



## SPECIFIC ASPECTS OF THE FORMATION OF A SENSE OF BELONGING IN YOUNG PEOPLE IN THE CONTEXT OF GLOBALIZATION

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### Annotation

Nowadays in globalization period one of important task is forming among rising youth generation the sense of relevancy sense to Motherland. That has to helps to protect them from destructive and strangers ideology, propaganda destroying ideas. The article is devoted to specifics of forming among youth sense of patriotism in the process of globalization. There are discussed as well characteristic features and properties of the youth, especially teenagers on the age of personality forming.

**Keywords:** relation, national upbringing, patriotism, ideology, culture, charity, persuasion, person, self-upbringing.

The activities of groups that have made religious extremist movements their practice and the methods of engaging in them are also slightly different from the methods used by traditional malicious people. So what and to whom do religious fanatics pay more attention in carrying out their hateful intentions?

First of all, it must be acknowledged that people can be divided into two major categories depending on their beliefs: - healthy beliefs; - without faith.

When the question of ideology is raised in Western psychology, first of all, the differences in the psychology of these two categories of individuals, the relationships of non-believers with other similar people, are studied. It turns out that in the behavior of fanatical individuals there is a tendency to have a bad opinion of others without a clear basis. For this reason, in many of them there are cases of militancy, inability to see others, attempts to harm. American psychologist Gordon Allport, who scientifically analyzed the relationship between believers on the example of world religions, studied the behavior of several believers of a militant nature and found that their psyche was dominated by injustice, violence, and the Inquisition.

It turns out that there is a big difference between a true believer and a militant believer. For example, those who know the true nature of religion perfectly, who



perceive religion as a value, will not have heresies in national or racial matters. In order to study the relationship between faith and attendance at churches, the scholar studied the thoughts, belief levels, and various habits of 900 middle- and older-educated intellectuals [2]. One-third of those surveyed were non-churchgoers at all, and both their faith and their commitment to heresy were found to be very low. Those who went to church once a month or for some reason had twice as many faiths as theirs, with an average of 25. It was found that those who go to places of worship one, two, three times a month have higher rates, and finally, those who go to church regularly (5 to 11 times) have a similar faith rate of 11.7% lower than the first group.

First, a person's appearance, dress, and demeanor are not yet an indicator of the extent to which he believes, especially his religiosity. For example, the fact that a young girl wears a "hijab" does not mean that she is on the path of true religion, but it may be that she is given to the external environment and shows herself in adolescence, trying to separate from others.

Second, the mechanical reading of religious books by girls under the influence of half-mullahs causes the reader as a person to indulge in bigotry, but the inner faith does not really matter. True faith in God can only be formed if one understands the true meaning and essence of the holy books, which, if pressed from the outside, can become increasingly shallow and lead to disbelief, as mentioned above. In science, this is also called the "boomerang effect". Such mistakes have been observed in the case of young people in Uzbekistan, where memorizing the surahs in one or two free booklets and then reading them aloud in front of several partners makes them seem religious and begins to perform other small tasks, such as , encourages young people like him to group, to "read". One day, as he realizes that what he knows and reads is not the real Islam, that his faith is not real, he realizes that he is able to take a different path, a different job. Now, if he says, "Get a gun," he'll do the same. As he realizes that marching like a militant is not the original belief, he becomes more and more violent, ready to sacrifice himself, and thus abandon his lost path. This is how jihad, kamikaze, martyrdom begins. Religious fanatics actually find an audience whose brain is poisoned and their level of consciousness decreases as they indulge in bigotry. [3] He used the following pedagogical research methods to study the impact of foreign ideas on the minds of young people:

1) Tracking. The lifestyle, standard of living, needs and problems of the object (youth, students, women) being studied without interfering with the events or



happenings are studied by observing them directly on the spot, in natural conditions. In the same way, terrorists study the psychology of the people they are interested in, clarify their goals and tasks, and gather information.

2) Experimental test. A natural form of this method is applied, according to which the detected object is penetrated and cooperated with them in the conditions of natural activity. For example, they move to the neighborhood and participate directly in the neighborhood's weddings, celebrations and other public events. In this way, many foreign "volunteers" begin to absorb some of their ideas into the minds of the objects they are slowly learning.

3) Query method. Involves direct communication with the object. Trustworthy believers engage in relentless conversations with each member of the audience, get answers to their questions, and sometimes even use written forms of inquiry. The peculiarity of the methods of work of terrorists is that they widely use individual and group methods of interrogation, even the information they need. violence also takes place through intimidation.

After realizing that he is getting satisfactory information for a question and answer that starts with simple questions, he asks, "Can you give that in writing as well?". Once a person who has sinned feels dependent on himself, he becomes accustomed to the last condition - to write.

Study of documents - fanatics use various materials broadcast on radio and television, videotaped [4]

In addition, since ideological pressure is carried out using psychological methods, each ideological group may also have its own original methods.

So, to believe in something or to persuade young people to new ideas, something needs to be done in practice. That is why representatives of different sects sometimes stand at the intersections of major streets, crossings to expand the ranks of their supporters and distribute insignificant gifts to passengers - booklets, brochures, flowers, souvenirs.

In general, in today's ideological struggle, the formation of a sense of involvement in young people, especially in adolescents who are in transition, taking their place in life, stepping into independent life - students of academic lyceums and vocational schools is of great socio-pedagogical importance.

Based on the above, we can say that we can effectively organize the leisure time of young people in educational institutions and cultivate the qualities of "Involvement" through the following practical measures: "Our Constitution is the foundation of our happiness," January 14 - "Defender of the Fatherland Day" ,



"Nature: yesterday, today, tomorrow", "Nature in the eyes of young people", "Children and water", "Flowers and birds", "Seven wonders of Uzbekistan", "I study the history of my neighborhood", "Harmoniously developed generation - the future of the country", "High "Spirituality is an invincible force", "Arosat", "Allo, beware", "Ola boji on the screen", "Young craftsmen", "Ancestral heritage is the foundation of the future", "Spirituality is the sun of my heart", "There is no gap in spirituality", "Expertise is your future", "Books are the mirror of the world", etc. [5].

Involvement is manifested in the image of a person in the following qualities:

- Commitment to the past, customs, traditions and values of the nation to which it belongs;
- Pride in the history of the homeland and the nation;
- care for the preservation of the material wealth of the country, as well as the spiritual wealth created by the nation, their reproduction;
- Work for the development of the country and the nation;
- Combating any threat to the freedom of the homeland and the freedom of the nation;
- Protection of the honor, dignity and dignity of the motherland and the nation;
- To have confidence in the development of the homeland and the development of the nation, to be able to appreciate and respect the nation to which he belongs, to live in this homeland, in this place.

So, what we require from educators is the formation and development of a sense of responsibility, involvement, patriotism, inner responsibility in young people through the activities carried out. This requires responsibility and high involvement of every teacher.

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