



SOCIO-IDEOLOGICAL FOUNDATIONS OF SOCIAL STABILITY

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Annotation

Substantiated the position that ideology of social work is a mechanism to achieve a balance of public interests and performs the function of social integration in accordance with basic ideas that form its structure. Proposed a definition of ideology of social work as a system of ideas, values, value orientations, goals and ideas of ways of its implementation based on the current state of social interaction between interests of stakeholders in the state and civil society, aimed at social integration of social groups or individuals who have difficulties in social functioning and development. The article highlights the contradictions of the ideology of social work; basis of contradictions is the interaction of interest of civil society and the state. Practical implications: sociological research of ideology as the foundation of social development, sociology of social sphere, the theory of the welfare state.

Keywords: Social work, ideology, values, value orientation, social justice, contradictions of development, welfare state.

Introduction

The need to change the ideology of providing social assistance and maintaining the social welfare of the population in modern Russia is associated with ongoing social transformations over the past twenty years. The need for theoretical understanding of the essence and content of a fixed social need and the conditions for its implementation in domestic practice determines the scientific interest in studying the process of development of the ideology of social work. The sociological approach to the study of the ideology of social work is based on considering it as an integral component of the social system, performing certain functions, through which the integrity of the entire system is reproduced and preserved. The relevance of the study of this social phenomenon is also determined by the fact that the universal nature of





the basic values of the ideology of social work determines its unique role - ensuring the integration of the interests of social actors occupying different positions in the structure of society, as opposed to the tendency to deepen group differentiation and confrontation. The unifying nature of the ideology of social work makes it especially in demand in Russia, which is striving to prevent the risks of a social split as a result of large-scale systemic changes. The ideology of social work can be defined as a system of ideas, values, value orientations, goals and ideas about how to implement them, due to the current state of interaction between the interests of social actors in the state and civil society, aimed at social integration of social groups or individuals experiencing difficulties in social functioning and development. Its fundamental values and principles are human dignity, the right of every Russian to decent living conditions, recognition of his activity, ability to change and responsibility for his well-being, along with guarantees by the state of his social rights, and the idea of social justice. Under the influence of ideology, social work develops as a systemic activity that ensures the stability and dynamic balance of social relations.

The Renaissance in Central Asia resulted in the greatest achievements in the political, economic and spiritual life of society. During this period, political and legal sciences, new literature and art, medicine, philosophy, and a new aesthetic consciousness were created.

The implementation of the indicated need occurs in the process of moving from state paternalism to the formation of strategies for the individual activity of citizens who need the help of society and the state. The development of this process is determined by a set of contradictions, their analysis allows us to identify the internal mechanisms through which social transformations are carried out, and to positively influence the ongoing changes.

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development of this process is determined by a set of contradictions, their analysis allows us to identify the internal mechanisms through which social transformations are carried out, and to positively influence the ongoing changes.

The article examines the most important issues of the formation of the rule of law and civil society in modern Uzbekistan. Uzbekistan has a rich experience of political life, features of political consciousness and develops in unique and difficult conditions. Thus, it turned out that it is wrong to copy a simple copy of the political experience of the Western world.

The paper investigates the essence of spiritual potential as well as its role in modern society.

Founded as a statesman in the history of the Baburi dynasty, he became one of the world's most famous historians with his book "Boburnoma" written in Uzbek.

The liberal version of the socialist ideology could not appear due to the nature of the social structure of the society of that period, as well as socio-cultural characteristics. Opposing its communal patriarchy, the Bolshevik party and the government were forced to use its inherent organizational forms, institutions, structures and their corresponding values. As democracy was curtailed, authoritarian forms of government were established, and official mono-ideology was dominating, it was conserved. In the changed country, which turned from a peasant into a powerful industrial power, the values of this ideology continued to determine the guidelines for social development. It is no coincidence that during the period of perestroika of Soviet society comparisons with feudalism persistently sounded in his criticism. Social security was one of the mechanisms of such conservation. Since its inception, social security has acquired a centralized, equalizing, minimized and bureaucratic character. During the period of accelerated industrial development, it continued to develop in the interests of workers and employees; the peasantry for a long time was practically excluded from the system of state security and insurance. The instrumental approach to social protection prevailed, the elements of which were linked to the stimulation of labor, the degree of political and ideological loyalty of workers. In the 1950s - 1960s. and subsequent decades, large-scale social programs were implemented aimed at overcoming social inequality, creating conditions for meeting the social needs of the Soviet people.

Despite the transformations aimed at improving the well-being of Soviet citizens, the results of changes in the social sphere did not correspond to the proclaimed ideological goals. Social homogeneity tended towards unification, which was accompanied by equalization in distribution relations. The social security system, compensating for the low level and quality of life of people, has acquired the character





of a redistributive mechanism that differed in efficiency. Equalizing, free, and by no means always consistent in nature with the principles of socialist distribution, social security acted as a powerful mechanism not only for ideological, but also for systemic conservation, hindering modern efforts to transform society. Preserving today egalitarian-patriarchal relations in social security, as in other sectors of the social sphere, the state hinders the development of individual activity and initiative, which manifests a dysfunctional effect of ideology. Describing the socio-cultural features of the Soviet period, it should be emphasized that the values introduced by the proletarian ideology were assimilated to the extent that they corresponded to the culture of traditional society.

In sociological studies devoted to the study of basic values, it was revealed that the problem is not in the contradiction between the value systems of the "liberal elite" and the "traditional" mentality of ordinary citizens. Traditional values were forced out during the Soviet period of modernization, which were replaced by the individualistic values of a modern rational society. The problem lies in over-individualization, which is the main factor in society's inability to self-organize and interact. This makes it difficult to form a modern ideology of social work, in which social solidarity is recognized as a necessary condition for achieving social and personal well-being. Awareness of this fact did not occur either at the level of individual citizens or at the level of elites in the sphere of politics and economics; the ideas of freedom were not united with ideas of the good.

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