

Futurological Issues of Youth Political Consciousness and Cultural Transformation Dynamics

Ergashev Ibodulla¹, Safarov Mukhlis Mahmudovich²

¹Professor of department "Civil society and legal education" National University of Uzbekistan named after Mirzo Ulugbek Uzbekistan, Tashkent

²Doctoral student 23.00.03. – specialization in "Political culture and ideology" National University of Uzbekistan named after Mirzo Ulughbek Uzbekistan, Tashkent

Abstract: The transformation of the political consciousness and culture of the youth of Uzbekistan is considered as a factor of social adjustment in the article. Also, it deals with the methodological approaches and main trends of changing the political consciousness and culture of modern Uzbek youth based on the empirical data obtained from the research on the futurological analysis of the dynamics of transformation in the political consciousness and culture of young people in the society.

Key words: political consciousness, political culture, political consciousness and culture transformation, political norm, political value, value orientations, social adjustment of youth, dynamics of changes, adaptive type, hierarchy of value orientations, political organizations, political parties, public organizations.

1. Introduction

It is no secret that the ongoing processes of globalization have a serious impact not only on the socio-economic spheres, but also on political and moral relations, consciousness and thinking. In particular, such a great influence on the political consciousness and culture of young people can be seen from their views and attitudes towards the political processes undergoing transformation. However, it should be emphasized here that the phenomenon of transformation is a complex process, and its dynamic features cannot be explained unilaterally or by one factor. In our opinion, the fact that most experts in the field recently attribute the dynamics of changes to the phenomenon of globalization is nothing more than a much simpler view of the problem. In our opinion, the dynamics of transformation in the political consciousness and culture of young people in the society cannot be explained only by the phenomenon of globalization. Since, we should consider that it is closely connected with the transformation of the series of values in certain degree. From this point of view, the characteristics of the transformation of the political consciousness and culture of the youth can be studied through a deep study of the changes taking place in the society. This, of course, requires a new perspective and research, along with the importance of this topic. It is no exaggeration to say that in today's conditions of new Uzbekistan, deep study of the dynamics of transformation in the political consciousness and culture of young people and providing scientifically based analyzes is one of the urgent tasks facing the scientists of the field. At the moment, our ultimate goal is to determine the factors that influence the dynamics of transformation in the political consciousness and culture of young people, and direct them to the general goals of the state and society. In fact, the current positive changes in society have a significant impact on the transformation of the political consciousness and culture of young people, and at the same time, this is its main indicator. To put it even more clearly, it means that the role of young people in reforming the new Uzbek society largely depends on the formation of values in their political consciousness. When studying the dynamics of transformation in the political consciousness and culture of young people in society as a process, it is necessary to consider the characteristics of these changes and their perception by different categories of young people as a cognitive reflecting factor. This is one of the current issues. The transformation of political consciousness and culture determines the impact not only on the existing socio-political environment in society, but also on the mentality of young people as a diverse group, moreover, it undoubtedly serves as one of the most important conditions for socio-political changes in the new Uzbekistan. Such changes in the socio-political life of the society are reflected in the goals and principles of the state political system, and mainly determine its directions in advance. Such serious changes affect the internal structure of youth political consciousness and culture, as well as interactions between its elements. In particular, we can see this in the

changing mechanisms of attracting young people to social activities and political life and forming their socio-political consciousness[1].

In the context of the renewal of the political system in our country in recent years, the opportunities to bring various social groups, including young people, into the field of political relations have expanded considerably. This, in turn, shows that in the context of new reforms, it is of urgent importance to identify the current problems in the dynamics of transformation in the political consciousness and culture of young people in the social and political sphere. The ongoing reforms in all areas of the new Uzbek society and the reflection of these processes in the political consciousness and culture of young people serve as the basis for analysis from a futurological point of view.

