

Factors of Social Political Activity

Kenjaeva Khurshida Pulatovna

Senior teacher of Bukhara State Medical Institute

Abstract

The article reveals the content of social and political activities. The socio-political activity of women in the process of political modernization is analyzed. The role of political parties in the modernization of public life has been studied.

Keywords: Modernization, political party, activity, leader.

Socio-political activity is essentially a reality that expresses the participation of a person in the organization of society and state affairs, and management of society. In modern democracies, people's social and political activity is manifested, first of all, in their attitude to political parties, their support for their strategic goals and ideas, and their participation in their activities. Therefore, in special studies, socio-political activity is considered as management of society and the state, its elements include: 1) power; 2) political relations; 3) political organizations; 4) political interests and ideas are introduced [1].

A political party is a political organization that expresses the basic interests of a certain social class or group in its activities, gathers its most advanced and active representatives around itself, and politically guides them in their struggle to achieve their specific goals, interests, and hopes. 2]. Therefore, the political party, in accordance with its strategic goal, fights for political power and in this regard unites "the most advanced and most active representatives around it". In the scientific literature published recently, there are cases of misinterpretation of political parties' struggle for power with different expressions. In particular, M. Kyrgyzboev deliberately avoided the issue of the struggle for power in his thoughts about the main functions of political parties. He also writes: "... The parties participating in the existing political system occupy a central place in the system of relations between society and the state" [3].

So, how should the relationship between political parties and the government be? Which of them should take the lead and harmonize their interests with other interests? Is it possible to harmonize diverse interests and interests, and if possible, how are they reflected in the socio-political activity of people, including women?

The aspiration of political parties to power is not the result of careerism, but the product of their

aspiration to manage society and the state. Such aspiration depends on the whole life of a person, on his "natural trait" that "ensures his separation from the animal world" and aims to subjugate others to himself. As this characteristic has influenced the formation of a person, anthropogenesis and sociogenesis, it still affects the functioning of an individual as a social person. So, political parties and organizations representing certain political interests are in power

aspiration is not an abnormal phenomenon. It is surprising that this opinion, recognized as an axiom by world political science, is not recognized not only by some of our researchers, but also by the programs and leaders of our political parties [4].

Taking into account the specific situation of political parties and the conditions for building a democratic legal state in Uzbekistan, R. Z. Jumaev writes: "...Political parties should reflect the interests of certain social groups and cooperate with the state in ensuring their real movement towards power. Based on the nature of the opposition, the political party, on the one hand, expresses its behavior for the benefit of civil society and political power in a limited sphere (circle), on the other hand, it ensures their compatibility and harmony. This serves as a source of development and strength of the political party." While advocating unity and compatibility between political parties and the authorities, the scientist connects this idea with the socio-political environment in our republic. "The thing is," writes R. Z. Jumaev, "the closer the party is to the power structure, the more it will be equal to the existing structure" [21].

At the center of the modernization of the political system is power and the attitude of individuals, groups, and society to power. Therefore, any theoretical or empirical problems of reforming and modernization of the political system should be studied through the power and the attitude of the individual, group, and society to the power.

It should be noted that the gender of the subjects participating in the socio-political movement does not have any significant effect on the cooperation between political parties and the authorities. Neither in the world socio-political movement, nor in the activities of political parties in our republic, there is no example of how the "gender factor", that is, whether the members of political parties are male or female, had a significant impact on relations with the authorities. The most important thing is what kind of political strategy and program a political party has, what kind of political technology it uses to achieve its strategic goal. [5-7]

The formation of factions by parties in the Oliy Majlis, participation in the implementation of parliamentary control in the country increases the position of political parties in front of the authorities. The joint powers of the Legislative Chamber and the Senate of the Oliy Majlis are defined in the Constitution of the Republic of Uzbekistan. For example, in accordance with Chapter XVIII of the Constitution, they, as the supreme representative body of the state, issue laws that are binding on all, including the authorities. Factions of political parties and deputies have the

opportunity to actively participate in the process of issuing and adopting laws. This allows them to influence the activity of the government and its system. At the same time, the Oliy Majlis is responsible for determining the main directions of internal and external policy of the Republic of Uzbekistan and adopting state strategic programs, defining the system and powers of legislative, executive and judicial authorities, adopting the state budget and monitoring its execution, adopted laws and has powers such as organizing control over the execution of decisions [8-9].

