

## Universal Factors In Provision Of Youth Life Strategy

**Nazarova Nilufar Juraevna**

**Senior lecturer of Tashkent Institute of Railway Engineers**

**E-mail: [nnj\\_2902@mail.ru](mailto:nnj_2902@mail.ru)**

**Abstract:** The article describes how to develop a strategy for youth, including planning ahead, planning and developing ways and means of resolving the goals and aspirations of young people to achieve their dreams and aspirations, and pursuing an action plan. Analyzing youth as a specific socio-demographic group, factors influencing youth life strategies include factors such as lifestyle, family environment, social environment, education, individual characteristics, and existing community norms. Ethnic traditions, ethnic norms, customs, values, language of communication, ethnic representations, ethnic stereotypes, ethnic sentiments, ethnic composition, and the distance and proximity of social distance during relationships are discussed.

**Keywords:** youth policy, life strategy, workforce, vocational training, lifestyle, family environment, social environment, ethnic traditions, education, individual characteristics.

### I. Introduction

Today, the opportunity to provide legal and social protection for the youth of the country, to realize their aspirations and abilities, to make a worthy contribution to the development of society and the state is one of the main priorities of the state youth policy. Article 5 of the Law of the Republic of Uzbekistan “On State Youth Policy” states that “ensuring the rights, freedoms and legitimate interests of young people; protection of life and health of young people; promoting the spiritual, intellectual, physical and moral development of young people; ensuring open and quality education for youth; creation of conditions for youth employment; educate young people in the spirit of patriotism, civic consciousness, tolerance, respect for the law, national and universal values, with a firm belief in life and ability to resist harmful influences and currents..” [1]

## **II. Submission**

We can also see that the fourth “Strategy for Action” focuses on youth issues in the “Social Development Priorities” [2]. In order to ensure consistency and effectiveness of the ongoing reforms in this area, President Mirziyoyev addressed the Oliy Majlis on January 24, 2020: “Radical changes in the country are on the agenda of further development of the state youth policy. It is necessary to develop single indicators on the evaluation of the effectiveness of work with youth and to introduce the National Index of Youth Policy Assessment [3]. The role of ethno cultural factors should be taken into account in the implementation of the specific objectives for the youth, in the development of a system for advising young people on a variety of vital issues, in the system of non-governmental non-profit organizations providing social services and social assistance. The role of ethno cultural factors in the study of youth life strategies should also be taken into account.

## **III. Main information**

The problem of forming a strategy for youth life is a complex and multifaceted process. Youth Life Strategy refers to the planning and development of ways and means for the advancement of their lives, goals and aspirations to achieve their dreams and interests, as well as the succession of action plans. In this regard, sociologists, psychologists, economists have shown the feasibility of developing and pursuing a 1-5, 10-year plan [4]. This is because young people, as a specific socio-demographic group, tend to frequently change their life plans, dreams and aspirations, goals and interests, and are characterized by instability in pursuit of goals.

Therefore, the role of factors influencing the youth strategy should be taken into account. These are:

- lifestyle;
- family environment;
- social environment;

- education;
- individual features;
- existing norms established in the society, etc.

Sources describe the concept of ethno culture: “Ethno culture is a material and spiritual value created in the course of long-term social and historical development of the historical and cultural paradigm of the people (ethnos) formed in its life, artistic, aesthetic, philosophical-gynecological and transcendental research”. [5]

An ethno cultural feature is the way in which the material and intangible heritage inherited during a given historical period is derived, perfected, and maintained, inherited from one generation to another. Ethno cultural factors as a social system consist of the following content:

- National language;
- Territory;
- National consciousness;
- Ethnicity;
- Ethnic psychology;
- Inheritance [6].

Ethno culture encompasses all cultural structures that are created (developed) and used (consumed), thus fulfilling functions such as ethno differencing and ethno integration. The ethno cultural character is the following content:

- ethno-traditions;
- ethnic norms;
- rituals (ceremonies, rituals, maraca);
- values;
- the way of life;
- communication language;

- ethnic background;
- ethnic stereotypes;
- ethnic feelings;

maintaining distance and closeness of social distance during relationships.

It is important to note that “human beings are born into the ethno cultural environment, grow and develop under the influence of ethno cultural values” [7] and are the carrier of this, which in turn influences the formation of youth strategies. This is because ethno culture influences the process of making life plans for young people, their way of life and plans, and the process of pursuing their interests and goals.

From this point of view, ethno cultural features also vary across regions. This distinction is shaped by the influence of geographical and social environments and has a different meaning. “What the geographical environment is capable of is seen through the worldview of people who have lived there for centuries. At the heart of it lies, first of all, regional factors, as well as the social psychology and thinking that is formed on this basis”. [8] In order to understand their essence, it is necessary to distinguish between ethno-cultural characteristics on the basis of unmistakable features. For this purpose, it is desirable to carry out comparative-systematic analysis. For example, the ethno cultural differences between the Kashkadarya and Surkhandarya youth in terms of communication, self-expression, and self-care are observed among the youth of the Ferghana Valley. Looking at the process of domestic communication, there are a number of differences. In particular, people in the Valley (Ferghana, Andijan, and Namangan) who have watched the interaction between the Kashkadarya and Surkhandarya regions (for example, a conversation between two friends or a close friend) may think that they are in conflict. However, they may be enjoying their conversation with the use of archaic phrases inherent in their area ("socium"). This is the ethnographic tradition that is observed in communication, which can be a barrier to the development of effective solutions to existing problems when ignoring specificity, on the one hand,

creates problems and deficiencies. Specialists are therefore required to know and study the characteristics of social groups.

Another feature of the southern regions of the country is that the voice of “rudeness” in communication and it is noticeable in the actions of their body parts, but sincerity and mutual sympathy are a priority. Therefore, this system of behavioral relationships should be taken into account when giving advice and guidance to unprofessional youth, as well as in direct communication with them.

The process of communication in the Valley is gentle, and conversation is different from that of the people living in the South, in a way that is respectful. This peculiarity may seem a bit awkward and melancholy for young people living in the southern regions. The comparative analysis of the above relationship shows that in dealing with unorganized youth in the valley and southern regions, Article 24 of the Law on State Youth Policy states that: development of the system of consultations, development of the system of non-governmental non-profit organizations providing social services to youth, organization of leisure and health improvement of youth "[9], such as the development of the tasks related to the implementation of the " society "to take into account the ethno cultural features.

#### **IV. Conclusion**

Generally, the choice of youth life strategies depends on the socioeconomic status of the society and the level of culture in which it is developed, the way of production and property relations, the quality of life, the belonging of a particular social stratum are classified by socially significant symptoms such as One of the most important of these, is the role of ethno cultural factors. Therefore, the ethno cultural peculiarities must be taken into account when developing youth strategies. Taking these features into consideration allows for the effective elimination of youth problems and gaps in the field, but also through the proper formulation of youth life strategies and youth development can be achieved.

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