2. Literature Review

The current stage of the dynamics of transformation in the political consciousness and culture of young people is characterized by the prospects of sustainable development related to the establishment of a new Uzbekistan. It should be noted that the analysis of the literature in the field shows that most of the studies are devoted to the analysis of the process of changing the socio-cultural mechanisms of the participation of young people in political life and the formation of their political consciousness[2]. We can observe that the western scientists have mostly worked in this direction. We can include the works of scientists and researchers in the CIS countries, such as A.I. Kovaleva, V.A. Lukov, O.V. Sorokin, P. Shtompka, A. Bandura, J.T. Toshchenko, V.F. Yulov, E.D. Pavlova, V.I. Chuprov, Yu.A. Zubok, I.A. Shcherbo, V.G. Ignatov, A.N. Nifanov, P.N. Bepalenko. In their works, we can see that these scholars analyzed the controversial issues surrounding the topic we are considering from the point of view of collectivism and to a certain extent Marxism.

In-depth analysis of the dynamics of transformation in the political consciousness and culture of youth in the works of scientists in the USA and Europe such as R. S. Erikson, G. S. Schrigt, J. P. MacIver, E. Giddens, T. O. Parsons, R. K. Merton done But at this point it should be emphasized that in the works of these scientists and researchers, political consciousness and relations to culture are interpreted on the basis of the criteria of the Western and Christian world, that is, more individualism, unlike the CIS scientists. We can take Sorokin's views as an example. He advocated the view that "the dynamics of any positive and negative changes in the existing society are reflected in the minds of individuals and groups." [3] As we mentioned above, this view is the fruit of Marxist collectivism formed in the former union. The topic we are studying is evaluated based on the criteria of individualistic thinking and a solution to the problem is sought in the works of Erikson and Schrigt.

We must admit that, various studies have been conducted on this topic and a number of literature has been published in our country. It can include the works of scientists such as I. Ergashev, T. Joraev, M. Kyrgyzboev, J. Mavlonov. These scientists have analyzed certain aspects of our subject in their works which we are considering as an object of research. Uzbek scientists and researchers presented their views based on the criteria of the Eastern way of thinking in their works, unlike the CIS and Western scientists that we discussed above. In their works, priority is given to consensualistic or hormonal solutions to issues related to the transformation of the political consciousness and culture of young people. It can be said that this is the result of the implementation of measures aimed at eliminating systemic contradictions reflected in all spheres, including the political sphere, and the long-standing political practice in the East. In this sense, the distinctive features and mutual aspects of the works that analyzed the dynamics of transformation in the political consciousness and culture of young people based on different ways of thinking are that the factor that negatively affects the political consciousness and culture of young people is precisely the attitude to eliminate the ideological and value conflict of violence in society. In general, in the works of the above-mentioned scientists, taking into account the need to take into account the special role of young people in raising the level of political consciousness and culture in society, many valuable ideas have been put forward that the form of values and attitudes formed in their political consciousness and culture determine the further development of the political system of each society.

3. Research Methodology

Obviously, any scientific analysis relies on its own research methodology. It cannot be without it. It should be mentioned that we relied on several scientific methods and approaches in the search for a solution to the problem of the dynamics of transformation in the political consciousness and culture of the young people that we are researching. It should be mentioned that approaching this issue from the dialectic of relations, synergistic, conflictive and concessive points of view is important in finding a solution to the problem. After all, the extreme complexity of the scientific study of the dynamics of transformation in the political consciousness and culture of young people is that, on the one hand, it reflects the accumulated conflicts of the previous stage, and on the other hand, it shows new socio-cultural reforms that have appeared, but are not fully formed and are fundamentally contradictory. Shtompka says about this: "the problem of social uncertainty and its influence on the political consciousness of young people is still not sufficiently studied in science." [4] Therefore, we can conclude from

Shtompka's opinion that modern theoretical developments and empirical research include the justification of the specific features of the formation of consciousness and behavior in the conditions of fundamental changes in the foundations of the political order in the period of transition from certainty to uncertainty, and not vice versa. According to the results of our research, the study of the futurological foundations of transformation in the political consciousness and culture of young people in the defined process of transition to a more concrete state of society reveals new patterns and trends. Therefore, it is important to theoretically develop the mechanisms of forming the political consciousness and culture of young people, to substantiate the features of political consciousness and culture, and the methods of its socio-cultural regulation in the context of the establishment of a new Uzbekistan.

