



Youth Of Uzbekistan: The Socio-Political Activity

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ABSTRACT

Strengthening the idea of national ideology in the period of radical social changes in the country is inextricably linked with the process of national identity of the Uzbek people, national identity, the growth of political culture - a progressive phenomenon, an important achievement of national independence. At present, the socio-economic essence of the Uzbek people's development, its spiritual activity has become a key factor in the search for ways of national awakening, development and improvement of national identity, which will become a powerful force only if they know and understand the history, culture and spirituality.

Keywords:

National, political culture, patriotism, our youth, socio-political activity, national ideology, social development.

The understanding of national identity is especially exaggerated as a spiritual element of political culture, as a factor in the emergence of new economic, political, legal and moral relations. The intensification of the role of the human factor in the national awakening requires a deep and comprehensive theoretical understanding of political culture. At present, the socio-economic essence of the Uzbek people's development, its spiritual activity has become a key factor in the search for ways of national awakening, development and improvement of national identity, which will become a powerful force only if they know and understand the history, culture and spirituality. [1] Understanding national identity, in general, means understanding one's belonging to this nation, creating an idea of its place and importance among other nations. Strengthening the idea of national ideology in the period of radical social changes in the republic is inextricably linked with the process of understanding the national identity of the Uzbek people.

The level of social life, understanding of national identity and patriotism, its institutions

and ideology play an important role in the formation of the political culture of the population. They are determined by the objective laws of development of the material and spiritual spheres of society, which play an important role in accelerating or temporarily weakening this or that process. But they are incapable of chronically impeding social development and the realization of national identity.

Awareness of national identity is formed and developed in the objective conditions of social development. Loyalty to the motherland creates a certain basis for the formation and development of national identity, which is reflected in political culture. Territorial unity as a factor in the formation and development of the national identity of the nation, and more importantly, the centralization of economic, socio-political and cultural life takes place in a particular region.

At the same time, the stereotypes and some factors left over from the old system prevent people from studying the essence and forms of manifestation of national identity in political culture. At present, there is an

ideological bias inherent in the former Soviet era, the transition from the narrowness of social consciousness to a broader understanding of spiritual values, the recognition of universal values, the supremacy of human rights. "The understanding of national identity is the unity of nations, the reflection of their relationship in the social consciousness". [2]

At the same time, it is important not to fall into the trap of social contradictions, to be able to distinguish between progressive and negative factors that affect the formation and development of national identity, the mood of scientists. It is not an easy task to gain a deeper understanding of the true nature of the processes that are taking place today. In the recent past, the command-and-control system has taken over the spiritual life of the nation. National values were built on a single model based on communist ideology. The simple truth that every nation, like every human being, is beautiful with its uniqueness and uniqueness has been forgotten. That is why the reconstruction, which began in 1985, was seen by the people as a return to lost hopes. This process has led to an unprecedented increase in people's understanding of national identity and political culture. [2]

Understanding of national identity, the growth of political culture is a progressive phenomenon, an important achievement of national independence, an important factor determining the next steps of our state on the path of humanization and democratization. Naturally, as the understanding of national identity grows, so does everyone's interest in their own foundations. It is for this reason that the growth of national identity does not exclude, but requires, open and transparent interactions.

An objective assessment of the complexity of the problems encountered in the field of interpretation of the role of national identity in the formation of political culture can include the following tasks:

First, it is necessary to increase the understanding of national identity in the context of radically renewed society. To achieve this, the state must: a) ensure its

integrity and membership in a democratic way, that is, not by ignoring different, sometimes conflicting interests, but by coordinating them in a democratic way; b) create a state-legal mechanism to coordinate the interests of the people in order to effectively resolve potential conflicts in a democratic way.

Second, the socio-economic problems accumulated during the years of stagnation should be addressed not by centralizing and artificially "accelerating" governance, but by ensuring the interests of everyone. One of the main tasks is to create a broader environment for people's independence, to ensure that they are interested in improving the end results of their scientific activities as a basis for the well-being of society.

