Philosophical consciousness is directed to the formation of a holistic picture of reality, which, unlike scientific consciousness, corresponds to scientific, aesthetic and spiritual consciousness. Philosophical consciousness is a kind of "Master" of spiritual wisdom.

He is engaged in the study of almost all aspects of life. in this sense, philosophy has the most powerful methodological tools for researching the phenomenon of ideology. The influence of ideology on socio-political progress is then felt everywhere and further expanded in areas where social needs increased to state certain value guidelines and justify protection or certain, including acts of violence. The increase in social unevenness that arises in social relations and ideological requirements at different rates only contributes to the fact that the emergence of new ideological teachings is a completely different interpretation of the previous guidelines or the justification of the need for behavior, including dependence-resistance by certain social groups.

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