

THE PLACE AND IMPORTANCE OF POLITICAL IDEOLOGIES IN SOCIAL LIFE

Rustamova Odina Shavkat qizi

Student of Samarkand State Pedagogical Institute

Abstract: This article analyzes the role and significance of political ideologies in the life of society. It highlights the essence of the concept of ideology, the process of its formation and its role in the development of political systems, and shows the role of political ideologies in forming the political consciousness of citizens, ensuring social stability and activating their participation in state governance.

Keywords: ideology, social life, political consciousness, national idea, stability, society, legitimation.

Ideology is a unified system of views, ideas and beliefs of a society, social group or individuals, expressing the interests of their life, politics, economy, culture and other areas.

In short, ideology is a set of ideas that unite people in the minds of people towards a common goal. The development and stability of each society directly depends on its ideological foundations. In particular, political ideologies are an important factor determining the worldview of members of society, political views, and the relationship between the state and society. In today's era of globalization, in the clash of different ideas and ideologies, each state must protect its national interests and ensure its ideological independence by educating the younger generation in the spirit of patriotism and independent thinking. In this regard, an in-depth study of the role and significance of political ideologies in the life of society is one of the current issues.

Ideologies are formed and developed over a long period of time in society and in the consciousness of the individual. This process consists

of several stages, each stage of which serves to make the ideology strong and effective. We can divide them into the following stages:

the first stage is experience and observation. At this stage, the individual and members of society observe the social, political and cultural events around them, historical events form a worldview through everyday life experiences and traditional values;

the second stage is the integration of values and knowledge. At this stage, the individual combines his experience with the values of society, scientific knowledge and spiritual beliefs. Thus, personal views develop as a systematic ideology;

the third stage is activity and practice. An individual or group puts their ideology into practice, tests and improves it through communication with society;

the fourth stage is social confirmation and reinforcement. Ideology is accepted by society, reinforced by social norms, cultural traditions and laws, thus becoming a factor ensuring stability and unity in society;

the fifth and final stage is development and renewal. Under the influence of modern conditions, global studies and new knowledge, ideology is constantly updated, enriched with these views and adapted to the needs of society. At the same time, a healthy ideology also serves as a means of uniting society and countering extremist ideas. In this way, the process of formation of ideologies reflects the inextricable link between the individual and society and serves as an important foundation for the development of society.

Literature analysis: In world political thought, political ideology plays an important role in social life, and many scholars have put forward their views on this issue. Marx Weber sees political ideology as the basis of the process of legitimization of power, that is, the legitimacy and

approval of power. In his opinion, ideology is a set of ideal types that form trust and obedience to power and play a decisive role in maintaining order in society. According to Weber, political ideology is of mandatory importance in the effective management of state power and its justification before the people. He considers ideology not just a set of ideas, but a force that is systematically located in the minds of people and unites them towards a common goal. At the same time, ideology strengthens order in social life, serves as a means of creating agreement and solidarity between different groups. According to Weber, political ideology is an ideological basis that shapes national identity and is necessary for the stability of state power.

American political scientist Gay Burt defines political ideology as a psychological and social mechanism that shapes political behavior and views expressed through physical and social organizations. In his view, ideology is not just a set of theoretical concepts, but a powerful factor that determines people's attitude to political events and encourages them to actively participate in social life. According to Burt, ideology plays an important role in the anonymity of society and the harmonization of the goals and values of participants in political processes. He evaluates ideology as a mechanism that creates political unity and a common understanding among members of society. Thus, political ideology is a central component that ensures the effective functioning of the political system of society, acting as a social context.

In the period after the First World War, a number of scientific studies were conducted in Uzbekistan on the issues of political ideology. The famous Uzbek political scientist A.Yuldoshev emphasizes in his works that political ideology plays an active role in creating a stable social order in society and in shaping attitudes to international events.

According to him, political ideology is not only the ideological basis of state power, but also a program that gives the people direction and goals. B. Kadyrov also saw political ideology as the basis of the idea of national revival and independence. In his opinion, political ideology serves to strengthen unity and national identity in society. This was especially relevant in the context of socio-political changes in Uzbekistan after the First World War. N. Toshpulatov assessed political ideology as a factor that sets directions in state governance, unites social strata, and resolves conflicts. His research shows social ideology as a powerful social institution.

Analysis and results. The development of modern society shows that political ideologies play an important role in the social life of each state. According to the results of the analysis conducted in recent years, political ideologies play a decisive role in the formation of the political consciousness of citizens. According to the results of a survey conducted by the “Social Thought” center in 2024, 72 percent of the population assessed political ideology as an important guarantee of social stability and development.