It should be noted that in the context of growing national consciousness and economic growth of the country, the limitation of spiritual activity leads to a decrease in the level of activity of democratic processes in society. The general policy of the state must be based on the need to ensure that the material and spiritual needs of every person are met.

At the individual level, the perception of national identity, national identity is perceived at the subjective level as a whole social being. In practice, this means that "national identity awareness is realized at the level of the individual according to the sign of the blood". [3] It should be noted that the political culture of the individual is one of the components of the understanding of national identity at the level of the individual. In the context of the increasing level of integrity of civilization, the understanding of "pure" national identity cannot exist on its own. Like other processes, an individual's sense of national identity cannot develop in a constrained environment, the growth of his or her sense of national identity allows him or her to seek a deeper understanding of his or her cultural heritage and a deeper look at his or her spiritual roots.

In our view, the functioning of political culture as a self-regulatory mechanism can develop at two levels: the first is the degree of adaptation, which implies the adaptation of national unity to a changing situation; the second is the degree of adaptation, in which

one or another aspect of the activity of national structures becomes more active.

The future of any nation depends in many ways on the way in which the political culture of a nation develops. If its growth leads to national selfishness in practice, if the natural struggle against old national policy patterns and principles leads to isolationism, "the optimistic potential of self-awareness cannot be realized". [4] Because the issue of national mentality plays a special role in this process.

The study of national mentality is based on a large number of empirical data obtained as a result of a comparative analysis of national (ethnic) cultures, their perception of the world, ways of thinking and their impact on social behavior. In such studies, policy issues were not considered at first. But the quest for a better understanding of World War II events and rival motivations has led to a significant expansion in the scope of their problems. As a result, it was found that knowledge of the basic principles of perception of the world in a particular national culture and the general logic of the resulting social movements are not only able to satisfy the curiosity of scholars, but also serve as one of the necessary conditions for developing political strategy.

In general, the analysis of the national mentality in order to predict the development of the political situation on both the enemy side and the allied side of the possible actions of the opponent was resorted to by both parties competing. However, the effectiveness of this method has not been the same. In particular, the German political leadership and military command imagined the psyche of its eastern rival according to Russian classical literature. F. Dostoevskiy, A. Chekhov and M. In Gorky's works, he encountered only "superfluous people", intellectuals who were dissatisfied with their lives, and rude people, who were unable to "withstand the blow" of such an opponent. But the calculations based on literary sources turned out to be incorrect, because they did not reflect the peculiarities of the people, but the spiritual experiences of a layer of educated people who were cut off from the masses and in many ways "lost their identity".

In recent years, the methodological basis of this approach is the concept of identifying national behavior with the basic structure of the person proposed by A. Cardiner or its improved manifestations (for example, the theory of modal personality developed by A. Inkels and D. Levinson). [5] In this sense, national character is a configuration of personality traits (personality types) that has been preserved for centuries and passed down from generation to generation, which is of paramount importance in society. The study of national character is consistent in content with the analysis of the degree of prevalence of diverse personal characteristics in ethnoses and ethnic groups of human populations. However, the study of national behavior is seen not as a pre-determined evidence, but as an opportunity: in some cases, empirical research really reveals the national-ethnic characteristics of the representatives of this national-ethnic unity in their thinking, worldviews, emotional reactions and behavior. , but there are also cases where such features are not defined.

It should not be assumed that the task of determining the characteristics of the national mentality applies only to "others". It is also necessary to take into account the psychology of their own people. It is noteworthy that in almost all countries that have made great strides in development, a great deal of attention is paid to research that helps to understand identity, and a lot of scientific, popular science and journalistic literature on the subject is published.

