

THE FORMATION OF CIVIC CONSCIOUSNESS OF YOUNG PEOPLE AS A POLITICAL-TECHNOLOGICAL PHENOMENON

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Abstract: The formation of civic consciousness of young people is not a psychological process. The fact that the civic consciousness of young people is a political process has become clear in today's local and national, regional and global socio-political processes. The civic consciousness of young people is achieved through the use of well-thought-out political methods and technologies, the preservation of national identity, identity, ancestral spirituality in young people in today's era of global information and communication technologies, and civil immunity through inculcating traditional values in their minds. This article is based on the fact that the formation of civic consciousness of young people is a political process.

Keywords: Civic consciousness, psychological process, political process, socio-political processes, well-thought-out political methods, national identity, ancestral spirituality, civil immunity, non-political activism, elitology.

INTRODUCTION

The fact that the civic consciousness of young people is a political process has become clear in today's local and national, regional and global socio-political processes. A concrete example of this is the speech of Swedish schoolgirl Greta Gunberg at the UN Climate Change Summit on September 23, 2019 in front of world leaders and representatives, calling on humanity to fight the global environmental threat. This event sheds light on a number of new aspects of the civic consciousness of young people - youth activism is interested not only in the fate of their country, people, but also in the fate of all mankind, their activism knows no bounds.

In the context of this study, in the above cases, the school student, the young citizen, is an active representative of society, not the state. It can be assessed as non-political activism. This event serves as an example of the political participation of the youth of society in making political decisions about the fate of society. However, this (line - action) also requires a certain legitimacy. In this regard, it is clear that the state youth policy in Uzbekistan is in line with the requirements of international law.

To highlight the fact that youth civic consciousness is a political process, it is appropriate to analyze the political category of the region as a "political process".

Civic consciousness of young people is not a "mirror" that mechanically reflects a static, rigid external social reality, but a process aimed at changing and developing it. The formation of civic consciousness is a process. As a specific social process, consciousness becomes focused on specific goals, needs, and interests. Methodologically, it leads to change. In this sense, it is also a social movement. Action is also a synonymous category of change. Hence, civic consciousness is a specific movement, a social movement and change that undergoes a decision-making process. Civic consciousness is a political legal

phenomenon, a process, derived from this paradigm. Just as any event cannot happen without a specific cause, it requires such reasons. This is the source of the political process. The process does not occur spontaneously, it is due to certain reasons. For example, K. Marx saw the source and cause of social change in economic relations. In his famous work *Capital*, he sought to scientifically prove the emergence of proletarian and bourgeois classes in the process of capitalist production, the sharp stratification of society as a result of the development of private property. The communist idea supposedly eliminates this contradiction, social processes are moderated, stabilized, and resolved as a result of social justice. Analyzing the deepening class struggle in the mid-nineteenth century, he believed that "a ghost is flying in Europe - a ghost of communism." There is also an elitological understanding of the dynamics of political processes in political science. Representatives of such an approach Pareto (1848-1923), Italian sociologist G. Moscovici (1858-1941). German scientist R. Merton (1887-1936) also contributed to this concept.[1]

METHODS AND MATERIALS

Elitological theory has evolved over the twentieth century. U.S. scientist G. Lesell wants to prove the conclusion that only people with high, distinct economic creativity can be included in the elite. French researcher G. Darge sees the "political class" as the catalyst for political processes, and believes that the confrontation between the two opposition classes will not lead to a change of government. Analysis and interpretation of elitological theories are not part of this research task. However, an important aspect of elitological theory is that it considers all members of society, not the masses of the people, but the possessors of special talents, as a force and mechanism that drives socio-political processes.

Elitological theory is also K in this respect. Similar to Marx's theory, Marx considers the antagonism of two antagonistic classes (proletariat and bourgeoisie) on the basis of political processes, while in the theory of elitology he considers it a factor of social change, although the elite layer of society is not opposed to the rest of society.

RESULTS AND ANALYSIS

Following the analysis of the above scientific paradigms on the formation of political consciousness of young people, the category of youth "civil consciousness" plays an important role in the formation of political consciousness of young people. We begin the analysis by covering the content of the political and legal categories of "citizen" and "citizenship."

