

**ESCAPISM IS A SUBJECT OF SPIRITUAL TRANSFORMATION IN THE NATIONAL
MENTALITY OF YOUTH**

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Abstract: This article will focus on the subject of spiritual transformation in escapism-the national mentality of youth.

Keywords: Escapism, transformationism, national mentality, democracy, human rights and freedoms.

Introduction.

In the Central Asian mintaka in the last decade of the 20th century, kator was the result of ridicule of the communist regime of the Soviets, which led to the emergence of young Mustakil states. It is known that with the achievement of national sovereignty in one country, certain pressing social problems arise. One of these problems is the mentality inherent in the totalitarian political order, which was historically formed under the influence of the ideology of the Soviet regime in the field of human militarism. The mentality based on the ideology of an authoritarian political regime and totalitarianism completely contradicts such principles as universal human resources - liberalism, democracy, and natural human rights. As a result, a conflict arises on this basis between the old, sober communist perception and the new democratic thought. In society, in human thinking, it is impossible to carry out democratic transformations, democratic transit without forming the immunity of democratic thinking and clothing. The reasons for the non-escapist connivance inherent in post-communist society, using the example of youth, who made up the majority (60%) of the population of Uzbekistan, and its morality - the leading state of Achaemenid prestige and Kudrati, which appeared on the political map of the Song in 1991, from the laughter of many, this article examines the Soviet regime in Central Asia, its negative impact on democratization of public life.

MAIN PART

The creation of a new Uzbekistan will be based on new thinking (1.27). And new thinking is a way of thinking in a democratic tabat.

Democratic thinking is a style of thinking that completely contradicts aphoristic, paternalistic thinking, as it is characterized by free-thinking, free-thinking people and the presence of an immune system of free happiness. His qutbi karama-Karshi is a style of escapist tafakura.

"Escapism" is the psychology of fear, surrender, non-resistance, and avarice. Escapist psychology is characterized by social caramonism, dumbness, and repressive politics. In the psychology and mentality of ethnic Uzbeks, this resentment has been formed for centuries, and today society has a negative impact on democratic thinking and free-thinking, there are historical roots and reasons for this. Today's Central Asia, in particular today's Uzbekistan, spent almost more than 800 years of the next 2,000 years of its history under colonial oppression. In particular, the Akhmonids held out in Turkestan for 200 years, the Greek-Macedonians for 180 years, the Arab caliphate of Salkam for 200 years, the Boskins of Genghis Khan for 150 years, Tsarist Russia and the Soviet

state for 130 years, the Turonian lands on the slope of the Uz. As a result, the Mahalla Khalkhas went through unprecedented terrible and tragic times – the resolution of mass kurkuv left a trace of Chukur in the Khalq mentality, influenced by mass Kirghiz, the devastation of the Boskinches. The influence of colonialism and the policy of Karamizm have a pronounced impact on the national mentality of modern ethnic Uzbeks, negatively affecting the liberalization of public life. The worst thing is that escapism is totalitarian, inherited from the Soviet regime - it destroys voluntarism and authoritarianism, democratic transit is slow.

Escapism has a universal character - it is on the path of the historical evolution of mankind, testifying to the abundance of historical sources that existed in one form or another at all historical times (4.18).

Fear at the dawn of mankind formed the psyche, which created various images, unconditional submission to primitive superstitions, faith in letters (animism, totemism, fetishism, etc.). According to anthropologists (2.), the first religious imagination of primitive people was formed on this basis. Fear forms the psychology of a person's conformist attitude to submission, evil, and depravity.

In a positive life, it is a dangerous, disgusting host, and one of the main tusks is attributed to the process of democratization and modernization of society.

Naturally, genetically escapism is a mental phenomenon. Escapism is a common feature of all organic beings. For example, shillicurt reacts negatively to salt and other inorganic substances, does not dissolve, acquires an oblong, round shape. On the other hand, beings with a developed psyche perceive any external danger in an opposite relationship with their entire body. For example, when an ostrich feels danger, he hides his head in the sand, his body does not get dirty, he behaves like a "chief of riot police bulsa bas".