4. Analysis and Results

The emergence of a stable trend in the development of the new Uzbek society is reflected in the nature of the interaction of the political system with various social groups. In this case, relations with young people develop in a different way. On the one hand, it depends on the characteristics of young people as a group, on the other hand, on political goals and tasks, as well as on the actual trends in the development of political processes. These features are reflected both in the influence of public institutions on the formation of political consciousness and culture of young people, and in the emergence of new forms of self-organization. However, many contradictions appear in the interaction of the community and youth structures. Most of them are based on socio-cultural factors related to different needs, interests, values, political views of different youth groups, which are reflected in their self-management methods. According to the opinion of some scientists, the lack of attention paid by public institutions to the socio-cultural characteristics of young people cannot fail to be reflected in the mechanisms and tendencies of forming their political consciousness.[5] In our opinion, this means that identifying with some political ideas, rejecting others, being indifferent to the third one, contributes to the young generation repeating the relevant ideas, norms, values, implementing certain political interests, and forming their own relationship to the political institutions operating in the society.

Under the influence of existing social mechanisms in the minds of young people, a system of special views, assumptions, ideas and beliefs is formed not only about the essence of politics, but also about their place in this sphere, which forms the basis of their political consciousness and culture in this process.

A distinctive feature of the modern generation of Uzbekistan's youth is its differentiation on many grounds, which is reflected in the differentiation of its political consciousness and culture. Today, the scientific classification of the political interests of young people is almost unstructured, there is no generational ideology, the majority of young people find themselves among the objects of political manipulation and distance themselves from any form of political life, which leads to a hostile attitude to political structures, a nihilistic-instrumental vector of political relations and an intuitive search for established adaptation. Thus, this situation arises from the conflict between the goal-oriented and self-directed methods of forming the political consciousness and culture of young people during the transformation of the foundations of the socio-political life of the society. In our opinion, it should be sought from the urgent need for active participation in social and political processes and the insufficient attention of public institutions to the socio-cultural features of self-management in the youth environment. From this point of view, the methods, forms and specific characteristics of the integration of young people in the field of political relations, first of all at the level of consciousness, remain unclear[6]. In this sense, the problem of forming the political consciousness and culture of young people is one of the most urgent issues at the current stage of building a new Uzbek society.

In recent years, the trend of stability in the development of the society of Uzbekistan has been manifested in a new way in the unique criteria and self-management mechanisms of forming the political consciousness and culture of young people. In the words of the famous English sociologist Anthony Giddens, the transition of society from a state of complete uncertainty to sustainable development helps to activate the mechanisms of forming the political consciousness of young people and creates conditions for the successful operation of self-management technique of it.[7] In addition, the analysis of the main concepts of the political consciousness and culture of young people formed in political-philosophical and sociological sciences allows to consider the important features of this social group: structural levels, elements, forms, etc. Compared to other age groups, the uniqueness of the political consciousness and culture of young people is determined by the content, level of stability and development of the structural elements of this phenomenon. Two main levels are distinguished in the structure of the political consciousness and culture of young people: the theoretical level, which corresponds to the simple, empirical method of knowing political reality, and the development of political ideals of values, myths, theories, etc. The level of ordinary political consciousness and culture of young people is more a product of the self-reflection of socio-political reality, and the theoretical level is formed by the social institutions of politicization in accordance with the purpose[8]. So, it is not an exaggeration to say that the political consciousness and culture of young people is the result of the interaction of their political needs, interests and values. We can also say that socio-political interests are the main element of their political consciousness and culture. This, of course, reflects

the needs and demands of this demographic group to the political world. It should be mentioned here that political knowledge and political feelings are important elements of the political consciousness and culture of young people.

According to many researchers, the use of reproductive and riskological approaches in the study of the political consciousness and culture of young people makes it possible to develop the concept of political-sociological study of this event as a special socio-demographic group, to emphasize its important features in the conditions of socio-economic, socio-political and socio-cultural changes.[9] But, unlike Merton, we emphasize that their political consciousness and culture, which characterizes young people as a part of society, has its own forms, different from the consciousness of other age groups. We should also mention that the independence of youth as a social group is determined by its role and functions. In this place, young people perform the following social functions: the first is to ensure the continuity of the historical experience, the second is to change it innovatively, and the third is to pass it on to the next generations.[10] Young people are heterogeneous as a socio-demographic group. It is distinguished from different strata by age, economic, socio-cultural and other characteristics. Researcher V. Yulov shows that this, in turn, creates differences in the socio-political consciousness of young people[11]. In our opinion, the transition of young people from one social stage to another determines the marginality of the social position of young people. These features are reflected in the important features of the political consciousness and culture of young people[12].

