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Increasing the Social Activity of Youth through Cooperation between Educational Institutions, Families, and the Community

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A B S T R A C T
This article examines the role of interaction between educational institutions, families, and mahallas in increasing the social activity of youth. It emphasizes the importance of youth in the development of society and addresses issues such as fostering modern knowledge and skills, strengthening spiritual upbringing, and promoting active participation in public life. The article suggests ways to enhance collaboration to develop legal awareness, increase social responsibility, and transform youth into active members of society.

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Introduction

The most important and universal characteristic of a person who maintains constant interaction with society, understands themselves, and coordinates each of their actions is their activeness. Activeness (a concept derived from the Latin words "actus" – action, and "activus" – active) is a category that explains all of a person's behaviors and activities in life. It encompasses everything from the elementary action of picking up a pen to draw a simple line, to the complex mental activities involved in moments of creative awakening. Therefore, the issues of personality, consciousness, and self-awareness are described through the qualities related to their activeness, their participation in various types of activities, and their ability to accomplish them.

In any circumstances, all actions are regulated from both an internal-personal and external-social perspective. Human activity is closely tied to the concepts of movement, action, and behavior. The process of embodying human activeness is called activity. That is, activity is a unique form of activeness governed by human consciousness and intellect, stemming from various needs, and directed toward changing and improving both the external world and oneself. Today, the people of Uzbekistan are building a new democratic society, where spirituality is one of the key aspects of development. The process of forming social culture in youth involves educating them about the features of an independent state structure, the country's position in the international arena, patriotism, feelings of interethnic friendship, and the principles of the national independence ideology. It also involves instilling a sense of

civic duty, responsibility toward fulfilling their obligations, awareness of harmful ideological influences, social activity, and dedication. This comprehensive educational process aims to integrate these qualities into the youth's character.

Materials and Methods

Strengthening and developing civil society institutions—self-governance bodies, non-governmental, and public organizations—are essential conditions for increasing the socio-political culture and activeness of the youth. Understanding their role in society, especially recognizing themselves as an inseparable part of it, is crucial for every young person in the tasks of democratizing state-building and transitioning from a strong state to a strong society in Uzbekistan.

Social activeness is reflected in individuals' thoughts, feelings, and behaviors in a particular area of social reality, which influence and evaluate the life of society, ultimately impacting relevant aspects of social reality. Political culture is a quality shaped in the process of a person’s social activity and social development. Its meaning is determined by dominant relationships, laws, and norms within society. In other words, political culture represents an individual's ability to adapt and align with the recognized dominant relationships, traditions, and values, and to form their unique human character based on these foundations.

Results and Discussion

The organization of a society's political life depends on the political participation of its citizens, their political culture, consciousness, values, mentality, and national-cultural heritage. The political culture of society plays a decisive role in its self-organization. Elevating the political culture of society is based on national-spiritual values and possesses a unique structure. Changes in political culture and the emergence of new stereotypes inevitably influence the political life of the country. As local philosopher I. Saifnazarov emphasizes, the primary conditions for achieving political culture in political sciences are as follows: Democratic Environment – A democratic environment is where a group or several layers of society coexist within agreed-upon laws, respecting each other's human dignity and rights. A democratic environment comprises several subjects: the state, state institutions, individuals, families, communities, and public institutions. These subjects operate within the framework of laws, monitor one another, and complement each other’s activities. Balance Between Freedom and Obligation – Understanding freedom and obligation encourages both citizens and the state to act strictly within the framework of laws. Consequently, laws become the primary criterion of activity, and legal consciousness becomes an important element of political culture. Pluralism as a Core Social Norm – Every citizen and socio-political force must have the opportunity to freely express their chosen beliefs, ideas, and opinions regarding societal processes. Without this freedom, a person’s political sensitivity and culture cannot develop.

The systematic growth of political culture fosters not only the development of political consciousness and ideas but also stimulates advancements in production, science, education, and social integration. As Saifnazarov points out, where political culture does not develop, there is no progress in social thought, national ideology, or overall development.

The formation of political culture is directly linked to education. For example, if a child is raised in a family environment that encourages independent thinking, they will grow up to express their opinions confidently. Comparing the education systems of the Soviet era and today's national system highlights this difference. During the Soviet era, independent thinking was discouraged in schools, leading to generations of individuals dependent on others for intellectual guidance and unable to act independently. This, naturally, impacted the overall level of political culture in society.

Conclusion

In conclusion the internal political goals and objectives of Uzbekistan have always prioritized elevating the political culture of its citizens. In this regard, significant efforts are being made by the state and society. Local scholar A. Haydarov argues that political culture must become a value representing the potential of the people. According to him, a national idea is essential for this. A national idea consists of noble thoughts that guide the nation forward and includes the features of political culture at its core.In

conclusion, strengthening the spiritual world of the youth and safeguarding its integrity require continuous, scientifically based, and deliberate spiritual education to counter challenges. Today, political culture focuses on societal development, the interests of citizens, and fostering socio-political activeness. This process also emphasizes the role of political ideology in societal progress.Recommendations for Promoting Political Culture:Develop and implement a "Socio-Political Culture Code" aimed at expanding social initiatives and increasing citizens' responsibility.Regularly publish educational and popular science literature for high school graduates, vocational students, and non-specialized university students to develop their political and spiritual culture.

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