As noted above, citizenship is concerned with human rights, especially civil law. Civil and civil law is also a high political and legal phenomenon. In the legal literature, this aspect has been comprehensively analyzed and evaluated. In the field of social sciences, "citizenship" means "the conscious and active performance by a person of his or her civic duties and duties on the basis of his or her civil rights and freedoms." In the field of philosophy, "citizenship" means an active spiritual position, a sense of duty to protect one's rights and interests, based on one's social institutions, state, family, religion, professional and other communities. According to the Great Encyclopedia Dictionary published in Russia, "citizenship" means a person's readiness to take an active part in the affairs of the state and society, to exercise their rights and freedoms consciously, and to perform their duties consciously. The concept of citizenship is called indifference,

indifference to social work, indifference in scientific language, absenteeism, and is also understood as its opposite, the opposite. In our view, the concept of "citizenship" is an artificial eye - a vision, superficial, self-active, not "populism" in scientific language. Populism, artificial self-indulgence in the work of the people, the state, false patriotism contradicts the essence of true "citizenship". [2, 608]

"Citizenship" is connected with the inner world of man, his conscience, and it includes a sense of patriotism. Some false political activism, fraud, attempts to convey false information to the head of state, which have been observed in the recent past of our society, remain a virtue for some bureaucrats to hide the real situation. This defect is a legacy and complication of a period of false indications, additions, and artificial prosperity that existed in the past. [3, 32]

The social policy pursued by President Mirziyoyev, the policy of sincere open dialogue with citizens, the policy of realistic assessment of the real situation contradicts such events. The "Addresses" of the President to the people, the Senate of the Oliy Majlis in 2017-2020 are based on the content and purpose of public policy in the spirit of transparency, openness, democracy, patriotism and devotion to the national cause of renewal. This is confirmed by the processes observed in the periodical press. In the course of this research, scientific research, study and analysis of the local social sciences show that the category of civic consciousness has not been developed in our local scientific literature, and this concept is not included in our scientific dictionaries.

In fact, "citizen" refers to a person's legitimate social status in a particular social space. There is a "civil law", and the "civil procedural law" is applied by both civil courts to various inter-civil disputes and disputes. Civil society is impossible without civil consciousness, without raising it. Civil society is built by conscious citizens. Our great ancestor Abu Nasr Faroobi realized this in the Middle Ages. The book "City of noble people" analyzes the issues of consciousness, noble citizen, noble governor, noble governance. It is desirable to build a society of noble people. Civil society should not be spontaneous in forming citizens who can meet its demands. Young people and teenagers will have to understand the meaning of "citizenship" and "be a citizen" and feel a sense of responsibility and accountability with a passport. In our opinion, the granting of civil rights should become a very important, unforgettable social event for young people. [4, 9]

To do this, it is necessary to ensure that the internal affairs, civil self-government bodies, the public, especially the primary organizations of the Youth Union, hold a special ceremony that will make this day memorable for young people. As mentioned in the previous chapter, it is necessary to explain to young people that being a citizen of Uzbekistan is not only a holiday, but also an "advance" for young people. Then young people will be able to imagine what the homeland, the state, the people are, will not follow various extremist forces, destructive elements, will not tarnish the international image of the name "citizen of Uzbekistan", will feel that the whole state and people are behind it.

The presence of Uzbek citizens among the perpetrators of the temptation to build a theocratic state in the Middle East is also a disgrace and aggression against the name "citizen." At the addresses (residences) where such citizens live, citizens, through the institution of the neighborhood, insult them, cause them to bow their heads, and even demand a social measure - deprivation of civil rights. These events, which are covered in the periodicals and on television, testify to the fact that our people have a sense of civic consciousness and culture, a sense of national honor and dignity, as well as fundamental values - civic duty and responsibility. - proves that civil consciousness is also an invariant

phenomenon. Invariance, i.e., balance, stability, and stability, is a category specific to human language and thinking that has conceptual meaning and content. The opposite of invariance is variability and dynamism. The category of invariance has a social significance and is a characteristic and requirement of the social phenomena that regulate and manage social events. From the point of view of the political analysis we are conducting, this feature is a phenomenon inherent in legislation. Invariance is also a basic requirement of local policy. This is evidenced by the Law "On the Fundamentals of State Youth Policy in the Republic of Uzbekistan" adopted on November 20, 1991. In the early years of independence, the adoption of this law in order to create the socio-economic, legal, organizational conditions and legal guarantees for its full realization. This law enshrines in the Constitution of the Republic of Uzbekistan the content and essence of strengthening the legal aspect of national and universal social values, bringing it to the status of the main invariant scientific paradigm in working with youth. [5, 19]

