



THE IMPORTANCE OF NATIONAL VALUES IN ENHANCING THE ACTIVE CITIZENSHIP OF YOUTH

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ABSTRACT

This article analyzes the importance of national values in enhancing the active citizenship of youth, the theoretical and methodological foundations of the concepts of "modern society," "youth activity," "active civic position," studies the stages of the formation of an active civic position of young people, identifies factors in the formation of an active civic position of young people in modern society, examines factors affecting the activity of young people in digital transformation; proposals and recommendations were developed to identify the impact of the development of historical and philosophical thinking among young people on citizenship, to reveal heredity and national values in increasing the civic activity of young people.

Introduction

In contemporary society, the re-evaluation of values, the digitalization of communicative space, and the acceleration of globalization processes significantly influence the social behavior and civic position of young people. The expansion of information flows creates new opportunities for youth, while also generating social risks such as manipulation, radicalization, moral relativism, and identity crises. In such conditions, the active civic position of young people emerges as an important factor ensuring social stability. This also indicates the growing importance of enhancing youth activity today. In order to successfully express their activity, young people need an environment where they can discover their potential, implement their ideas, and engage in various forms of activity [1].

The level of youth activity can be assessed by studying the following characteristics of individuals:

- 1.mobility — agility, quick response, and the ability to act rapidly;
- 2.higher levels of social interaction and inclusion in communities;
- 3.responsibility for actions that involve socially significant behavior;
- 4.utilization of other subjects' experience, which contributes to expanding and intensifying transformative activity;
- 5.mobilization of other subjects' efforts to achieve meaningful goals;
- 6.creative potential that enables the development of new ways of transforming nature and social relations [2].

In order to develop an active civic position among young people, it is necessary to consider their participation in public associations, organizations, volunteer movements, and youth subcultures, as well as their engagement in political life and project-based activities.

LITERATURE REVIEW AND METHODS

In New Uzbekistan, the realization of the ambitious goal of laying the foundation for the “Third Renaissance” depends on the intellectual potential of young people. In this regard, the ongoing reforms in the country, conceptual ideas expressed in the decrees, decisions, works, speeches, and addresses of the President of the Republic of Uzbekistan on youth policy, spiritual-educational work, digital development, and the strengthening of civil society, as well as the philosophical and scientific heritage of Central Asian thinkers such as Muhammad al-Khwarizmi, Ahmad al-Farghani, Abu Rayhan al-Biruni, Abu Ali Ibn Sina, Mirzo Ulughbek, Alisher Navoi, Zahiriddin Muhammad Babur, Imam al-Bukhari, Ahmad Yassawi, Abu Nasr al-Farabi, and Imam Hakim at-Tirmidhi, together with normative-legal documents and strategic concepts, serve as the scientific and methodological foundation of this research.

As one of the key sources for the philosophical and methodological study of youth activity in modern society, the works of Western philosophers such as René Descartes, Immanuel Kant, G. W. F. Hegel, and Erich Fromm provide an opportunity to analyze the dialectics of social and scientific development. In particular, Immanuel Kant’s *Critique of Pure Reason* is important for defining the cognitive capacities of human thought and understanding. The works of Friedrich Nietzsche, John Locke, Pierre Bourdieu, William James, Gary Becker, Karl Jaspers, Stanley Fischer, Herbert Marcuse, Baruch Spinoza, and Abraham Maslow also extensively address socio-philosophical analyses of social problems.

In the CIS countries, the theoretical and practical foundations of youth studies have been analyzed in sociological research conducted between 1995 and 2010. In the works of scholars such as A.G. Efendiev, M.V. Kondrashov, Yu.R. Vishnevsky, V.T. Shapko, M.K. Gorshkov, Yu.A. Zubok, F.E. Sheregi, I.M. Ilyinsky, V.T. Lisovsky, V.A. Lukov, E.K. Pogorsky, and V.I. Chuprov, issues related to the formation of sociological concepts of youth have been studied. Research in the field of youth issues by I.S. Alatortseva, T.S. Borisova, and E.L. Omelchenko is devoted to strategically important problems of the globalization era.

The development of social programs for youth activity and the comprehensive study of youth as a social group distinguished by social, personal, and cultural characteristics have been addressed in the scientific works of sociologists and philosophers. In particular, studies by B.G. Ananyev, K.A. Abulkhanova-Slavskaya, and research on youth social activity by D.Yu. Baskakova, E.V. Bakharovskaya, T.S. Borisova, S.P. Ivanenkov, A.V. Kostrikin, K.M. Kanteeva, N.A. Sokolova, E.G. Chernikova, S.N. Fomina, Yu.V. Kuznetsov, and B. Gotthard examine youth issues from both sociological and philosophical perspectives.