The participation of political parties in the processes of democratization of society is an important socio-political activity.

It should also be recognized that there are certain differences between active participation in the life of political parties and actual political leadership. A political leader is a force that gathers the people around him, arming them with certain ideas and political technology. He can correctly understand and anticipate the socio-political situation, create a political strategy and turn it into a political party's program, goal, and political belief of its members. Experience shows that a political party without such a leader cannot find its place in social and political life, cannot convince voters of its ideas and beliefs. But there won't be many such political leaders, maybe two or three. The rest of the activists are engaged in spreading and promoting the idea, strategic goal created and formed by the political leader, attracting citizens to the party [10-15].

They think differently when it comes to perceiving and advancing the prospective direction, expressing the strategic goal in the form of an idea . Sometimes these ideas can coexist and complement each other. It is known from world experience that in many cases different political opinions and approaches have come together. But the point is that these goals and approaches serve the party's strategic goal. Therefore, it is not a tragedy that there are certain differences in the opinions and approaches of the political leader and his subordinates, party activists, they should be considered as a factor in the development of internal democracy in the party. If different approaches to the issue lead to disputes and conflicts, aggravation of the situation, a fight for position, reputation, this is a negative situation [16-20] .

Sometimes it is observed that a woman with a higher education, who loves and knows her profession, who is respected in the family and in the neighborhood, does not want to actively participate in social and political life, and tries to show herself as "indifferent to politics".

Western researchers call such a situation "avoidance of will" (E. Fromm). In the West, "avoidance of will" occurs as a result of the individual's boredom with socio-political life, the state and political scientists' desire to subjugate democratic values to a narrow range of groups. A person who notices the use of various tricks and deception technology in the election process does not believe in the calls and promises of political scientists and political parties.

Therefore, in some Western countries, for example, in Belgium, those who refuse to vote are subject to administrative and even legal responsibility. In Uzbekistan, the state and society itself attract citizens, women as subjects of social and political life, to manage society and state affairs, develop special programs in this regard and supervise their implementation.

Political leadership is a special quality, it is necessary to know how to love the circle of people, live communication, organization, public psychology. They include socio-political knowledge, consciousness and culture. Therefore, socio-political culture is considered as a reality with separate functions, features and systems, including the above factors.

T.Alimardonov stated that "where there is no morality, the purpose and essence of politics is violated." At the same time, he also draws attention to important signs related to activities related to power and state management: "The problem of ensuring the harmony of politics and ethics in democratic processes depends, first of all, on the extent to which state management mechanisms are formed in accordance with national values, that is, management mechanisms it is determined by the level of ensuring people's participation in political processes and governance. In this, real opportunities for citizens to achieve their interests are formed. They will have the authority to participate in political processes at the level of their potential" [22].

Therefore, the main goal is not in the variety of political opinions and approaches, even entering into competition and creating other opinions and approaches, but in observing national moral values, norms, and adhering to the requirements of oriental manners.

