



## Factors Preventing Apathy and Indifference in Young People

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**Abstract:** This article explores the factors that contribute to preventing apathy and indifference among young people in Uzbekistan. It addresses the issue of youth disengagement and aims to identify the various factors that can motivate and engage young individuals in societal matters. Additionally, it examines the impact of socio-economic factors, political environment, and cultural influences on the levels of apathy and indifference among young individuals.

**Keywords:** civil society, democratic processes, spirituality, indifference, political culture, political consciousness, government

### 1. Introduction

In Uzbekistan, as in many countries, youth engagement and participation are critical for social progress, economic development, and democratic governance [1]. However, amid the fast-paced changes and evolving socio-political landscapes, there is growing concern about apathy and indifference among Uzbek youths towards civic engagement, community involvement, and political activism [2]. Understanding the factors that prevent apathy and indifference in Uzbek youths is crucial for fostering a more active and engaged citizenry and nurturing the next generation of leaders [3].

This article aims to explore the multifaceted nature of apathy and indifference among Uzbek youths and identify the underlying factors that contribute to these attitudes. By delving into the socio-cultural, economic, and political contexts shaping youth experiences in Uzbekistan, this research seeks to uncover the root causes of apathy and indifference and propose strategies for fostering greater youth engagement and participation [4,5].

Drawing upon a comprehensive review of existing literature, empirical data, and qualitative insights, this article will examine the interplay of various factors influencing youth attitudes and behaviors in Uzbekistan. From educational systems and employment opportunities to social norms and political structures, each aspect of Uzbek society plays a role in shaping youth perceptions and actions. By critically analyzing these factors, we can gain a deeper understanding of the challenges and opportunities for promoting active citizenship and civic participation among Uzbek youths.

Ultimately, this article endeavors to contribute to ongoing discussions and initiatives aimed at addressing apathy and indifference in Uzbek youths. By highlighting the underlying factors and proposing actionable recommendations, it is hoped to inspire collective efforts towards creating a more inclusive, vibrant, and participatory society for all Uzbek citizens, now and in the future [6].

### 2. Factors Causing Apathy in Uzbek Youths

The path chosen by Uzbekistan is the path of forming a civil society in which human

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interests are fully protected, and his will and freedom are legally guaranteed in all respects [7,8]. This, of course, requires the development of a complete and comprehensive system of creating an open society by changing the human mind and thinking, renewing the way of life, and establishing guidelines for directing this system to social practice. In such conditions, various destructive factors exert their influence on the minds of young people and active members of society. They can be specified in the following order:

- 1) **The first factor** is manifested in the content of conflicts between the old and the new, sometimes open and sometimes hidden. The vices of the old system want to live, and therefore they do not want to give way. The ideas of the new system come from the need to renew the society. And it turns the changes into the essence of life and death, the fate of every citizen, spiritual and spiritual needs. At the same time, it forms the essence of the newly formed way of life and worldview, and emerges as an idea that protects it in every way. Living this idea and turning it into a lifestyle is often determined by how difficult and even painful the struggle with the ills of old age is, and in some cases it is a dead end [9].
- 2) **The second factor** is the extent to which citizens' minds and thinking are politically and morally ready for the processes of fundamental change and renewal of society. During the colonial period, the skills of conscious indifference and intellectual restraint were deeply embedded in our bodies, and personal views, individual judgments and conclusions were persecuted. Therefore, the success of social reforms largely depends on the individual freedom of a person, his place and role as a subject who not only assimilates reality, but also changes it with his active participation [10].
- 3) **The third factor** is the preparation of citizens as organizers, managers and active defenders of democratic processes in the conditions of implementation and deepening of the system of reforms. This is a very complex, exciting and time-consuming process. Because a person needs inner will and spiritual power to overcome the pain of getting rid of the vices of the colonial period, to live by thinking, to make a living with the guidance of reason. It is not an easy task to awaken, form and give strength to this will and power [11].

### 3. Uzbek Youths and New Uzbekistan

On the way to building a civil society, Uzbekistan went through a difficult path, which is related to the human mind and heart, such as its reform, renewal, spiritual and spiritual "repair". It is a social necessity that requires enormous patience, political power, political culture and political will.

The President of Uzbekistan Shavkat Mirziyoyev emphasized the following: "The greatest danger to our spirituality is the growing apathy and indifference of most of our people, and it is absolutely true" [1]. This is one of the socio-political, spiritual and educational situations that is the biggest obstacle in the process of liberating the society and deepening the democratic processes on this basis.

The level of political culture and political consciousness determines the level of human participation in society [12]. Indeed, where political culture and political consciousness are high, people participate more actively in the work of government. They monitor and react to how decisions are made, how their execution is controlled. They are not indifferent to administrative activities that affect their lives. On the contrary, they participate in their preparation, as a result, they feel responsible for the implementation of decisions as stakeholders [13].