History has repeatedly shown that attempts to blindly copy the experience of other countries and peoples are ineffective in practice; for reasons that are mostly related to the characteristics of national psychology, usually lead to completely opposite results to the goals that their initiators sought to achieve.

Enlightenment and patriotism play a huge role in the national awakening that ensures the cultural rise of a person's level of political culture. It is these factors that can help him to purify himself, to get rid of false ideals and ideological illusions, and to allow honesty, goodness, and truth to prevail. It would be

reasonable to expect from enlightenment and patriotism not only to find and propagate forms of deep hatred for everything that discriminates and discriminates against the people, but also to glorify everything that sows the seeds of goodness and nobility.

Experience does not understand, ignore or ignore national factors, a dogmatic way of thinking about the fundamentals of renewal of all spheres of national life, ignoring the contradictions in this process, creating artificial barriers to the development of national and patriotic foundations are detrimental not only to national development can lead to consequences.

Political culture, understanding of national identity, patriotism and universal values are integral factors of the human spiritual world. The analysis shows that the aspects that have not been explored here are still vast. Based on the real situation with the development of political culture, national identity and patriotism: a) create the necessary conditions for the democratization of the national development process, not to prevent all "pain" in the field of political culture, national identity and patriotism; b) it is important to create a basis for the expansion of the range of forms and methods of mutual exchange of material and spiritual values, the promotion of spiritual values.

There can be no patriotism in a multi-ethnic state, which means that there will be no stable social organism in such a state. [6] Even when patriotism is interpreted as an important element of social consciousness, as an element of spiritual value or social consciousness in the form of political culture, its social content narrows. As a result, its original content is falsified or ignored. Without underestimating the necessity and importance of the study of patriotism in relation to its above-mentioned aspects, we think it would be appropriate here to proceed from its broad interpretation. In this regard, a regular survey conducted by experts of the Republican Center for Public Opinion Research "Public Opinion" sought answers to these questions. It covered more than a thousand young men and women between the ages of 14 and 29. It is safe to say that the

spiritual and moral views of the younger generation are a specific criterion for the effectiveness of state youth policy. The survey also led to some conclusions in this regard.

Our youth showed knowledge of the history of our people, respect for national traditions, honesty, national pride, purity of heart, humility and tolerance as a sign of high spirituality. On the contrary, among the negative qualities were bribery (59.1%), hypocrisy (41.9%), bigotry (40.9%), negligence and indifference (21.9%), dependency (16.6%). . By the way, our young people are becoming more and more aware of the concept of "patriotism". "What is patriotism?" 71% of respondents answered that they love their homeland, 60.2% said that they serve it selflessly, and 43.9% said that they are ready to defend the Motherland. [7]

The consciousness of society, other subjects of the social system has an organized and hierarchical structure. One of the foundations of the organization of social identity is the attitude of its elements to the activities of the individual. For example, in relation to the activities of an individual, his way of thinking, there is a different level of national identity and patriotism, the perception of national identity and activities of individuals as a social group are indirectly linked. Certain elements of national identity serve as one of the foundations for the formation of new goals or ideals of ethno-national unity based on a reassessment of the existing values of existence in accordance with the existing conditions of life of the individual and the social organism in general.

In this process, it is necessary to create a wide range of opportunities for the development of nationality, not to hinder people from assimilating their cultural heritage. This process should not be allowed to be seen as a manifestation of nationalism. It is important to expand the range of free and democratic forms of exchange of material and spiritual values of different nations.

Today, ample opportunities have been created for the development of political culture and understanding of national identity. It should be remembered that any positive factor

exists only as a ratio of the negative factor. While the understanding of national identity preserves its uniqueness and originality, it cannot develop in practice if it protects nationalism at least a little and does not see its negative contradiction in it. The forces that do not want to reckon with the emergence of new national structures are equally dangerous, as are the forces that promote national factors and sever economic, political and cultural ties with other peoples. The formation and development of a sense of national identity in an individual is an objective process that is not subject to external influences.

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