

TO INCREASE PATRIOTISM AND SOCIAL ACTIVISM

Umidjon Akhmadkulov*

*Doctoral Student,
Namangan State University,
Namangan City, UZBEKISTAN
Email id: u_akhmadkulov@gmail.com

DOI: 10.5958/2278-4853.2023.00082.4

ABSTRACT

It is necessary for each individual to have a supreme goal to realize his duty to his homeland and nation. First of all, this person should feel that he is a part of his homeland, be proud of this. It should be in a natural state that he does not forget that he has matured in the motherland, in his place he will remember that it is the Motherland who will expect affection and consequence from him. Only when this is done can an individual achieve misfortune.

KEYWORDS: *Society, State, Civil Society, Harmonious Generation, Youth Policy, Citizen, Activity, Social Activity, Tolerance, Adaptation.*

INTRODUCTION

Patriotism is closely connected with the word Homeland, The Motherland, which gives rise to patriotism. The word homeland is an Arabic word meaning "motherland". This concept can be understood in two-wide and narrow meanings. When referring to a house, neighborhood, village, where a person was born and raised, this is a narrow sense of understanding. It is understood in a broad sense if the representatives of a people are referring to an area where they lived permanently, where their ancestors settled for a long time.

To be a patriot means to love the homeland, to do what is worthy of its people, to honor its patriotism, to be appreciated. The reason is, the homeland is the past and present, the future of each person.

MAIN PART

It is necessary for each individual to have a supreme goal to realize his duty to his homeland and nation. First of all, this person should feel that he is a part of his homeland, be proud of this. It should be in a natural state that he does not forget that he has matured in the motherland, in his place he will remember that it is the Motherland who will expect affection and consequence from him. Only when this is done can the individual achieve happiness.

Ensuring justice and peace among human beings is also patriotic and humane. In turn, these processes affect the spiritual and educational moral States of people. At the same time, this is an important means of educating young people in the spirit of humanism. Violation of humanitarian norms and duties negatively affects mutual equality. Discourages spiritual education.

A person who is humane will embody a sense of Homeland. He will have understood more than anyone else that there is no great blessing as a native. Motherland soil is a delicacy. For this

reason, a person who is also a humanist will outweigh the interests of the motherland from his own interests. Live in this interest, create. He enjoys his creativity to others. He will enjoy his creativity to others, and he himself will be economical, that is, patient.

Patriotism implies greater concern for the well-being of the country and the people than for one's own; it requires work, patience and even self-sacrifice. Figuratively speaking, patriotism is devotion to one's homeland. On the other hand, the feeling of love is connected with the real perception of the object. A patriot does not have to love the shortcomings of his native land. On the contrary, he must eradicate them by all available means.

In the process of reforming the development of a new society in Uzbekistan, it is important to study the theoretical and practical aspects and experiences of the creation of the foundations of civil society in different countries of the world at different levels and periods. Civil society is a certain social system that guarantees every citizen of this country full freedom to build his economic and political life at his own discretion. Civil society is formed in harmony with the increase in self – awareness of people, their ability to feel a sense of responsibility in the object.

In the study of the content of this article, it is necessary to know the content of the totals of society, civil society, social activity. Between the concept of society and the concept of "civil society", there are not only inseparable, but also very serious differences. The society, which is considered a set of relations between people, becomes a civil society at a stage when its development is in improve, under certain conditions. The category of civil society represents a qualitatively new situation from the point of view of the structure of society and self-government, manifests the alternative of the interests of the state and the individual. In this a person, his rights and freedoms are manifested as a supreme value.

Society is a collection of associations in which all methods of mutual action of people and their interdependence on each other are expressed[1].

The concept of civil society has been manifested in a variety of manifestations over a long period of time, from antiquity to Western enlightenment.

Civil society is a social space in which citizens are provided with active participation in the management of the state and society through relevant civil institutions[2]. The concept of "civil society" is a product of the mentality that mankind has formed for several centuries, and it has been manifested as a criterion of how high the level of provision of human rights and freedoms is. In general, the term "civil society" has a common essence in various foreign literature, but at the same time it is a concept that harmonizes the national traditions of each country.

