

**SOCIO-INNOVATIVE YOUTH ACTIVISM IN THE PROCESS OF  
GLOBALIZATION**

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**Annotation:** *this article reflects on the socialization and innovation activity of young people in the process of transformation and modernization in the global time, personal characteristics, opinions and considerations in young people, independent thinking skills in the world of Science and the development of society today.*

**Keywords:** *society, social progress, modernization, innovation, ethics, education, skills, personal characteristics, independent thinking, ability.*

Social mobility, the ability of individuals or groups to move within or between social classes in society, is a cornerstone of social research. It involves changes in social status relative to others within a given society and over time. Theories of social mobility examine the factors, mechanisms, and outcomes of these changes, and provide insights into the structure of societies and the opportunities they offer their members. This essay explores the nature of these theories, examining their key concepts, historical development, and implications for contemporary social structures.

Social mobility theories are based on several key concepts: horizontal and vertical mobility, intergenerational and intragenerational mobility, and meritocratic and structural perspectives. Horizontal mobility refers to changes within the same social class, such as moving from one job to another of similar socioeconomic status. Vertical mobility refers to upward or downward movement between different social classes.

Intergenerational mobility examines the change in social status from generation to generation, often comparing the social positions of parents and their children. Intragenerational mobility, in contrast, focuses on the social mobility of people over the course of their lives. These differences help to illuminate the different ways and mechanisms by which social mobility occurs.

According to the meritocratic perspective, social mobility is primarily the result of individual merit, effort, and achievement. According to this view, knowledge, hard work, and talent are the main factors that determine a person's social position. In contrast, the systemic perspective emphasizes that social mobility is primarily shaped by broader social, economic, and political structures that create opportunities or barriers for individuals. Factors such as class rank, access to quality education, and economic policies are seen as crucial factors in this context.

The study of social mobility has developed significantly over time, with contributions from various sociological thinkers and schools of thought. Early theories, such as those of

Karl Marx and Max Weber, laid the groundwork for understanding the dynamics of social stratification and mobility.

The concept of “modernization” has been given various definitions by researchers. A number of articles and monographs have been published on this topic, and scientific conferences at the republican level have been held. In particular, in 2006, Doctor of Philosophy, Professor A. Kadyrov published his book “Traditional Society and its Modernization Strategy”. In it, the following definition of the concept of “modernization” is given: “In a political sense, modernization is the activation of citizens’ participation in the political life of society, increasing their interest in changing it, and modernizing society”[1]. As can be seen from the definition, the author defined the concept of “political modernization” and considered it a factor in the modernization of society as a whole. Naturally, we consider the idea that this definition fully reflects the phenomenon of modernization to be controversial. Interest in the fundamental study of modernization processes has been growing in our republic over the past decades. In particular, researcher B. Omonov in his dissertation for the Doctor of Political Sciences (DSc) on the topic “Political and Philosophical Analysis of Conceptual Models of Society Modernization” defined this problem from its foundations. He defined the concept of “Modernization” as follows: “the industrialization of agrarian (traditional) society, the transformation of the socio-economic system is understood, and this process involves revising the socio-economic concept of state development, ensuring human rights and freedoms on the basis of new norms and standards, and forming a system of relations between the individual, society and the state on the basis of new, modern approaches”[2]. When defining modernization, the author meant “industrialization of agrarian (traditional) society, transformation of the socio-economic system...”. In addition, the researcher tried to pay special attention to such models of modernization as Japan, China, America, and Singapore and their specific aspects.

According to F. Abdurakhmanov, “Modernization is the transition from a traditional or conventional society, that is, from agrarian-type production relations to a patriarchal cultural life to a large-scale mechanized industrial society and a system that relies only on law for the rational management of socio-economic processes. Modernization is opposed to a closed society, the basis of which is a modern open society and includes such elements as industrialization, urbanization, a quality education system, effective political power, and active participation in foreign economic relations”[3].

The American sociologist Immanuel Wallerstein, in his works on the development of society, did not agree with the traditional, that is, formational views on changes in it and put forward his new conceptual idea. According to the scientist: “Historical systems can be defined as a set of integrated production structures, organized institutions, as well as a society characterized by a certain period of its existence”[4]. That is, he focused on the fact that the division of labor is a determining factor in describing society. His ideas, aimed at justifying the fact that any system is not eternal, that it develops its capabilities and “makes

room” for another, are worthy of study. I. Wallerstein writes: “The modern world system, like any system, cannot develop continuously; of course, it also has its end, the historical process leads it to such a point that the instability of systems takes on a large-scale chaotic (disorderly) character, an imbalance is observed in the viability of system institutions. At this point, a bifurcation process occurs, and as a result of the transition period, a process of replacement of one or more systems occurs.”