Uzbekistan has a unique system of deepening the activities of non-governmental and public organizations [12]. The state, as the main reformer, pays special attention to this. This, in turn, determines the scope and scale of the process of liberalization in our society.

In order to protect human rights and freedoms, to satisfy their needs, state building, management system and the liberalization of society are of particular importance. In this regard, the development strategy of New Uzbekistan clearly and clearly expressed the country's strategic goals [14]. It should be noted that the gradual transfer of state powers

to non-governmental and public organizations, and the need to deepen democratic processes by increasing the role of citizens' self-management bodies. This principle alone ensures the freedom and liberty of citizens on the one hand, and on the other hand, it strengthens their desire to lead their own lives and, therefore, to manage society. A person realizes that he or she is involved in all spheres of society's life, that he or she has duties and responsibilities to it [15]. The "reform" of a person, like the political, economic and legal reforms implemented in this country, contributes to the formation of a citizen of a new society [7]. In addition, it shows the effect of "human reforms" such as "updating" and expanding the imagination of a person who was born in the old system and has limited worldviews.

Therefore, the main directions of the country's domestic and foreign policy are ultimately focused on building a just society in a truly New Uzbekistan [10].

Social life, serious changes taking place in the country and the deepening of the factor of inviolability of human life cause new problems regarding the relationship of the individual to the state and society [16,17]. People continue to protect their will and rights in the process of solving these problems one after another. In accordance with the development of society, the population is "educated", formed and perfected. At the moment, we are experiencing the same processes.

As it is known above, a new concept of liberalization of political and economic life, state and society building has been developed in Uzbekistan. Special attention was paid to the following issues [6]:

- 1) expanding the scope of activities of democratic institutions;
- 2) strengthening the political activity of the population and increasing their political culture;
- 3) ensuring balance between interests, different views, political and religious competition in society;
- 4) increasing the social status of public associations at the current level;
- 5) improving activities of political parties;
- 6) liberalizing economic life;
- 7) liberalizing state construction and formation of civil society;
- 8) applying universally recognized principles of separation of powers; and
- 9) transferring authority of state authorities to non-governmental and public organizations.

The above principles have a special place in the process of comprehensive reforms being carried out in Uzbekistan [1]. It plays an important role in deepening democratic processes, liberating society, and increasing political and social activity of citizens. In other words, such principles of the liberalization of society were created in Uzbekistan and are manifested as an effective direction of social management in accordance with international standards.

In the concept of person, first of all, the role of a person in society and the tasks he or she performs are expressed. In a certain sense, a person is an integral part of a whole society. In it, existing social relations will be gathered. But this does not mean that the individual and the society are the same. The person is the first and primary basis of social relations, the source of their origin [18,19].

The cultural ideal of a person is formed and developed within the framework of the values of the nation and social group to which he or she belongs. In order for a person to realize his cultural ideal, he or she must have a certain position within various social groups and perform certain tasks and roles. And these happen due to the activity of the person [20,21]. The issue of changing the attitude to values, restoring it, increasing its status, valuing it as a national cultural property has become an important link of the general reform of Uzbekistan within the requirements of the new socio-political system. The process of turning national values into a factor for the formation of national pride and pride, and a factor of looking to the future with firm confidence, has begun to become active.

It can be said that spirituality has had a direct impact not only on the many thousand-year history of Uzbekistan, but also on all aspects of its social development [22,23]. At the same time, the mentality of our people was formed on the basis of spiritual values. In addition, Eastern civilization was created directly on the basis of spirituality, science, ethics, and spiritual purity [24,25,26].

The spiritual and educational level of citizens, in turn, changes the general state of society. Renewed moral superiority and social consciousness determine the development of society and create new opportunities for overall development [27].

In the era of multifaceted reforms, taking into account that the mentality of the society is fundamentally changing, it is of great importance to arm the people with ideas and goals that are expressions of life-giving aspirations leading to the future.

#### 4. Conclusion

Therefore, the effect of reforms is a phenomenon directly related to the people's worldview, conscious attitude to cultural and spiritual values. If the innovations manifest themselves through people's minds and worldviews, hearts and souls, it will be viable and effective. That is why the strategy of the state's reforms in Uzbekistan is in harmony with the qualitatively changing society and the value goals of social groups that are emerging on the basis of new thinking.

The interpretation of culture and enlightenment as a priority phenomenon determines the true human essence of the process of improvement as a spiritual reality. It is through these values that a person matures, acquires his position, place, and influence in life and society. The product of human activities becomes value through this spirituality and enlightenment. In an enlightened society, the criteria of human, spirituality, ethics, and thinking acquire a decisive meaning.

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