

**STRENGTHENING THE IDEOLOGICAL STABILITY OF THE STATE AND  
SOCIETY - SOCIAL CONFLICT: PROBLEM AND SOLUTION***Toshev Olmos Nuriddinovich**Independent researcher at the Institute of Social Spirituality  
Research under the Republican Spirituality Promotion Center.*

**Abstract:** The article discusses society, ideology, ideological immunity, the unification of our people around the idea of "Human interest above all else", ensuring complete freedom of citizens in our society today, the reforms being implemented, the formation of ideological immunity in the younger generation, the mature political consciousness of citizens, and national and universal values.

**Keywords:** society, ideology, ideological immunity, citizens, freedom, reforms, young generation, political consciousness, national and universal values.

**INTRODUCTION**

New Uzbekistan is moving towards new stages of its development. The unification of our people around the idea that "Human interests are above all else" will lead to the formation of a healthy spiritual environment in society. Because this idea, based on the principles of justice, equality and humanity, represents the interests of the country.

As long as society exists, representatives of various social groups, religious beliefs, nationalities and professions living in it will also have different interests. They consciously act and operate to realize their interests and goals. Uniting their different interests around a single flag and idea is the key to the country's prosperity.

Ideology is a system of ideas aimed at a specific goal, reflecting the interests of the people, and it is a factor that serves as the main support and force for the socio-political, economic, legal and cultural life of society. It is a spiritual and political reflection of social existence, that is, of social life in a broad sense. When it is reflected in the consciousness of an individual and is understood by the individual and transformed into a whole system, it serves as a spiritual support in social life. Because ideology influences the practical behavior of a person through his consciousness in social life.

Our esteemed President emphasized that the noble idea of "From national revival to national progress" is the priority slogan of the current era of development, and stressed that it is necessary to create all opportunities and conditions for the full implementation of this idea in life so that people can confidently show selflessness for the sake of unity and common good.

Spiritual values and modern scientific and technological developments play an important role in making society more modern and stable. Today, technology is developing rapidly, but the positive results of this development are fully manifested only when they are combined with spiritual values. Moral values help to humanely manage technological innovations that expand

the relevance of technology in society and reduce its negative consequences. For example, taking into account ethical criteria in the development of technologies, such as the protection of human rights in artificial intelligence, ensures the overall stability of society and directs technological growth to the interests of humanity.

### DISCUSSION AND CONCLUSIONS

Today, in our society, ensuring the full freedom of citizens is a system that allows citizens to show their talents and realize their dreams. The principle of the rule of law, implemented in practice, is gaining importance in raising the legal consciousness of citizens, reviving initiative and entrepreneurial qualities.

Due to the reforms we are implementing, and the fact that dialogue with the people has risen to the level of state policy, the atmosphere of openness and freedom is increasingly strengthening in our society. The initiative of our citizens and their cooperation with state agencies to solve people's problems and concerns is of great importance in the development of an improving civil society.

History shows that the rise of any society is based on a certain idea, a national ideology. This ideology has the power to unite the people, as it embodies the aspirations of society. So, to solve any problem rationally, unity and solidarity are necessary, first of all.

One of the ideological factors for strengthening the socio-political stability of society is ideological immunity.

Ideological immunity - (lat. immunitas - liberation, deliverance) is a system of ideological views and values that serves to protect an individual, social group, nation and society from various harmful ideological influences. It is necessary to form ideological immunity in a person. It has its own characteristics for each generation. Only when the immune system is formed can ideological inviolability be ensured in society.

The main and first element of the ideological immunity system is knowledge. Knowledge in the ideological immunity system must be objective, accurately and fully reflect reality, enrich human spirituality and serve the development of society. By their very nature, they should be inextricably linked to the interests of the Motherland and the nation.<sup>1</sup>

The second main element of the ideological immunity system is the system of values and values formed on the basis of such advanced knowledge. After all, the more objective and deep the knowledge is, the stronger the values that arise on its basis. In a word, the system of values determines the possibilities of ideological immunity and serves as a strong shield against harmful ideas. However, the existence of a system of knowledge and values in itself cannot fully express the essence of ideological immunity. After all, these two elements are related to the third important element of ideological immunity, that is, the system of goals in the socio-economic, political and cultural-educational spheres. Without such a clear system of goals, a person, nation or society is sometimes exposed to overt and sometimes covert ideological pressures.<sup>2</sup>

---

<sup>1</sup> Mamashokirov S, Tog'ae'v Sh. *Erkin va farovon hayot qurilishining g'oyaviy-mafkuraviy masalalari* - T.: Ma'naviyat, 2007

<sup>2</sup> Ma'naviyat. *Asosiy tushunchalar izohli lug'ati*, T.: G'ofur G'ulom, 2013y. 146-147bb.

Spiritual and moral values play an important role in various spheres of social life. They help not only to improve relations between individuals, but also to improve the social and cultural life of society as a whole. These values should be recognized as the main factors necessary for the sustainable development of society. The relationship between worldviews and values reflects the hierarchical structure between these two concepts, where values are more abstract, and worldviews are less abstract. Values help to understand a person's worldview, independent of specific situations and contexts<sup>3</sup>.

By forming and developing ideological immunity in the younger generation, it is possible to create a spiritually mature, healthy and independent-thinking generation, with a strong will, a complete faith, capable of standing up for and attacking any destructive ideological initiatives. The dangers that threaten human spirituality and the skills to consciously protect oneself from them are formed in the process of education, parental teachings, and seeing and knowing good and evil. Only if a child is taught from an early age what is good, what is bad, and how to react to them, in kindergarten, school education, and then social education, will each nation have a healthy, reliable, and strong immunity. Immunity, in turn, protects a person from "deviating" from the right path, from going astray on various paths and then regretting it, from misfortune, and the nation from disintegration, fragmentation, class, local or other divisions. Thus, ideological immunity acts as an ideological shield that protects the spiritual unity and spiritual health of the state and nation<sup>4</sup>.

