



THEORETICAL BASIS OF RESEARCHING THE PROBLEM OF INCREASING THE POLITICAL ACTIVITY OF YOUTH STUDENTS

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Abstract

This article examines the theoretical foundations of the study of the problem of increasing the political activity of student youth, scientific approaches of foreign scientists to the study of youth problems, various views of modern thinkers on national development and spiritual awakening, analysis of the concepts of political consciousness and political culture in theoretical sources.

Keywords: Political consciousness, political culture, sociology of youth, sociology of youth, content of destructive ideas among youth, civic education.

Introduction

In the scientific and theoretical study of youth problems, American scientists Henry Gerouk and Mike A. Miles, German researcher I.S. Kohn and Karl Mannheim's research serves as a theoretical and methodological basis. Also, A. Lukov, A. Rudakov, P. I. Babochkin, A. D. Plotnikov, S. A. Bykov, L. A. Zhuravleva, O. I. Ivanov, I. G. Vasilev, S. N. Ikonnikov, A. I. Like Kovaleva, V.V. Nekhaev, G.V. Kupriyanova, V.I. Chuprov, Yu. Zubok Scientists from the post-Soviet space have studied the sociology of youth, their moral and aesthetic views, the practice of youth policy, the positive and negative impact of youth organizations on the development of society, the content of destructive ideas among young people, the involvement of young people in social activities, as well as the problems of young families.

The issues of spiritual awakening in the development of a democratic society, as well as the issues of building a just society, were reflected in the views of thinkers such as Zoroaster, Confucius, Socrates, Aristotle, Forobi, Ibn Sino, and Bahauddin Naqshband, as well as great statesmen Amir Temur, Alisher Navoi, and Babur, who made a great contribution to the civilization of the East and the West.

It can be noted that various views on national development and spiritual awakening were studied as a separate topic in the works of modern thinkers Behbudi, Fitrat, Abdullah Avloni, and Munavvarqori. Views on the dialectical relationship between the development of democratic society and the processes of spiritual awakening in our country, on the fundamental essence of spiritual reforms M. Kuronov, N. Joraev, Q.





Nazarov, I. Ergashev, N. Shermukhamedova, A. Erkaev, S. Otamuratov's thoughts on the relationship between democratic development and spiritual development F.Kh. U'ldasheva, M.Q. Normuratova, R.I. Norliyev, R.R. Ro'zieva, H.A. Akhmedov are observed in the scientific works of such researchers.

Currently, some researchers consider education to be a system-forming factor in the preservation and development of statehood, the formation of the civil unity of the nation. In the scientific and pedagogical literature of recent years, the problem of increasing the political culture of students and pupils; ways of forming the values of civil society in the conditions of a comprehensive school are discussed, the pedagogical conditions for directing students to spiritual and moral values, the conditions for the civic education of schoolchildren and students are determined and studied. The problem of forming the political culture of future teachers has not been specifically studied. At the same time, the image of the younger generation, which determines the spiritual maturity of society, is associated with the level of culture of the teacher, including the level of his political culture, civic position, and the breadth of his worldview.

Youth categories differ significantly from each other in interests and needs, level of knowledge and intellect, material condition, style and lifestyle. Students are a separate social group. In this group, one can distinguish students of higher educational institutions that train targeted personnel for public service, where the process of acquiring not only professional skills and qualifications, but also the formation of political maturity, political consciousness and political culture is underway. Therefore, the search for ways and mechanisms for the formation of political culture in students becomes relevant. It should be taken into account that in the last decade, negative trends have intensified, indicating a difficult situation in social life: the instability of interstate borders, the inevitable clash of various ethno-political subcultures, the aggravation of national conflicts. In such conditions, the formation of a new political culture, in which not only political, but also social processes find their expression, is one of the distinctive features of the postmodern cultural paradigm.

The process aimed at forming the worldview of a person, society, social group, nation, and arming them with ideological knowledge that expresses their specific goals is called ideological education. Having created a system of ideas that express their interests and goals and aspirations, each social stratum or population in society tries to influence other groups under the influence of these ideas and expand the ranks of their supporters. If the ideas are fair and just, and correspond to the needs of the majority, if the means of education in this area are effective, and the educators are active and selfless, the intended goal is achieved. When society and the people have



not yet realized their interests, formed their own ideology, and mobilized towards their goals, the likelihood of being influenced by alien and harmful ideas increases. This makes it an urgent task to establish ideological education and consistently instill the principles of a healthy ideology in the hearts and minds of the population.