A herd of horses, or boshka-khayvans, runs like a chicken after the leader, while the serka jumps into the jar, the kolgan-ham herd shoots one after another from the uzi into the jar after him. This makes the reasons for the blurring of Kandai manifestations at the cultural level of the philosophical assumption about the archaic immunity of Hodisa relevant to the need for epistemological lies. The relevance of the problem once again lies in the fact that the transition from a totalitarian regime to a liberal, democratic type of social structure initially begins with ensuring the legitimacy of natural human rights and freedoms in society, in its mentality. This is a Dacian style, not a fast-paced one host.it This is how Boskich describes democratic mental transit. This is a great representative of classical German philosophy, stuck in F.In In his work Philosophy of Law, Hegel outlined the following points: "The construction of each state is a national spiritual product of a particular people, a stronghold of the manifestation of selfhood and the progress of spiritual awareness. This progress will push kadam'bir to dictate a normative nature rather than abandon the vaccine" (3.469).

Common sense is a requirement of virtue. This axiom was expressed by our distant ancestor Zarathustra in the form of "a noble thought, a noble word, a noble deed."

If we adhere to this axiom, then in order to popularize the creative activity of good deeds, good practical behavior, it is necessary to get rid of the stereotype of thinking the old-fashioned way, radically changing the mentality of a person, his worldview, the subject of such good deeds. Educating the consciousness of young people with old-fashioned political beliefs, methods and means, as well as the rejection of these means and methods - the creation of a new educational strategy of the "farsight" model - is a vital necessity for the new Uzbekistan, consisting of new-thinking citizens.

The administrative-command principle formed during the totalitarian regime, the "pyramid" principle in the Ijtimoi administration, since the principles of Hakik democracy still do not find application in the Karor, Ijtimoi discontent, leads the development of barkaror to the withdrawal

of idleness in Komi. The political leader in this state was Sh. Mirziyoyev. Reflecting on the phenomenon of the new Uzbekistan, Mirziyoyev said that "there are many people in society who have long been striving for innovation, who deeply feel that reforms are a vital necessity, and become conscious and active participants in change. But conservatives who don't want anything new with their whole body soaked in senile blood claim that ham is rapidly gaining momentum[1.27].

Thus, time and period can change, but the human mind cannot change time and become attached to it. In the language of mathematics, the change in time is "geometric" in nature, and the change in human consciousness is along the vector of "mathematical progression". The danger of this lies in "betrayal in politics, beti brutality, which eventually lead to totalitarianism, one-man rule, imperialism, fascism" [4,384].

Totalitarianism, state interference in a person's personal life, strict control over human freedom in all aspects of society, in the sphere of government, has a negative impact on the life of the whole society. The saddest thing is that in society it strengthens the desire for a career, a position, and not for a profession, a creative cocktail. The Uzbek national mentality is based on a superficial vision of community, while in its personal spiritual ascent it develops towards paternalism. Paternalism is a spiritual characteristic of the mentality of the shark peoples.. But there are elements of escapism in its composition - fear. priority is given to hadixirash, unconditional submission to the will of the authorities, and the qualities of constant subordination.

Equality is inherent in the democratic mentality, horizontal relations are not given importance. Inequality underlies the lack of equal opportunities among members of society, reciprocity and obedience. This is one of the main requirements for a democratic society – to fully obey the king. As a result, the Uzbek national mentality develops a habit of not obeying the will of competent persons without looking back, and not at universal agitation for everyone (for example, experts). Corruption means the top of this ilat, which means a bulib with political content, a priority in society from the point of view of an individual, an official, a career subject, a fucarosa. In such a social movement, the will of an "official", an "official" means priority over the law. Such a social situation leads to the formation of negative qualities in society, such as indoctrination towards a representative of the khokimiyat, laganbargianism, and the fact that mentality is determined. As a result, the responsibility of a civil servant, an official, representatives of a special system of control over the social sphere of ordinary Fukaro from the social and spiritual sphere becomes one of the main factors of the deaf penetration of escapist psychology into the mentality of society.

The formation of such a psychology has a negative impact on the development of the country, the nation. The locomotives of social ascent are concrete natural sciences, not technology. Kizikish's candidacy for this position is becoming popular among young people. While a sociological survey is being conducted at the Khufien temple, most young Kizikishi people are aware of their careers and position in social development. In countries where liberalism and democracy are the burden of knowledge, on the contrary, familiarity is considered the main norm, and not nationality, professional qualifications, ukuvi. creative abilities. This is evidenced by the nature of the social mentality in the developed countries of Japan, Singapore, Finland and Bashkortostan - the reputation, rank and social status of representatives of the educational sphere in mamalakat, management – control – distribution spheres are high, it is clear to many that the miracle of Singapore is inextricably linked with the development of the economy. This is due to the state of education. Significant progress cannot be achieved until the Singapore experience and its lessons are learned by nations, rather than national escalation, that is, a sense of fear, while the system of suppression continues to complicate the administrative policy of authoritarianism.