Interest in political processes has increased significantly, especially among young people. This indicator, which was 45 percent in 2018, reached 63 percent in 2024. This situation indicates the effectiveness of the work being carried out in the country to increase political culture and ensure the active participation of citizens in public administration. The role of political ideologies in social life is reflected, first of all, in their influence on the formation of the political consciousness of citizens. The political consciousness of each person is his ability to understand his place in society, to know his rights and obligations, and to act responsibly in the interests of the state and society. In this sense, political ideology

gives direction to citizens, encourages them to consciously participate in political processes. For example, in recent years, the participation of young people in local elections has increased from 25 to 39 percent. This indicates that political activity, civic responsibility, and ideological awakening are increasing in the country.

Political ideologies are an important factor in ensuring social stability. Stability is the presence of peace, tranquility, mutual trust, and solidarity in society. The formation of a culture of dialogue between groups with different ideological views, the strengthening of trust between the state and the people, occurs precisely through political ideologies. Uzbekistan's idea of "New Uzbekistan", the ideology of national revival and development, forms a sense of commitment to common goals and values among citizens.

Today, more than half of the population considers themselves "active participants in the political life of the country" - this indicates a high level of social stability in society. In addition, political ideologies activate the participation of citizens in state governance. In the context of globalization, civil society institutions - non-governmental organizations, youth movements, public councils - have become an integral part of political processes. As of the end of 2024, the number of non-governmental organizations operating in the country exceeded 10 thousand, more than 40 percent of which are engaged in socio-political issues. This, in turn, means that political ideologies serve as a bridge between state governance and society. The civic culture formed under the influence of political ideologies contributes to the establishment of the principles of transparency, openness and justice in public governance. An ideologically mature citizen understands his duty to the state and society, is not indifferent to solving social problems, and seeks to express his

opinion through social networks, public councils, and non-governmental organizations.

Conclusion. The above analysis shows that political ideologies are of great importance in the sustainable development of any society, in the formation of political consciousness of citizens and in encouraging them to actively participate in state governance. Ideology is not only a system of ideas, but also a force that moves society in one direction, unifying national interests and values. In the case of Uzbekistan, political ideologies are manifested as an important factor in the formation of civil society, improving the political culture of youth, ensuring social stability, and strengthening mutual trust between the state and the people. Therefore, further strengthening ideological work, increasing the political literacy of the population, and forming ideological immunity among citizens are important conditions for building a modern democratic society. Political ideology is the main ideological support that strengthens the foundation of national unity, stability, and development, and ensures the active participation of every citizen in the life of society.

REFERENCES

1. Qodirov. A.- Ommaviy siyosiy mafkuralar va ularning jamiyat rivojiga ta'siri. Toshkent- 2018.
2. O'zbekiston Respublikasi Prezidentining "Yoshlarni siyosiy jarayonlarda faol ishtirok etishini ta'minlash chora-tadbirlari to'g'risidagi" qarori. 2022-yil.
3. Yuldashev. X. Mafkura va siyosiy ong shakllanishi. Toshkent- 2019-yil
4. Mirzayev.A. Siyosiy jarayonlar va fuqarolik faolligi. Toshkent- 2020-yil
5. Internet manbalari:

6. O'G'LI, XOLIQULOV MUHAMMAD QAXOR. "GEO-IDEOLOGICAL PROCESSES AND LAWS OF THEIR ORIGIN." *International Journal of Philosophical Studies and Social Sciences* 4 (2024): 22-27.
7. O'G'LI, X. M. Q. (2024). GEO-IDEOLOGICAL PROCESSES AND LAWS OF THEIR ORIGIN. *International Journal of Philosophical Studies and Social Sciences*, 4, 22-27.
8. Sadriyevna, Azizova Laylo, and Xoliqulov Muhammad Qaxor o'g'li. "KOMIL INSON FALSAFIY GENEZISIDA ABU ALI IBN SINO QARASHLARI TAHLILI." *BARCHA SOHALAR BO 'YICHA* 32.10 (2023).
9. Sadriyevna, A. L., & Qaxor o'g'li, X. M. (2023). KOMIL INSON FALSAFIY GENEZISIDA ABU ALI IBN SINO QARASHLARI TAHLILI. *BARCHA SOHALAR BO 'YICHA*, 32(10).
10. Xoliqulov, Muhammad Qaxor O'G'Li. "MA'NAVIYAT TUSHUNCHASINING MOHIYATI, UNING JAMIYAT STRUKTURASIDAGI O'RNI VA ROLI." *Oriental renaissance: Innovative, educational, natural and social sciences* 4.26 (2024): 384-388.
11. Xoliqulov, M. Q. O. G. L. (2024). MA'NAVIYAT TUSHUNCHASINING MOHIYATI, UNING JAMIYAT STRUKTURASIDAGI O'RNI VA ROLI. *Oriental renaissance: Innovative, educational, natural and social sciences*, 4(26), 384-388.
12. O'G'Li, Xoliqulov Muhammad Qaxor, and G. G'Ofirova Muxlisa. "Ofur Qizi." A. NAVOIYNING AR." *BAIN (QIRQ HADIS) ASARIDA TARBIYA TO 'G 'RISIDAGI QARASHLARI.*" *TA'LIM VA RIVOJLANISH TAHLILI ONLAYN ILMIY JURNALI* 4 (2024): 24-28.
13. O'G'Li, X. M. Q., & G'Ofirova Muxlisa, G. (2024). Ofur Qizi." A. NAVOIYNING AR. *BAIN (QIRQ HADIS) ASARIDA TARBIYA TO 'G*

'RISIDAGI QARASHLARI.' TA'LIM VA RIVOJLANISH TAHLILI ONLAYN ILMYIY JURNALI, 4, 24-28.