The most important ideological factor in strengthening the socio-political stability of society is the mature political consciousness of citizens. Because political consciousness regulates the social behavior of people on the basis of their perception of reality, as well as the political ideas, norms, ideas and beliefs developed by it. Political ideology is a systematized set of political consciousness, its core, ideological views related to the functioning of relevant institutions, organizations and enterprises in the implementation of political relations based on the expression of the interests of various social groups and strata related to political power, its acquisition, protection and use. Since political consciousness has an incomparable impact on the renewal of society, it is closely connected with the awareness of national identity. Social life does not undergo transformation by itself, even political consciousness can remain indifferent to this process. But it continues to provide theoretical-conceptual and practical-strategic direction to changes in social consciousness and social life.<sup>5</sup>

In our opinion, political consciousness affects socio-economic life by setting strategic goals and establishing social governance. However, a person is not satisfied only with improving his material life and achieving prosperity, he is also interested in political events taking place around him, the affairs of the state and society, the paths and models of human development, and various approaches to this matter. Therefore, political consciousness embodies all areas by setting theoretical-conceptual and practical-strategic goals in the development of the state and society. In this sense, it is the core of social consciousness<sup>6</sup>.

<sup>3</sup> Schwartz, S. (2013). The role of values in social stability. *Journal of Sociology*, 49(2-3), 131-142.

<sup>4</sup> **Nazarov Q. Milliy istiqlol g'oyasining asosiy maqsad va vazifalari. - T.: Yangi asr avlodi, 2001.**

<sup>5</sup> Nazarov Q. G'oyalar falsafasi .- T.: Akademiya, 2011.

<sup>6</sup> <https://oyina.uz/kiril/article/139>

Political consciousness, having an incomparable impact on the renewal of society, is closely connected with the awareness of national identity. Social life does not undergo transformation by itself, and even political consciousness can remain indifferent to this process. However, it continues to give a theoretical, conceptual and practical-strategic direction to social consciousness and changes in social life. In our opinion, political consciousness affects socio-economic life by setting strategic goals and establishing social management. However, a person is not satisfied only with improving his material life and achieving prosperity, he is also interested in political events taking place around him, the affairs of the state and society, the paths and models of human development, and various approaches to this matter. Thus, political consciousness embodies all areas by setting theoretical, conceptual and practical-strategic goals in the development of the state and society. In this sense, it is the core of social consciousness.

The most powerful and historically proven weapons in the ideological struggle are national and universal values. Spiritual strength, strengthened on the basis of values, is the decisive support of society. Therefore, in ensuring the socio-political stability of society, it is of particular importance to use the life experiences of our great ancestors as a textbook and adapt them to the requirements of the era. This, in turn, serves to improve self-awareness. Being able to understand one's own identity at the required level includes several stages. The first of these stages is the perfect mastery of the national language and national values.

Also, a person's self-awareness begins with understanding the country to which he belongs, that is, his lineage, his purpose in life, his honor and dignity.

In strengthening ideological immunity, our main goal is to help each of our compatriots think, "Why does my homeland need me?", "What examples can I set for my future generation?", "What should my child be proud of?", and to help our citizens sacrifice themselves for the interests and prosperity of the homeland.

Therefore, for every person, the concept of homeland and humanity begins, first of all, with the family. We can see that the great meaning is hidden in the proverb of our people: "A bird does what it sees in its nest." In this regard, it is not easy to form ideological immunity without understanding the educational and moral significance and value of the family, without approaching the family from the perspective of the interests of the nation<sup>7</sup>.

### CONCLUSION

In the current age of information and technology, the education of young people is becoming more important. Young people are witnessing information and events that contradict their beliefs and consciousness at every step, which must be controlled by responsible persons - parents, teachers and the community. Because the community institution, which has no analogues in the world - is the basis for ideological, ideological, and spiritual education. The environment of this foundation reflects the spiritual image of society.

In conclusion, if there is a system of ideas - ideology - aimed at a specific goal, then it is necessary to ensure that all ideological factors aim to ensure the socio-political development of society.

---

<sup>7</sup> O'raev J.N. Mafkuraviy immunitet. – T.: «Ma'naviyat», 2001.



**REFERENCES:**

1. **Milliy istiqlol g'oyasi: asosiy tushuncha va tamoyillar. T.: 2003y., 5-b.**
2. Ma'naviyat. Asosiy tushunchalar izohli lug'ati, T.: G'ofur G'ulom, 2013y. 146- 147bb.
3. Nazarov Q. G'oyalar falsafasi .- T.: Akademiya, 2011.
4. Mamashokirov S, Tog'aev Sh. Erkin va farovon hayot qurilishining g'oyaviy-mafkuraviy masalalari -T.: Ma'naviyat, 2007.
5. Schwartz, S. (2013). The role of values in social stability. Journal of Sociology, 49(2-3), 131-142.
6. Nazarov Q. Milliy istiqlol g'oyasining asosiy maqsad va vazifalari. - T.: Yangi asr avlodi, 2001.
7. A.Sharma. A Decade Of Research On Moral Values: Trends And Insights. International Journal of Creative Research Thoughts, Volume 12, Issue 3, March 2024, ISSN: 2320-2882, [www.ijcrt.org](http://www.ijcrt.org). pp-518-527
8. O'rayev J.N. Mafkuraviy immunitet. – T.: «Ma'naviyat», 2001.
9. <https://oyina.uz/kiril/article/139>