References:

1. Гобозов И.А. Философия политики. – М.: ТЕИС, 1998. – С. 94.
2. Шарипов Ф.Ш. Сиёсатшунослик. – Т.: Ўзбекистон, 1992. – Б. 247-248.
3. Қирғизбоев М. Фуқаролик жамияти: назария ва хорижий тажриба. – Т.: Янги аср авлоди, 2006. – Б. 115-118.
4. Гаджиев К.С. Политическая философия. – М.: Экономика, 1999. – С. 261-262.
5. Khajieva, I., Khujaniyazova, G., Kenjaeva, K., & Jumaniyozov, F. (2020). Foreign language competenceformation of the future teacher of vocational education in the information and educational environment. *European Journal of Molecular & Clinical Medicine*, 7(2), 360-365.
6. Khajieva I. et al. Foreign language competenceformation of the future teacher of vocational education in the information and educational environment //European Journal of Molecular & Clinical Medicine. – 2020. – Т. 7. – №. 2. – С. 360-365.
7. Жабборова О. И., Кенжаева Х. П. Экологические мировоззрения Ибн Сины //Международный журнал гуманитарных и естественных наук. – 2018. – №. 5-2.

8. Кенжаева Х. П., Тожиев Ф. И., Жураев Б. Н. РОЛЬ ЖЕНЩИН В СОЗДАНИИ И РАЗВИТИИ ДЕМОКРАТИЧЕСКОГО ОБЩЕСТВА В УЗБЕКИСТАНЕ //Иновации в технологиях и образовании. – 2014. – С. 119-123.
9. Zhabborova O. I., Kenjaeva H. P. Bases of gender equality of rights in Uzbekistan //Международный журнал гуманитарных и естественных наук. – 2018. – №. 5-2.
10. Хуршида Кенжаева (2022). ИЖТИМОЙ ФАОЛИЯТ ИНСОН ВА ЖАМИЯТ ТАРАҚҚИЁТИНИНГ ОМИЛИ. *Scientific progress*, 3 (1) 862-867
11. Кенжаева, Х. П. (2021). Сиёсий-Ҳуқуқий Маданиятни Ошириш Омиллари. *Ижтимоий Фанларда Иновация онлайн илмий журналы*, 1(6), 94-97.
12. Кенжаева, Х. П. (2021). Сиёсий Тизимни Ислоҳ Қилиш Омиллари. *Таълим ва Ривожланиш Таҳлили онлайн илмий журналы*, 1(6), 199-202.
13. Кенжаева, Х. (2021). Миллий маънавий меросимизда таълим-тарбия масалалари. *Общество и инновации*, 2(6/S), 18-24.
14. Кенжаева Х. П. ФУҚАРОЛИК МАДАНИЯТИ МЕЗОНЛАРИ ШАРҚ ФАЛСАФАСИ ТАЛҚИНИДА //Academic research in educational sciences. – 2021. – Т. 2. – №. 3.
15. Kenjaeva, X. P., Tojiev, F. I., & Juraev, B. N. (2014). ROLE OF WOMEN IN CREATION AND DEVELOPMENT OF DEMOCRATIC SOCIETY IN UZBEKISTAN. *Innovations in technologies and education*, 119-123.
16. Кенжаева, Х. П., & Каримова, Л. М. (2019). ТАРИХИЙ ХОТИРА–ХАЛҚ МАЪНАВИЯТИНИНГ ТАРКИБИЙ ҚИСМИ. *ПЕРЕКРЁСТОК КУЛЬТУРЫ*, 1(3).
17. Кенжаева, Х. П. (2021). Аёллар ижтимоий фаоллигини оширишда фуқаролик институтларининг ўрни. *Scientific progress*, 1(6), 957-961.
18. Pulatovna, K. K. . (2022). Technologies and Conditions for the Implementation of Innovative Processes. *Spanish Journal of Innovation and Integrity*, 5, 610-615.
19. Pulatovna, K. K. (2022). Main Directions for Reforming the Educational System in the Republic of Uzbekistan. *European Multidisciplinary Journal of Modern Science*, 6, 276-281.
20. Кенжаева, Х. П. (2022). ФУҚАРОЛИК ЖАМИЯТИ ВА ИНСОН ҲУҚУҚЛАРИ.
21. Жумаев Р. Давлат ва жамият: Демократлаштириш йўлида. – Т.: Шарқ, 1998. – Б. 33.