Due to the exaltation of a behavior that has acquired a new quality, identity that appears on the basis of activity, its relevance to a person, it is considered an activity in the science of psychology. As a personality-specific manifestation of activity, activity occurs, which is differentiated from behavior by its psychological symptoms. Any activity is a process expression consisting of goals and results. The conscious implementation of activities is the driving force of society and the condition of living. The concept of activity as a principle of worldview has been decided since the development of German classical philosophy. In European culture during this period, a person is guided by reason, in a multifaceted direction of activity and initiative

conditions have been created to look as the basis and principles that are inherent. Such a view was taken by the German philosopher I.Kant started.

Social activity in civil society expresses the level of conscious, unselfish analysis of social relations and their desire to change those elements.

Social activity is the participation of social subjects (society, strata, groups and individuals) in socio-political processes, the influence of Labor and cultural and educational activity, the pursuit of full implementation of the rights and duties set forth in the law. Social activity is the main condition for a person to find his place in society and consciously manage his behavior[3].

There are three types of social activity: in the sphere of socio-political processes and culture, labor and living. Labor activity is manifested in the field of labor relations and arises in connection with the professional-social task of the subject. It is recognized as the main, defining type of social activity. Its forms include: austerity, effort for superintendency, participation in scientific and technical creativity, rationalization, ingenuity and other actions. Socio-political processes and activity in the sphere of culture and life are manifested in the socio-political, cultural and educational processes of the individual, in his personal life.

In the event that a person has faced any serious problems of social importance and understands that it is necessary to adopt new laws or to improve the existing laws in order to solve them, the pursuit of social activity becomes more difficult. Social activity of members of society can manifest itself in various forms. By the nature of its manifestation, it is divided into constructive and destructive types. Constructive social activity is the social system in which members of society have these contradictions in conflict with certain contradictions. Seeks to eliminate using legitimate legal programs. It establishes public associations to express its interests, solve problems on the basis of existing laws.

The content of social activity, which can be defined as destruktiv, is different. Such activity is directed against the existing social system, manifested in the desire to destroy it. It arises in a situation where it is believed that with the existing legal programs it is impossible to achieve its goal, solve problems of social significance. In such cases, social activity will not have clear legal limits. And this can lead to a sharpening of the social situation. This type of social activity is observed in periods of instability in social relations.

In the process of increasing social activity, one should pay attention to the formation of the following social qualities::

1. Science. An educated person is considered to have a lot of knowledge. When you say truly educated, it is said to a person who understands the literal meaning and meaning of things and phenomena, knowing the laws that make up them, passing through their own thinking, testing them in life several times, turning them into skills and abilities. The more knowledge a person has in himself, the more educated he is.
2. National pride is a social quality that serves as an incentive to any process of activity of mankind. A healthy national pride dictates respect for people of other nationalities.
3. Patriotism is a civilized view of national pride, one of the main factors that creates an incentive for the prosperity of Homeland. Patriotism is formed in a concrete life environment, on

a social basis and on the basis of existing spiritual and moral values. Both folk and Homeland must be independent in order for its full and correct formation to display high specimens.

4. Courage. If a person has all the qualities listed above, but there is no courage, then no one will benefit from these qualities. Because courage acts as a driving factor for all the positive social qualities of a person. As a result, the feeling of social activity in a person is more strengthened.

Social activity is proportional to social tolerance. Tolerance – this does not mean that the thoughts, views and actions of others are subjected in a non-effective, natural way. Perhaps it represents an active moral advantage and psychological readiness towards understanding, positive cooperation between individual people, different groups, peoples, social groups.

Tolerance serves as the basis for the prevention of destructive actions of young people in relation to other cultures as well as to other thinkers.

It is necessary to formulate in a person the ability to perceive another person from childhood, in some way, with complexities in his thoughts, nature, culture, views. by absorbing such an idea to young people through education and training, it should mean that people are mutually equal, despite their lifestyle, culture, social origin, material self-esteem, etc.

To be aware, not to remain indifferent to what is happening is the social activity of young people in the current period. This will revive the formation of such characteristics as the upbringing of young people in the spirit of kindness, justice, democracy, the formation of a sense of self – education and development in them, the need for social activity, the correct assessment of information on a wide and varied scale and the development of new areas of knowledge. One of the tasks of modern education is the development of social activity and tolerance among young people.