"Political consciousness is the sum of people's political knowledge, perceptions, opinions, beliefs, and assessments of the political system in which they live."". Political consciousness is not an innate characteristic of a person, it is not passed down from generation to generation, it is not dependent on lineage, inheritance or lineage. Just as the political consciousness of a father and a son, of a brother and a sister, is not the same, so the political consciousness of relatives is also of different degrees.

Human consciousness is manifested mainly in two forms: ordinary consciousness and social consciousness. "Ordinary consciousness can always find its expression in people in the vicissitudes of their lives, in their daily worries, in their personal, inner experiences, and they do not directly cover the problems of the development of society, the country, the world, they do not set a goal for their solution".

Social consciousness is expressed in the socio-political lifestyle of a person, in his attitude to socio-political processes taking place in society, in his active participation in them. The following sources serve as the main factors in the formation and development of political consciousness.

The first source is a person's family environment. Political ideas and feelings are given to him through family upbringing.

The second source is information in a broad sense. It "enters" a person both through communication and through the media.

The third source is the personal experience of an individual. This personal experience refutes or confirms the knowledge received. However, in any case, it has a significant impact on the process of formation and development of political consciousness.

These sources constitute the sum of knowledge that allows a person to analyze the world of politics and determine his attitude towards it.

"The main criterion determining the level of political consciousness or political awareness is the ability of each person to understand the essence of political events". Some people very quickly notice political changes taking place in the country and in the international arena, react to them correctly and evaluate them.

Political consciousness determines the place and status of people in society. Political consciousness also plays an important role in promotion to management and leadership positions. However, one should not mistakenly conclude from this that a person with high political consciousness must work in management and leadership.



Because any person with high political knowledge may be incompetent in the complex aspects of management and leadership.

The formation of political consciousness has the characteristics of objectivity and subjectivity. This means that the formation of political consciousness, on the one hand, occurs independently of the desires of people, and on the other hand, it depends on the actions of each person, their aspirations and the results of the activities of various political factors.

The essence of objectivity in the formation of political consciousness is determined by the participation of people in political processes. In addition, each person, as a specific subject of society, has a certain influence on political events. For example, by voting in elections, expressing his thoughts and opinions on political issues at meetings, assemblies, a person has the opportunity to increase his level of political awareness.

The subjective nature of the formation of political awareness is also determined by the political influence of one person on another. For example, when one person explains the essence of a political event or change to another person, a certain idea of a political issue that he did not understand is formed in the mind of the second person.

The formation of political awareness also has the characteristic of individuality. Since the level of awareness of members of society is different, political awareness is formed individually in members of society. The same information, the same scientific doctrine, regardless of their content, are not perceived or perceived to the same extent by two individuals.

The formation of political consciousness has the nature of generality at the same time as individuality. The manifestation of political consciousness in the activities of the majority expresses the essence of generality. The essence of generality is determined by the manifestation of political consciousness in the activities of social groups.

Another characteristic of the formation of political consciousness is variability. Just as the development of the political life of society does not stop in one place, political consciousness does not remain static at the same level, but changes under the influence of political changes. There are also functions of political consciousness.

These functions include:

1. Knowledge-informing. People sooner or later, whether they want it or not, but inevitably come to the political world. Even if they do not want to engage in this area, politics still “engages” with them. It influences people’s lives through the state, parties, and other public organizations. Politics “enters” people in the form of political information.



2. Evaluation. Political consciousness not only knows and interprets socio-political reality, but also evaluates it. People express their attitude to it in the process of understanding certain political events.

3. Orientation. Political consciousness helps people to understand not only their duties and political interests before society and the state, but also certain rights and freedoms.

4. Regulation. Political consciousness regulates the social behavior of people based on their perception of reality and the political ideas developed by it.

Thus, it consists of the sum of their knowledge, ideas, and assessments of the political sphere.

When did the concept of political culture appear, and in what does its essence find its most clear expression? This issue did not arise yesterday or today. This minority has existed for many years in all periods of the development of society and in all countries of the world. In ancient times, the Greek philosopher Aristotle, in his work "Politics", repeatedly emphasizes that the work carried out in the cultural life of society in ancient slave states should occupy a leading place in state policy, and that the head of state and his officials should pay special attention to issues related to the spiritual life of society.