The political consciousness and culture of young people has a unique character. The transitional nature of the social status of young people is the basis for the transformation of their political consciousness and culture, which is manifested in the instability of political ideas and positions, and in the multiple interpretations of political events. The political consciousness and culture of young people is associated with danger and marginalization, and in the interpretation of the phenomena of political reality, it reflects an overconfidence in their ideas and commitment to actions. Differences in socio-cultural conditions form transgression in youth groups, which is expressed by the desire of individuals to break social boundaries, to look to the future in order to orient themselves to the present.[13]

Researching the specific characteristics of the political consciousness and culture of young people allows us to determine the socio-political status of this category. The political consciousness and culture of young people should be understood as the ability to reflect rational and emotional, theoretical and empirical, conscious and unconscious ideas about the essence, principles and real processes of the political system in the political life of society in direct connection with the group and individual interests that arise in its process. At the same time, its formation plays an important role in the transformation of political consciousness and culture

The study of the important features of the political consciousness and culture of the youth leads to the identification of the conflicts in the political consciousness and culture of the youth formed under the influence of uncertainty and the influence of socio-cultural factors on the formation of social phenomena during the unprecedented transformation of the new Uzbek society. The transition of the Uzbek society from complete uncertainty to the gradual resolution of social contradictions is characterized by the formation of a tendency to stability. In recent years, new procedures have been established in the society of Uzbekistan, but the potential for uncertainty at the macro and micro levels remains. It manifests itself in the chaos of self-organization and the incompleteness of social processes. These factors serve as the basis for the formation of conflicts in the political consciousness and culture of young people at the current stage of changing the modern Uzbek society. Instability and socio-cultural crisis in the society of Uzbekistan, which has not yet been resolved in the political consciousness and culture of young people, there is a conflict between the deformed value-normative institutional mechanisms of its regulation and the activation of self-management mechanisms. In our view, the formation of adaptation of young people to new dangerous conditions and acceptance of the traditional conformist model of the majority of young people takes place by directing them to the declared political direction. According to some scientists, different ways of rationalizing risk by youth groups in the socio-political sphere determine the internal contradiction of socio-political consciousness. Indeed, when the traditional methods of self-management of socio-political life interact with modern models, and in the formation of the opposite side of the political consciousness and culture of the youth, the knowledge of the youth plays an important role. [14]

The objective and subjective risk factors of changes in the political consciousness and culture of the youth increase the impact on the social and political consciousness of the youth in the opinion of many scientists in the conditions of transformation of the foundations of social and political life of the society.[15] Thus, the conditions for another contrast in the political consciousness and culture of young people will appear, and this will manifest itself as forms of danger based on objective activity. We were convinced that identifying the socio-cultural mechanisms of the formation of the political consciousness and culture of young people makes it possible to observe the changes in their political consciousness and culture in the course of the research. Socio-cultural mechanisms are a system of procedures for recognizing and accepting political norms and political values, which provide the young people the opportunity to act in the political space and participate in political relations. Value-based

regulators form the basis of these mechanisms. Such mechanisms regulate political values, ideals, values, and with their help guide the political orientations and political behavior of young people in a predictable direction.

As part of these mechanisms, political ideas and values involved in the development of behavioral rules and methods of youth orientation are distinguished, which develop normative-practical mechanisms and value-oriented mechanisms that develop control and recovery components of regulation responsible for controlling these youth orientations.

At the current stage of development, the formation of the stability trend of the new Uzbek society helps the formation of values with new goals and guidelines for modern Uzbek youth. The result of these processes is the formation of social conservative values and stable ideas about the nature of political power in the political consciousness and culture of young people. At the same time, there are still negative trends in the political consciousness and culture of young people, among them distrust of state and public structures, extremist orientations and the formation of a mosaic political culture.