Taking into account the fact that science develops on the basis of different, even contradictory, ideas, we will try to express our opinion on the definitions given by the authors to the concept of “modernization”. First of all, we would like to emphasize that we have no objections to the definitions given by the authors to this concept. They complement each other and help us understand different aspects of the concept. At the same time, in our opinion, in the definitions given, “political modernization is the modernization of society” (A. Kadyrov); “industrialization of traditional society, transformation of the socio-economic system” (B. Amonov); “The transition from a traditional or traditional society, that is, from agrarian-type production relations, from patriarchal cultural life to a large-scale mechanized industrial society and a system that relies only on law in the rational management of socio-economic processes” (F. Abdurakhmonov); “historical systems are integrated with the division of labor” (American sociologist I. Wallerstein); “(new, modern) - consists in implementing various changes in order to improve society in accordance with modern requirements...”, we have already mentioned above. It is clear that no matter how perfect the definitions are, they cannot fully reveal the meaning and content of the concept. Because each of them has its own ambiguities. For example, “what kind of society is a traditional society, why is it called traditional?”, “which relies only on the law in governance”; “What do we understand by improving a new, modern society in accordance with modern requirements” - improving it in accordance with modern requirements, if it is itself modern? - and other questions arise. They give impetus to a deeper analysis of this problem.

Another important issue: is it correct to consider the political modernization of society, its economic, social, spiritual and educational spheres as the basis of modernization, or how effective is it to implement modernization starting from the economic life of society? And finally, we have to look for answers to many questions, such as which factors are leading in activating the role of the country's population factor in these processes. Of course, it is quite problematic to give a full-fledged definition that fully expresses the essence of the concept of "Modernization". Moreover, in most of the definitions given to it in general, its subject, that is, the human factor that sets it in motion and implements it, is ignored. In particular, if modernization is "modernization" of society; "renewal"; "industrialization"; "Transition to a new historical stage" and a number of other meanings are implied, but the question remains open as to whether they occur spontaneously or through the actions of some subject.

If we analyze these ideas in depth, we believe that: firstly, the human factor, which is the main force driving "modernization" in the definitions given by B. Omonov and F. Abdurakhmonov, is left out in the definitions given by A. Kadyrov. We can see that A.

Kadyrov interpreted modernization as "activating the participation of citizens in the political life..." and looked at the issue one-sidedly. The American sociologist I. Wallerstein also looked at this concept in the following ways: a) the role of the human factor in this process was ignored; b) in his opinion, the view that "systems" change by themselves "became dominant." It is clear that he also looked at the "modernization" process one-sidedly. In practice, the "indicator" of this process is a person. In this sense, not taking him into account does not fully express the essence and possibilities of the concept; secondly, the development of human consciousness and intellectual potential naturally leads to an increase in its economic, socio-political and spiritual-educational needs. These needs give rise to the need for "modernization", that is, to change the existing society. More precisely, "modernization" arises as an objective necessity of the growth of human needs. In this sense, it is correct to pay attention to the place of the human factor in the definition of the concept of "modernization"; thirdly, if we limit "modernization" only to the "transition" from a "traditional" society to an industrialized society, the erroneous idea arises that societies that preceded it have been "ready" for a long time. Because in all societies before the "traditional" society, people developed, albeit simple, primitive, tools of production and tried to change the existing society. In this sense, "modernization" has taken place to some extent even in "traditional" society.

Based on these considerations, modernization can be understood in a broad sense as a process of changes and renewals in the economic, socio-political, and spiritual-educational spheres of social life through human activity.

Modernization can be carried out in a narrow scope, in one or another sphere of society: political, economic, social and spiritual-educational. But this does not mean that "modernization" carried out in one sphere does not affect other spheres. Its impact and results are also manifested in other spheres. They are a process associated with strong cooperation between spheres of social life. The broad scope of modernization does not deny its implementation in a specific sphere of social life. This is a process associated with the directions of tasks set in the concepts developed for its implementation in the country. In the effective implementation of modernization of society, an innovative approach to its tasks is of practical importance. Because modernization of society has always been carried out continuously. However, today, in the conditions of rapid changes taking place in time and space and a sharp increase in the intellectual potential and needs of members of society, it cannot be viewed as a simple process. Today, its implementation requires the active participation of young people and an innovative approach. So, what is "Innovation" and what do we understand by the "Innovative" approach to modernization?

The concept of "Innovation" has been used in Uzbek scientific literature not so long ago. After Uzbekistan gained its independence, the construction of a democratic society based on market relations was defined as a strategic task and the need to accelerate development in the field of science, technology and engineering and create innovations in accordance with the changing environment in each of them made the concept popular in scientific literature.



In fact, although this concept was used in the past as it is today, it has been used in various forms in the form of “scientific development”, “revolution in science”, “scientific and technological revolution” and other concepts to express innovations created in the field of science, technology and engineering. In this sense, it is worth saying that "innovation" has always served as a factor in humanity's understanding and satisfying its needs.

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