"Issues of cultural policy were also expressed in the political views of Al-Khwarizmi, Al-Farghani, Al-Farabi, Imam Al-Bukhari, Ibn Sina, and Al-Biruni, who lived in Central Asia in the 9th-10th centuries". For example, according to Ibn Sina, the idea that an enlightened king should stand at the top of an ideal state is central. This idea was also emphasized by Beruni. The term political culture is considered to have been first introduced into scientific circulation by the German philosopher and enlightener I. Herder in the 18th century.

Scientific concepts of political culture, which have an empirical (individual participation) basis, began to take shape in the West by the middle of the 20th century. Major international researchers G. Almond, H. Feuer, S. Verba, and others have made a huge contribution to this. For example, the American theorist H. Feyer, who was one of the first to use the concept of "political culture" in modern political science, published his book "The System of Government of the Great European States" in 1956, which was one of the first important steps towards understanding the essence of political culture. A little later, G. Almond and S. Verba published their book "Civic Culture" in 1963, based on a study of the political processes of five countries: the USA, Great Britain, Germany, Mexico and Italy. In 1965, L. Pay and S. Verba published "Political Culture and Political Development" based on a study of the political culture of ten countries." published his work entitled.



An analysis of the existing literature on political culture shows that there are different approaches to this concept. We will list some of them:

- "Political culture is the culture of an individual and a social unit, which includes political enlightenment, political consciousness, and socio-political activity";
- Political culture is a part of the spiritual culture of a society, which includes elements that have direct links with socio-political institutions and political processes;
- Political culture is a culture of political thought and political activity. Although these approaches are different, there is a common aspect that connects them all. This is the state of direct connection of political culture with the socio-political processes and political institutions of society.

"Based on the above general interpretations of political culture, it can be defined as follows: Political culture is the level and nature of citizens' political knowledge, assessments and actions, as well as the content and quality of social values, traditions, rules that govern political relations".

The process of implementation of political culture also depends on the mental mood manifested by its subjects. The level and quality of the culture of political behavior is determined by the current mood of the individual or group entering into political relations in society.

The process of implementation of political culture occurs through the behavior of people. However, political behavior is manifested within the framework of laws and regulations formed in a certain order in society.

In the process of manifestation of political culture, national, class, religious, professional traditions and customs also play a very important role. For example, hospitality, public goodwill - hashar is accepted as a national tradition peculiar to Uzbeks...

The importance of historical succession in the process of establishing, developing and improving political culture is extremely great. Historical succession is a natural feeling (instinct) formed in man after his separation from the animal kingdom - from the primitive feeling of living in a herd to the present day, living together, working together, and is a vivid symbol of historical succession. Historical succession is embedded in all the tissues of human consciousness, ideology, psyche, behavior, actions, attempts, and struggle for existence at all stages of life, manifesting itself in the process of the functioning of political culture and finding its expression. Political culture, enriched by the historical heritage of experience, is always formed in accordance with the nature of the socio-economic system of the society in which it operates and is manifested within the framework of this system..



The study of the history of society shows that the earliest past of humanity, the first material and spiritual centers of culture were formed in the East and prepared the ground for the further development of humanity. The East is mainly understood as the Near East (Egypt, Syria, Iraq, Jordan, Turkey, Yemen, Sudan, Kuwait), the Middle East (Iran, Afghanistan, Transoxiana), South and East Asia (Burma, Vietnam, Indonesia, Thailand, India), the Far East (China, Japan, Korea, partly the Russian Far East). There are also common aspects that unite the four parts of the East listed. It is also the restraint of the peoples of the East, the ability to resolve issues and problems in any tense situation through peace, negotiation, and discussion, preserving what is available and creating what is scarce, recognizing that the foundation and foundation of life is consistent daily work and adhering to this, and showing kindness to parents and children, such characteristics help to express the East and Orientalism.

Independent Uzbekistan is one of the countries of the East. The Uzbek people have long been distinguished by their restraint and thoughtfulness. Eastern democracy is an activity based on national restraint, thoughtfulness, respect for elders, mutual consultation, and agreements of the parties even in any tense issue.

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