



FORMATION OF INDEPENDENT THINKING OF YOUTH IN THE PROCESS OF MODERNIZATION OF SOCIETY

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Abstract

Independent thinking requires a person to have their own views on the essence of things and events, events taking place in society, and expands the boundaries of their knowledge and understanding.

In the conditions of today's reforms, the presence of independent-thinking youth is a necessity of the times, and only people with their own worldview are able to develop many projects that ensure the development of society. One of the main factors of state policy is the development and upbringing of talented young people who think deeply and have their own independent worldview.

Because, depending on the opinions of others, various contradictions and the spirit of reaching for foreign ideologies undoubtedly leads to the decline of the spirituality of society. It should be emphasized that independent thinking develops in society when the environment of relations between people is good. This article will discuss these issues.

In this article the author emphasizes that the existence of independent young people is a temporary period and that people with a personal view have the opportunity to develop a large number of projects that support the development of society, thinking about the formation of a harmoniously developed generation as a strategic goal of Uzbekistan.

Keywords: independent thinking, spiritual progress, development of the country, modernization, national idea, independent, emphasizes, projects, opportunity, generation, strategic

Introduction

The formation of a harmonious generation is a strategic goal of Uzbekistan. This goal is consistent with the creation of a democratic legal state and civil society, and together it also determines the goal of raising social awareness.

In order to create and strengthen the social, economic, political, legal, cultural, spiritual and educational foundations of the current period, the further development and prospects of Uzbekistan, as well as its independence, it is necessary to pay attention to the social protection of young people in the first place. Because our tomorrow, the future fate of our country is in the hands of these young people. This, of course, is in the interests of our people and society, and is closely related to the implementation of the urgent task of forming in young people a new noble idea of being useful for the Motherland and society, for this country, this people, this land.

Today we live in a country that is developing in all respects, setting itself noble and noble goals, living in peace and tranquility, relying on our own strength and capabilities, achieving great results in building a legal democratic state and a strong civil society. The peace and tranquility, interfaith tolerance, interethnic harmony and solidarity that prevail in our



country serve as a solid foundation for the good work being done for the development of our country. It is difficult to continue reforms at a high pace and successfully without adapting our thinking to the requirements of independence and the challenges of the era when information technology is rapidly entering all spheres of life and globalization trends are intensifying throughout the world.

During the years of independence, the consciousness and thinking of our people have changed significantly. For the first time, in relation to the world, society, and man, we have abandoned the perception of various events and phenomena, foreign ideas and beliefs, and have begun to ensure true freedom of conscience.

The great scientific, intellectual, artistic, and spiritual heritage left by our ancestors has been returned to our people, and this work continues. In the process of restoring historical memory and mastering the latest achievements of the time, national pride is also being restored and strengthened. In particular, the issue of raising the new generation in a holistic way, that is, raising them to be physically strong and spiritually mature, has been considered a priority task at the societal level.

According to some foreign sociologists, “Modernization is understood as systemic functional innovations under the influence of technological innovations (W. Moore, D. Meadows, etc.)” [1.] However, “Modernization is the rational solution of the demands and needs arising in a given society, the expression of the will of the people in the governance of the state and society, the implementation of any progressive idea that serves their interests, generalizing it with national values, into practical life.” [2.]

In particular, it is important to take into account the institutions, values, traditions, population mentality, regional, national, religious, cultural-spiritual characteristics, the degree to which the people can accept modernized values, the renewal of the political system, which have their roots and basis in this society.

It is appropriate to say that “Modernization is a social development, consisting of inventive (Latin “discovery”) and innovative (Latin “introduction”) processes, that is, the introduction of innovation and new technology. There is also an integrative process, which takes into account the national character, cultural traditions, and mentality of the people, changes and implements it based on its capabilities and level of preparation” [3.]