In Uzbekistan, several scholars such as M.Q. Rakhmanova, Z. Qodirova, O. Maxammatov, U.U. Abdurakhmonov, N. Xolmirzayev, S. Sodiqov, and A.A. Aripov have studied the formation of active civic positions among youth through spiritual, socio-philosophical approaches, mechanisms for enhancing youth activity, and the development of intellectual potential.

Within contemporary socio-philosophical research, issues related to increasing the socio-political and spiritual activity of youth have been widely studied in philosophy, sociology, pedagogy, and political science. Uzbek scholars such as A. Begmatov, Q. Nazarov, M.

Qaxxarova, A. Muxtorov, G. Rahimova, Sh. Madayeva, O. Bozorov, A. Egamberdiyev, A.M. Egamberdiyeva, and Sh.Sh. Sharobiddinov have highlighted the socio-philosophical essence of youth activity, its connection with value systems, and its role in societal development. These studies systematically analyze the formation of youth needs and interests, socialization processes, moral education, and the development of active civic positions.

Results and discussion

Today, social activity encompasses a range of interconnected concepts such as cognitive activity, labor activity, socio-political engagement, cultural activity, and other related forms. Youth social activity reflects the desire of young people to realize their potential and influence socially significant decision-making processes within society. Social activity may manifest through membership in political parties and public organizations, as well as participation in election campaigns, demonstrations, rallies, and political discussions [3].

Civic participation, as a form of social activity, is the product of the joint influence of the state and society on individuals and manifests in both constructive and destructive forms. Constructive forms primarily represent legal means of expressing civic position. These include voluntary association of citizens in various state and non-governmental organizations, as well as legally regulated forms of participation. Electoral participation is also included, as the electoral process is one of the most important mechanisms in a democratic state. In analyzing civic engagement, electoral data provide essential empirical material for assessing the level of public participation in political processes. Destructive forms of civic activity include any methods of expressing civic positions that do not improve the existing situation but instead destabilize society, increase social tension, and contradict existing legislation. Examples include mass protest movements, spontaneous rallies, and demonstrations.

The desire of youth to participate independently in state and public life and to satisfy diverse social needs and interests leads to the emergence of various forms of social activity.

Political activity – a form of engagement implemented within the sphere of public governance;

Socio-cultural activity – shaped through an individual's objective belonging to a specific community and characterized by norms of morality, spiritual and ethical values. This activity reflects age-appropriate cultural relations with relatives, peers, and representatives of various professional fields, expressing the individual's attitude toward the surrounding social environment;

Amateur-creative form of social activity – expressed through self-realization of human individuality, understanding the essence of reality and relationships between objects and phenomena. It includes the desire to acquire knowledge about the world and oneself, and the development of conviction in the need to transform society. This form involves daily participation in the life of a group, institution, or organization, combined with personal responsibility for outcomes and independence in decision-making, as well as critical evaluation of successes and failures and adaptation of practical actions to solve assigned problems;

Cognitive-labor form – reflects an individual's internal capacity and readiness to acquire knowledge and apply innovative approaches in professional activity. Labor is understood as a process and outcome of mastering new methods for solving social problems, expanding

personal development prospects, and achieving material well-being. This form is based on the fundamental human need for self-realization;

Communicative form – includes skills of establishing and maintaining relationships with others, willingness to cooperate, and readiness for mutual interaction. It ensures effective joint problem-solving within groups;

Business activity – refers to intensive professional engagement, particularly in management, business, and economic sectors. The success of enterprises or initiatives depends largely on individuals engaged in business activity;

Self-education and self-improvement forms – reflect motivation to satisfy intellectual needs. These forms expand opportunities for gaining new social status, increasing self-confidence, and self-affirmation in society;

Self-realization form – reflects the individual's desire to express strengths and weaknesses, professional self-determination, and search for life meaning. It integrates personal interests with societal needs and is closely linked to education and learning processes;

Educational and enlightenment form – expresses motivation to obtain new information, understand current events, and comprehend environmental phenomena. Its sources include educational activities, mass media, and independent work with learning materials. It is characterized by individual interests, selectivity, and freedom of choice in educational activities;

Socio-organizational form – involves participation in associations and collective organizations with shared interests and structured organization. It ensures comprehensive personal development through structured activity, communication, and interaction. This form is becoming increasingly widespread in modern society due to its organizational effectiveness.

Overall, the diversity of social activity forms demonstrates that youth engagement is a multidimensional phenomenon, integrating cognitive, communicative, cultural, and institutional dimensions of civic participation.

Results and discussion

Volunteerism is one of the most widespread forms of youth social activity. Volunteering, understood as the performance of charitable work in the form of selfless labor, helps prepare young people for life in a rapidly changing world and contributes to the development of individuals who are adaptable to socio-economic transformations and resilient to negative environmental factors. Youth participation in social activity and volunteer movements also contributes to the development of social work with various categories of the population.