Some young people are faced with difficulties in the sense that they do not understand the opinion of others and do not want to understand. They can not even imagine that a person standing opposite them has his own way of thinking and acting. Often they try to transfer their opinion to others, in addition, they are illiterate in matters of tolerance. Formation of students' tolerance the use of the basic principles of cooperation between the teacher and the students in communication in the course of the lesson gives a good effect.

In order for the youth of society to be socially active and tolerant, it would be appropriate to ratify the existing international conventions on human rights in the Republic, along with the adoption of laws that ensure the implementation of youth policy, to create and introduce into the minds of all strata of our society and individual persons even more extensive opportunities.

CONCLUSION

Raising the social activity of young people and nurturing them in the spirit of tolerance should be directed against the effects that arouse a sense of love and affection towards others. It is necessary to teach young people to think independently, to think critically, to help them formulate views based on moral values. This means raising the level of pedagogical training, the content and essence of curricula, textbooks and lessons, other educational materials, including new educational technologies, and the purpose of which is to educate citizens who are open and benevolent to other cultures, conscious and responsible, who appreciate freedom, respect the dignity and individuality of a person, solve conflicts with the means of prevention or In the

current environment, we witness the increasing social activity and tolerance of young people in the process of forming civil society.

REFERENCES:

1. M. .Bekmurodov et al. Sociology. Text of lectures. Tashkent, 2000. p. 203.
2. A. Utamuradov (Team of authors). Development strategy of Uzbekistan. Civil society. Methodical guide. Tashkent, 2019. p. 422.
3. Q. Nazarov. Spirituality: an annotated dictionary of key concepts. Academy of State and Society Building under the President of the Republic of Uzbekistan, National Society of Philosophers of Uzbekistan. Tashkent, 2010. p. 188.
4. Basics of civil society. Study guide. A. Jalilov, U. Muhammadiev, Q. Joraev. Tashkent, 2015. Ш. Жалилов Фуқаролик жамиятининг пойдевори. Тошкент, 2003.
5. Z.M. Islamov Towards modernization and democratic development of Uzbekistan. Tashkent, 2005.
6. M. Kyrgyzboev Civil society: genesis, formation and development. Tashkent, 2010.
7. A. Rakhmanov. Civil society: achievements, problems, prospects. Tutorial. Tashkent, 2007.
8. A. Erkaev. Freedom of thought. Tashkent, 2007.
9. Axatov, S. A., & Akhmatkulov, U. M. (2021). Basics of pre-conscription military training subject. *ACADEMICIA: An International Multidisciplinary Research Journal*, 11(8), 441-447.
10. Saidov, I. M., Akhmatkulov, U. M., & Abdullayev, B. T. (2020). Relationships Of Public And Internet Information Resources In The Formation Of Feelings Of Loyalty To The Fatherland In Youth. *Academic research in educational sciences*, (4), 199-203.
11. Sobirov, O. F., & Akhmatkulov, U. M. (2019). MODERN INFORMATION AND PEDAGOGICAL TECHNOLOGIES. *World Science*, (11), 306-308.
12. Akhmatkulov, U. M. (2022). Providing The Social Environment And Educational Methods For Forming Young People's Level Of Mental And Physical Maturity. *Creative Teacher*, 2(23), 161-164.
13. Makhamadjonovich, A. U. (2022). Evaluating the importance of social situation and education in the formation of patriotic feelings. *Creative teacher*, 2(23), 171-177.
14. Makhamadjonovich, A. U., Shukorovich, I. J., & Bahodirovich, Y. S. (2022). The Method Of Forming A Sense Of Loyalty To The Homeland In Young People Before The Draft. *Ijodkor O'qituvchi*, 2(23), 184-189.
15. Karimova, G. Y. (2021). Morality As An Ideological Method Of Fighting Spiritual Threats. *Economic Society*, (6-1), 707-710.
16. Karimova, G. Y. (2021). Morality-Spirituality as an ideological method of countering threats. *Economic Society*, (6-1 (85)), 707-710.