F. Abdurakhmanov comments that “Modernization is the transition from a traditional or customary society, that is, from agrarian-type production relations, from patriarchal cultural life to a large-scale mechanized industrial society and a system that relies solely on law for the rational management of socio-economic processes. Modernization is the opposite of a traditional closed society, and its basis is a modern open society, which includes such elements as industrialization, urbanization, a quality education system, effective political power, and active participation in foreign economic relations”. [4.] In "National Idea: Propaganda Technologies and Dictionary of Terms", modernization is defined as follows: "Modernization (English: change, renewal, modernization) - 1. A social process that represents a rise to a new stage in the development of agrarian, historical and modern societies during the period of industrialization. It requires the modernization of all aspects of social life: economy, politics, social and spiritual-enlightenment. [5.]

We also agree with these opinions and say that modernization consists of renewal, improvement of objects and events, their alignment with modern requirements and norms, as well as modern indicators of quality and quantity.



The connection between modernization and freedom of thought is manifested in: First, freedom of thought forms humanitarian ideas in the process of modernization of society.

Secondly, in the process of modernization of society, freedom of thought helps to form logical thinking in young people.

Thirdly, freedom of thought forms independent thinking in the process of modernization of the society.

Fourth, freedom of thought forms ideological immunity in young people against various aggressive ideological information attacks.

Fifth, freedom of thought forms a sense of respect for our rich cultural and spiritual heritage, which is passed down from our ancestors to generations as a value, and to protect them carefully.

Sixth, in the process of modernization of the society, freedom of thought is important for increasing the confidence of young people in the future at a time when today's innovative ideas are taking shape.

Since the essence of freedom of thought reflects humanism, the interests of society and the individual, it is important to strengthen these feelings in our youth in the process of further shaping our state, which today has a great future.

Free-thinking children of a free country have the right to independent and free thinking. "A person's thinking is influenced not only by his knowledge, the analytical and generalizing potential of his mind, not shying away from the responsibility of making independent conclusions, healthy skepticism, emotional-psychological characteristics, as well as his attitude to a certain religious-philosophical, aesthetic, moral value system".[6.]

"The independent development of Uzbekistan pursues the highest goals, we are developing science and technology, high technologies, spiritual culture, establishing truly market relations, and integrating into the world community. We are creating all the necessary conditions for human development and freedom, including intellectual opportunities. The goals we have set can only be achieved with the help of reason and deep logical thinking." [7.] This situation imposes a huge social task on young people.

Many scholars of our people have fought for freedom of thought. The activities of the representatives of the Jadidism and national liberation movements are a vivid example of this. They fought selflessly to preserve the language and religion, customs and traditions of the nation, and made many sacrifices on this path.

If thought is not free, if consciousness and consciousness are not freed from oppression and slavery, a person cannot be fully free. The fate of development is decided by spiritually mature people. Spiritual maturity can be ensured by a scientifically correctly organized education system.

As is known, "The principle of harmony between society and the individual, the primacy of human rights over state law, the protection of the inviolability and autonomy of human privacy, the creation of opportunities for free choice, respect for different opinions, pluralism in views, and democracy in governance are factors that create and ensure freedom of thought." [8.] Democracy and free thought must be constantly fought for.

"Free thought reflects the world in a broad sense and a specific situation in a narrow sense adequately, that is, as fully as possible, without distortion, objectively and in accordance with the object. Adequacy is one of the important signs and criteria of free thought." [9.] In



order to develop such a virtue in young people, it is necessary to ensure the unity of theory and practice, the harmony of experience and a new way of working. This process must be continuous and have symptoms of coherence and integrity.

In conclusion, it can be said that strengthening the spiritual foundations of our state's independence, preserving our national values, traditions and customs, instilling in the hearts of the younger generation feelings of love for the motherland and loyalty to the national idea, exposing the goals of ideological and information attacks, and further strengthening spiritual and educational work aimed at educating young people in a spirit of vigilance and awareness are among the most important and urgent tasks of today.

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