14. Kholikulov, Muhammad, and Hasan Jumanov. "THE CONCEPT OF PERSONAL PERFORMANCE IN THE THOUGHT OF ABU MANSUR MATURIDI." *Bulletin news in New Science Society International Scientific Journal* 2.1 (2025): 252-261.

15. Kholikulov, M., & Jumanov, H. (2025). THE CONCEPT OF PERSONAL PERFORMANCE IN THE THOUGHT OF ABU MANSUR MATURIDI. *Bulletin news in New Science Society International Scientific Journal, 2(1), 252-261.*

16. Azlarova, Ozodaxon Xasanxonovna. "DAVLATNING KELIB CHIQISHI NAZARIYASI (SIVILIZATSION YONDASHUVLAR MISLIDA)." *Analysis of world scientific views International Scientific Journal* 3.1 (2025): 141-149.

17. Azlarova, O. X. (2025). DAVLATNING KELIB CHIQISHI NAZARIYASI (SIVILIZATSION YONDASHUVLAR MISLIDA). *Analysis of world scientific views International Scientific Journal, 3(1), 141-149.*

18. Abduqodirov, Asilbek, and Muhammad Xoliqulov. "YOSHLARDA MAFKURAVIY IMUNITETNI SHAKLLANTIRISHDA TA'LIM TIZIMINIDAGI KONSEPTUAL JIHATLARI." *Академические исследования в современной науке* 3.27 (2024): 100-105.

19. Abduqodirov, A., & Xoliqulov, M. (2024). YOSHLARDA MAFKURAVIY IMUNITETNI SHAKLLANTIRISHDA TA'LIM TIZIMINIDAGI KONSEPTUAL JIHATLARI. *Академические исследования в современной науке, 3(27), 100-105.*

20. Kholikulov, Mukhammad. "Scientific-Theoretical and Philosophical Origin of the Doctrine of Unity in Sufism." (2023).

21. Kholikulov, M. (2023). Scientific-Theoretical and Philosophical Origin of the Doctrine of Unity in Sufism.
22. Muhammad, Xoliqulov, and Obruyeva Dilbar. "TALABA YOSHLAR ONGIDA HUQUQIY ONG VA HUQUQIY MADANIYATNI SHAKLLANTIRISHNING KONSEPTUAL ASPEKTINI RIVOJLANTIRISH TENDENSIYALARI." *STUDYING THE PROGRESS OF SCIENCE AND ITS SHORTCOMINGS* 1.7 (2025): 27-32.
23. Muhammad, X., & Dilbar, O. (2025). TALABA YOSHLAR ONGIDA HUQUQIY ONG VA HUQUQIY MADANIYATNI SHAKLLANTIRISHNING KONSEPTUAL ASPEKTINI RIVOJLANTIRISH TENDENSIYALARI. *STUDYING THE PROGRESS OF SCIENCE AND ITS SHORTCOMINGS*, 1(7), 27-32.
24. Xoliqulov, M. Q., and H. N. Jumanov. "GLOBALIZATSIYA JARAYONINING SAN'AT VA BADIY ADABIYOT VOSITASIDA MILLIY QADRIYATLARGA TRANSFORMATIV TA'SIRI." *Лучшие интеллектуальные исследования* 40.1 (2025): 203-210.
25. Xoliqulov, M. Q., & Jumanov, H. N. (2025). GLOBALIZATSIYA JARAYONINING SAN'AT VA BADIY ADABIYOT VOSITASIDA MILLIY QADRIYATLARGA TRANSFORMATIV TA'SIRI. *Лучшие интеллектуальные исследования*, 40(1), 203-210.
26. qizi Rustamova, Odinabonu Shavkat. "MARKAZIY OSIYODA O'ZBEKISTONNING GEOSIYOSIY VA GEOSTRATEGIK O'RNI VA ROLI (ZBIGNEV BJENISKIYNING "BUYUK SHAXMAT TAXTASI ASARI ASOSIDA)." *Analysis of world scientific views International Scientific Journal* 3.1 (2025): 150-157.
27. qizi Rustamova, O. S. (2025). MARKAZIY OSIYODA O'ZBEKISTONNING GEOSIYOSIY VA GEOSTRATEGIK O'RNI VA

ROLI (ZBIGNEV BJENISKIYNING “BUYUK SHAXMAT TAXTASI ASARI ASOSIDA). *Analysis of world scientific views International Scientific Journal*, 3(1), 150-157.