From a philosophical point of view, escapism has two "objects" and a "subject". His subject is a young man who has devoted himself to science.

Human development takes place only through knowledge. In the minds of the youth of the birok-post-communist social space, the Khanuz was rejected by the legacy of the spiritual life of communist society - the collective khanuz of escapism. The legacy of spiritual life is Khanuz Saklan Kolgan of the colleges of escapism, and the psychology of escapism causes laughter in corrupt states. In this regard, the famous scientist and publicist Rahman Kuchkor notes in the magazine "tafakkur", one of the prestigious publications of Uzbekistan (5.12). In post-communist societies, the reason that the psychology of escapism is being undermined in the minds of the elderly Fukaro, as well as the younger generation, which ended after the national uprising, and one of the main factors of democratization and liberalization of the country, bulib, in our opinion, is the aman priority of elite power, formed in this situation, removes the interpassivity syndrome from the anthropological nature, has a negative impact on the rise of society. However, psychologically, hadixirash, a feeling of fear, encourages a person to give priority to his archaic, biological instincts in his activities, such as natural self-defense, preservation of his soul. In this place, V. from ardent Russian chauvinists.Zhirinovsky's comparison of the Uzbek people with tolerance for oppression, violence, conformism, or, more precisely, with a fish that sometimes has no language, or with some kind of unconscious being, is implied by such escapist qualities as interactivity, absentism (political).

The feeling that the fear of aggravation of feelings is an instinct of self-preservation (so that the child can survive, in any case, my day is hidden) is the shackles of maturity, social progress, growth, development. The feeling of fear leads to the fact that people limit themselves to paying attention to necessary things, so that they can only sit all day. In such a category of people, there will be a sense of responsibility for the development of the nation, the people, the motherland before generations, the spirit of their ancestors who died a martyr's death for the nation, or it will be absent altogether.

Escapism is a feeling that promotes degradation, dependence, and not the rise of society. The external forces that colonized the Turkestan people managed to create social conditions precisely to stimulate escalation, breaking into the consciousness and mentality of the people in various ways and means, distancing, alienating, transforming ancestors such as Shirok, Tumaris, Spitamen, Jaloliddin Manguberdi, from images of militancy. Mustabit found the Russian political structure intact, but the psyche of escapism, which had been forming for more than 130 years, did not disappear without a trace in the psyche of society, as a result of which the sense of justice, equality in society, at least the sense of struggle for human rights and freedoms, subsided. Such a spiritual state in the post-communist social space requires consistent political reforms.We believe that the lack of principles of pluralism, nobility, and opposition in the collective political society behind the economic sects has led to a slowdown in the process of democratization of society.

Conclusions.

Escapism is a characteristic feature of the social psychology of post-communist societies. The subject of the study of the psychology of escapism is authoritarian political structures, centralized state and public administration.

Escapism is a negative quality that has a negative social significance within the framework of human natural instincts. Escapism was formed in the Paleolithic as a result of the fact that primitive people did not know the causes of the natural phenomena that surround them. Primitive religious beliefs - such as animism, totemism, fetishism - were formed under the influence of the human instinct of fear.

Escapism is a negative reflection of the historical development of human socialization. It has historically been improved throughout the development of the State Institute of Economics and has become one of the main resources of the Bashkir language. Escapism is a virtue that contradicts democracy, human rights and freedoms. This spiritual baseness motivates a person to conformism, provokes the formation of a psychology of dumbness, slavery. Tsarist Russia, which turned the Central Asian region into a colony from the second half of the 19th century, then the Bolshevik Hukumati pursued a policy of forming an escapist regime in society in order to keep the oppressed Hulks in obedience and fear. As a result, escapism and a sense of fear were deeply shaken in the mentality of indigenous peoples.. The repressive policy of the totalitarian regime has led to the fact that escapism has become one of the main features of the mentality of society..

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