For today's youth, the following forms of social activity are particularly important: civic, communicative, and creative activities, which serve as resources for further development of civic engagement in society. Many young people use the Internet daily. Social networks are of particular interest, as they satisfy young people's needs for communication, making new acquaintances, and exchanging information [4, pp. 39–40].

At the current stage of modern societal development, civic activity represents a conscious and creative approach to socio-political and labor activities that contributes to harmonious personal development and full self-realization. A civic position is expressed in concern for societal issues, the ability and willingness to express one's views, and to defend

constitutional rights and civic interests at both group and individual levels, reflecting awareness of personal responsibility for the well-being of the state.

The Concept for the Development of Civil Society in Uzbekistan for 2021–2025 aims to further develop a free civil society in the country, protect human rights and legitimate interests, strengthen democratic values, increase political culture and legal awareness of the population, and enhance social partnership between state bodies and non-governmental non-profit organizations, as well as their cooperation in addressing urgent issues. It also seeks to increase the initiative and activity of NGOs in ongoing reforms across all sectors.

Within this framework, Section IV of the Concept, “Further expansion of the participation of civil society institutions in the implementation of state social projects” [5], has been identified as a priority direction. In recent years, systematic reforms have been implemented to strengthen the role of civil society institutions in public administration and social development processes. In particular, the following measures have been consistently introduced:

1. Expansion of public participation in local budget processes. Legal and institutional mechanisms have been introduced to ensure the participation of civil society institutions in determining and monitoring local budget expenditures, thereby strengthening transparency and accountability.

2. Formation of the “socially oriented property institution.” Legal foundations have been established for transferring property intended for social and charitable purposes (non-alienable assets) to relevant non-governmental non-profit organizations. This supports the sustainability of social services.

3. Increase in the volume of state social orders. The practice of allocating budgetary funds to civil society institutions through state social orders has been expanded, increasing both their scope and scale.

4. Development of a “State – Civil Society Institutions – Business Entities” cooperation model. A trilateral partnership mechanism based on social responsibility sharing has been improved, enabling more efficient mobilization of resources for social projects.

5. Institutionalization of volunteer activity. Mechanisms for coordinating, supporting, and incentivizing volunteer activities have been developed. In addition, volunteer-based implementation of certain state functions has been introduced as a more efficient and cost-effective approach.

6. Development of corporate volunteering. Legal and organizational frameworks have been strengthened to support methodological, informational, advisory, and organizational assistance for corporate volunteering initiatives in large enterprises.

7. Expansion of participation in international volunteer programs. Measures have been taken to broaden the participation of citizens of Uzbekistan in the United Nations Volunteers program.

8. Strengthening the role of NGOs in achieving Sustainable Development Goals. Mechanisms have been introduced to increase the involvement of non-governmental non-profit organizations in the implementation of the UN 2030 Agenda for Sustainable Development.

Conclusion

The process of forming an active civic position among young people is one of the most important strategic directions of modern societal development. Its foundation must be built in harmony with national values, historical memory, spiritual heritage, and universal human principles. The conducted analysis shows that the high level of civic consciousness is primarily determined by young people's sense of belonging to their country, awareness of responsibility to the homeland, and readiness for conscious participation in social processes. In this context, national values serve as a stable moral framework that fulfills historical, spiritual, traditional, and educational functions.

The study confirms that national values are among the most stable factors shaping youth worldview, internal culture, social activity, and life position. They are transmitted not only through social institutions such as family, school, community, media, and neighborhood organizations, but also consolidated in real-life experiences as social norms. Therefore, in the context of globalization, the preservation of national values and their integration with modern pedagogical and sociocultural approaches has become increasingly important. At the same time, increasing the share of media content that strengthens national identity in the digital space has become a necessity.

In the context of intensifying global cultural flows, the issue of properly transmitting national values to young people has become even more urgent. Unregulated individualism, consumerist psychology, and external informational pressure may negatively affect youth civic positions. In this regard, civic education based on national values protects young people from ideological vacuum and fosters them as responsible individuals capable of independent decision-making and active participation in state and societal development.

In conclusion, national values represent a strategic resource in strengthening the civic position of youth, contributing to their spiritual maturity, social activity, loyalty to the state and society, sense of responsibility, and national identity. National values are not only a cultural heritage but also a powerful educational mechanism that shapes civic consciousness, encourages youth participation in socio-political processes, and transforms them into active subjects of society. Therefore, a systematic approach that integrates education, family upbringing, civil society institutions, media, youth organizations, and digital platforms is a strategic necessity for developing civic education based on national values.

In the development of civil society, national values play a key role in shaping the social consciousness of the younger generation. Historical experience and spiritual heritage of the Uzbek people—such as mutual respect, solidarity, respect for elders, and care for younger generations—contribute to the formation of civic responsibility. These values encourage young people to prioritize societal interests over personal ones, strengthen social cohesion, and contribute to national development. In the context of globalization, adapting national values to modern conditions and effectively integrating them into youth education remains a pressing task.

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