DISCUSSIONS

Working with young people is a political phenomenon. The essence of this is that without political and legal knowledge, it is ineffective to work with young people, especially without the knowledge of modern psychological, didactic, pedagogical and political technologies. This is due to the fact that young people are a social force that is quick to accept innovations in social life, they do not always fully understand its essence. There are ample opportunities to use such power for various political purposes, such as the fact that life experience has not yet been sufficiently formed, the tendency to be more emotional - not sensible, and so on. that he has spiritual qualities. It is no coincidence that international terrorists and religious extremists are targeted at the youth section of society. After all, young people are citizens in need of spiritual protection. The path of free, democratic and secular development chosen by our people, which has not been able to see the conditions of inter-ethnic and inter-religious harmony and social stability that have ruled our society for thirty years, is in vain directed at the youth. The formation in young people of a spirit of national independence and appropriate spiritual immunity, of civic consciousness, is a spiritual shield against such threats that they can withstand.

This view of the problem indicates that it is an important and relevant technological phenomenon and process. The formation of civic consciousness is also an important technological process. This is due to the political concept of man, the father of political science, the ancient Greek philosopher Aristotle, based on anthropological understanding of man. Aristotle describes man as a "political being." This definition itself confirms that human civic consciousness is a cultural, technological process. Although man is a biological being, he must socialize in order to be a human being, that is, a member of society. In political language, this is assessed as human socialization. Socialization is a multifaceted process that takes many forms. The question arises as to what extent this can be called a technological process. Below we will try to answer and comment on this question.

It is advisable to start the analysis with the basic concept of "technology". The term "technology" is actually related to the phenomenon of social production, more precisely economic production.

Any socio-economic product - brand, industrial product, etc. undergoes a technological process. It is the beginning and the end of the technological process. The result and end are the creation of a socially useful product. For example, baking bread or making a film product is also a technological process in this sense. The process ends with an end result.

The second important aspect is technological continuity or continuity. If the requirement of continuity is broken, the result will change.

The civic consciousness of man is based on the same "technology" - political consciousness is historically formed on the continent of man and time. Civic consciousness emerges and develops in a political context. This means that a person adapts to the established order, law and social norms in society, and socializes throughout his life. According to the sages, living in a society does not mean being free from it at the same time (at the same time). Freedom and liberty are not exactly. Freedom is a kind of concept towards freedom.

The technological and historical features of the formation of civic consciousness have long been known. Although the term "technology" was introduced in the twentieth century, its roots go back to history, its roots go back to the periods of formation of the political phenomenon.

A long history, without deepening into the Zoroastrian period, existed in the Middle Ages. It suffices to refer to the legacy of the great scholar Sayyid Amir Kulol, who influenced the policy of Temur's government along with Sayyid Baraka, Sheikh Shamsiddin al-Fakhuri, Sheikh Zaynuddin al-Hawafi. In governing the kingdom on the basis of the principle of justice, Sayyid Amir Kulol gives the following advice: "I know that politics is to control and regulate ... Without policy, important work of the state will not take place; If there is no law of order and punishment, then the affairs of the state will not be established, because the development of the ruler, the community, the state and religion is politics." Such importance of policy has both theoretical and practical value. The theoretical value is that the socialization of man, who is at the same time his "object" and "subject", his transformation into a person, is influenced by politics. The practical value is that the socialization of the individual is not linear, but multi-variant, spontaneous. Hence, human political consciousness requires that it be governed by "citizenship." From a practical point of view, the formation of civic consciousness of young people is of technological importance, that is, it requires the optimization of the process of education and upbringing. [6, 103]

Such an algorithm acquires technological significance in the political field. The transition of the younger generation to a new society and a new vertical governance, the abandonment of old models of education in the context of modernization, the political guarantee of human freedoms and rights requires the scientific education of high political qualities such as civic responsibility and civic duty. and the ability to create and implement innovative political technologies designed to shape these qualities. [7]

CONCLUSION

In a word, the formation of civic consciousness in young people is of institutional importance. To understand this, it is necessary to know the essence of the phenomenon of "institutionalization". [8] Institutionalization is based on social necessity and need. The historical confirmation of this is the institutionalization of state political institutions in history, the transformation of the political system of society into a basic and leading political institution. [9] The formation of civic consciousness of young people goes through the process of institutionalization. This process has a spiritual nature and is based on the unity of subjectivity and objectivity, the interrelationship of dialectics. Therefore, although the civic consciousness is "de jure" in all members of society, "de facto" it is

individual in each citizen, a member of society, the levels of development are different, at different levels. [10]

Sociologically and psychologically, the quality of civic consciousness of young people, the level of maturity of development is not mass, and the population varies at different levels of youth. Taking this aspect into account ensures that political education and upbringing work is targeted and targeted.

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