In contrast to the mechanisms of forming the political consciousness and culture of young people, self-management mechanisms are also necessary. According to Parsons, they are based on individual-group ideas about what is important, desirable, and desirable.[16] These views are the main source of forms and methods of self-management of the political consciousness and culture of a certain social group. The choice in favor of self-management mechanisms occurs in the motivational sphere of political consciousness and culture of young people and is determined by the direction of needs, interests, values, attitudes, motives and ideals in the political sphere. The process of transformation of the foundations of the socio-political life of the society gives rise to a special type of self-management, which is associated with change and individualization in the political consciousness and culture of young people. The process of self-management redistributes the meaning of needs, interests and values, thus the subject of political relations looks for new models that help him adapt to the changing reality. The instability and topicality of political consciousness and cultural models contribute to the implementation of the transformation mechanism and determine the intuitiveness of self-management mechanisms.

As the analysis of the conducted studies shows, transformative ideas implement two main methods of self-management: the traditional one, which reflects paternalism and authoritarianism, and includes the modern method of management based on individualistic liberal values. At the current stage of the emergence of the trend of stability, collectivist self-management methods are broken, and the mechanisms of individualism and risk-taking are activated in the socio-political consciousness of young people[17]. The analysis of authoritarian and democratic relations in the political consciousness and culture of today's modern Uzbek youth shows its incompatibility. One of the consequences of this contradiction is the emergence of imitation of the type of self-management in the political consciousness and culture of modern Uzbek youth. The study of socio-cultural mechanisms of formation of political consciousness and culture of youth helps to consider political parties as forms of self-organization of youth political institutions and youth organizations.

Political institutions, such as political parties in society, play an important role in the process of forming the political consciousness and culture of young people, because they regulate this process through value-oriented mechanisms. By joining the life of the party, young people become objects and subjects of political socialization, as a result of which they create an opportunity for the formation of political consciousness and culture.

Due to the malfunctioning of the institutional mechanisms in the conditions of fundamental changes of the society of Uzbekistan, the interest of the political parties in the youth mainly acquires a situational character during the election campaigns. At the current stage of changing the society of Uzbekistan, there is a trend of precision in the activities of political institutions in relation to young people. In the conditions of revitalization of political institutions, young people become distrustful of the activities of political parties, and they use an instrumental approach towards the youth themselves by political parties. Therefore, the real influence of political parties on the formation of the political consciousness and culture of young people in this situation cannot be considered effective. According to the research conducted by Western scholars, most of the youth organizations show the emergence of a trend of independence from government agencies and political parties[18].

Today, in our country, the institutional conditions for the formation of a single generation ideology reflecting the basic political interests of young people have not yet been formed. Due to the absence of an absolutely formed national ideology, there is an imitation of solidarity by the youth, the announced political projects are not implemented by the youth through the prism of their group interests. Thus, the process of institutionalization of the formation of political consciousness and culture of young people collides with the mechanisms of self-management. Politically oriented youth organizations are aimed at implementing their group political interests, political programs, and restoring socio-political relations in society, and reflect unique ways of uniting young people. Participation in the activities of youth organizations implies the formation of the ideological side of identification, which is established in the political consciousness in the form of ideological ideas, orientations and interests.

5. Conclusion/Recommendations

In conclusion, at the current stage of the transformation of society, there is an interest of young people to participate in political organizations. Today, the state's interest has increased in the activities of these organizations significantly. The analysis of the research data conducted in recent years shows that

firstly, national-patriotic movements supporting the current government and its reforms have the greatest influence on the process of self-management of the political consciousness and culture of young people;

secondly, in the conditions of the transition to the stable development of the new Uzbek society, there is a tendency to increase the level of certainty in the ideological direction of the political consciousness and culture of young people;

thirdly, the emergence of self-management mechanisms in society is playing a leading role in the politicization of youth.

In general, the following suggestions and comments can be made regarding the study of the dynamics of transformation in the political consciousness and culture of young people on a scientific basis:

first of all, as a result of the analysis, it can be said that it is necessary to deeply study the issues of rationalization mechanisms, determining the types of rationality, adapting the knowledge of the political reality of young people to the conditions of socio-cultural dynamics in the transition from uncertainty to stability in the development of society;

in addition, it is important to establish a deep and regular study of the influence mechanisms of political organizations, which are one of the important factors that positively affect the dynamics of transformation in the political consciousness and culture of young people.

6. Reference

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