YOUTH EDUCATION ISSUES IN THE PROCESS OF GLOBALISATION: YOUTH AS A STRATEGIC RESOURCE OF THE STATE

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Abstract: This article discusses the issues of youth education in our country in the process of globalization, the state policy implemented by youth as a strategic resource of the state.
Key concepts: globalization, youth policy, resource, country, education.

The role of young people in modern late industrial societies is increasing due to their increasing dependence on innovations. The innovative nature of modern social development makes it necessary for young people to participate in the activities of production and social spheres not only as students, but also as full partners and even leaders.

Young minds make the majority of scientific discoveries, put forward many social and economic initiatives, develop many technical improvements and offer the maximum of "new" ideas. Thus, young people act as a resource for creating competitive advantages.

However, sometimes among the older generations, including their representatives in power, there is a desire to engage with conformist-educated young people. This desire is understandable, because for young people, a more natural state is not conformity, but criticism and the desire to change the world, which creates conditions for a clash of generations.

But the inhibition of youth activity poses a threat to the entire society, which has embarked on the path of socio-political modernity. Today, political theorists are seriously discussing the need to create a special interdisciplinary theory of youth, which would incorporate political science, sociology, social philosophy and a number of other social sciences. The main concept of the presented concept of youth is the concept of a modern person, which represents the main vector of his development.

Modern youth, according to this view, includes nine main features:

1. Openness to experience, innovation and change;

2. Acceptance and approval of pluralism of ideas;

3. Individualization as a way of adapting to changing social conditions.

4. Greater focus on the present and future, rather than the past;

5. A shift from external (official) control over one's life and actions to internal control, which is manifested in a greater and less reliance on one's own strength and abilities. hope for help from parents or the state;

6. A willingness to move - geographical, social, cultural;

7. A growing sense of the possibility of fair distribution, the belief that rewards are not due to chance, but correspond to skill and contribution;

8. A high value on formal education and training;

9. Respect for the dignity of others, including those of lower status or less power, and tolerance for "marginalized" groups.

Youth as a social group should be characterized from an ideological and value-free perspective, since the dominant theories of youth are based on the "adult" view of the subject, on the ideas that certain generations have a duty to others, can take responsibility.

Hence the demand to exclude the arguments that youth are a social resource. In his opinion, the combination of structural-status and cultural-psychological approaches is unacceptable, since such a connection allows for the mutual determination of work and leisure, collective and personal spheres of human life, under free and socio-institutional control.

From this point of view, a more important question is how the socio-political identity of young people is formed and how is it implemented in the process of involving young people in certain social institutions at different sub-periods of this age range? .

In modern research, according to Omelchenko, one can find a description of the structural obstacles placed by society on the path to the integration of young people. Attention should also be paid to the lifestyles adopted by young people in various social practices. This requirement operates at the institutional (education, state, family, work, church) and communicative (love, friendship, leisure) levels of social life.

Thus, it is possible to discover new types of solidarity characteristic of modern societies.

Modern Russian society is experiencing significant difficulties due to the lack of basic political competencies, knowledge and skills among its citizens. This is due to the extremely weak participation of civil society institutions in the political process and political life of the country, as well as the newly formed traditions of civic initiatives and volunteerism. What this society will be like tomorrow depends on young people. Scientists even distinguish between generations that can be called historical and others that cannot be classified as historical.

A legitimate question arises: why do some generations turn out to be "historical", while others are "lost".

Of course, it is impossible to answer that some of them were influenced by the deliberate efforts of external actors, and others were not. Today, scientists often express the opinion that young people in a number of countries of the Middle East carried out the "Twitter" revolution as a result of the emergence of new means of communication.

At the same time, in modern Uzbek society, feelings prevail that it is necessary for young people to participate more actively in political activity and the activities of state bodies.

The cult of consumption has become a real problem for society, and the formation of behavioral models based on hedonism is its direct result. And these models teach young people not to rush into marriage and, especially, to have children. And if these two actions are still committed, the same cult of consumption causes an increase in divorces and child abandonment.

Thus, the obvious benefit - an increase in the standard of living and the ability to purchase goods and consume services - turns into negative consequences for the normal functioning of society.

Public security is under threat from the malicious actions of external and internal enemies. And most importantly, it is extremely difficult to combat this threat. This requires a very special youth policy, based on the latest scientific developments and having a systemic character. The situation changes when economic prosperity is replaced by an economic crisis.

It is known that the youth environment is more susceptible to the destructive influence of economic, political, social and other factors, and radical views and beliefs are more easily formed in it.

The first to be attacked are the least adapted and defenseless young people. And in conditions where it is necessary to compete in the labor market, the lack of life experience does not benefit them. At the same time, young people, who are highly mobile, adapt to changes faster than others and absorb new knowledge more easily. This is also confirmed by the role and place of young people in recent world events. As one of the main driving forces in overcoming the negative consequences of the global financial and economic crisis, young people also have special hopes.

Therefore, in the Republic of Uzbekistan, caring for the younger generation is seen as a long-term investment in a stable and prosperous society in the future. But for this, along with hope and taking appropriate measures, it is necessary to correctly predict the social and political future, design it and even build it. Forecasting social processes is the analysis of phenomena and events, the identification of further activities and development prospects of certain social structures, institutions and values.

Social forecasting is based on a combination of systematic and dynamic approaches to describing society, in which the identification of prospects, trends and tendencies allows us to make approximate judgments about the future with a high degree of probability.

The etymology of the Greek word "forecast" goes back to the Russian words "forecast" and "forecast", but social forecasting is not reduced to prediction and is not similar to it.

Social forecasting is an element of political management, decisions include a predictive component.

A person is a rational being and bases his actions on explanations of the past and present, as well as on predictions of the future resulting from explanations. The extent to which the social future can be predicted depends on the normal functioning of the political, legal and economic institutions of a given society, their level of formation and compliance with the needs of the era.

The level of predictability, in turn, corresponds to the possibility of implementing effective social policy and, as one of its types, youth policy. The second important requirement for the effectiveness of social forecasting is the requirement for a systematic and comprehensive study of the object of research. The application of the methodological principles of systematicity, comprehensiveness and historicity requires managers to take into account all the factors determining the course of the process under study, to understand its driving forces and hidden teleology. In the social process, when analyzing the life of a generation, a special sense of dynamism arises. The object of management, with its essential qualities and features, is very quickly divided and becomes its opposite.

The relationship between modern youth and the state should be based on the law, which does not exclude a meaningful discussion of their content. By their content, they should be, first of all, a partnership - the goals and objectives of the state and society should coincide, if the government is democratically elected and supported by citizens. The goals and objectives of the state and youth should also coincide, but in these relations some inconsistencies can be encountered, since different layers of society do not have common goals in everything.

In any case, the establishment of collective goals should be based on consensus, that is, on a social contract, despite the metaphorical nature of this concept. If the details of such an agreement are discussed and worked out, the implementation of youth policy will become more meaningful. And here the problem of the legal code arises.

If citizens, based on the principle of discourse, can access the code, the preconditions for dialogue that assess whether the law they establish is legitimate or illegitimate must, in turn, be institutionalized in the form of political citizenship rights.

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