



UDK: 329.78(575.1)

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### YOUTH CULTURE IN MODERN UZBEKISTAN

Annotation

This article lists youth political in New Uzbekistan the process of transformation of the value system of culture, values the anthropogenic nature is mentioned. Youth socialize to society the process of assimilating existing political values as a growing group models have been analyzed. Postmaterialism typical of Postindustrial society, political the criteria for stability and change in the value system are revealed. **Key words:** Youth of new Uzbekistan, political culture, political values, value system, transmission, manipulative effect, postmaterialism, stability and changes in the value system.

### МОЛОДЕЖНАЯ КУЛЬТУРА В СОВРЕМЕННОЙ УЗБЕКИСТАНЕ

Аннотация

В этой статье рассматривается молодежная политика в Новом Узбекистане, процесс трансформации системы ценностей культуры, упоминаются ценности антропогенного характера. Молодежь социализируется в обществе, анализируется процесс усвоения существующих политических ценностей растущей группой. Выявлены характерные для постиндустриального общества постматериализм, политические критерии стабильности и изменения в системе ценностей.

**Ключевые слова:** Молодежь нового Узбекистана, политическая культура, политические ценности, система ценностей, передача, манипулятивный эффект, постматериализм, стабильность и изменения в системе ценностей.

### ZAMONAVIY O‘ZBEKISTONDA YOSHLAR MADANIYATI

Аннотация

Ushbu maqolada Yangi O‘zbekistonda yoshlar siyosiy madaniyati qadriyatlar tizimining o‘zgarishi jarayoni, qadriyatlarning antropogen xususiyati to‘g‘risida so‘z boradi. Yoshlar jamiyatga ijtimoiylashib borayotgan guruh sifatida mavjud siyosiy qadriyatlarni o‘zlashtirishi jarayoni modellari tahlil qilingan. Postindustrial jamiyatga xos postmaterializm, siyosiy qadriyatlar tizimidagi barqarorlik va o‘zgarishlarning mezonlari ochib berilgan.

**Kalit so‘zlar:** Yangi O‘zbekiston yoshlari, siyosiy madaniyat, siyosiy qadriyatlar, qadriyatlar tizimi, uzatish, manipulyativ ta’sir, postmaterializm, barqarorlik va qadriyatlar tizimidagi o‘zgarishlar.

**Introduction.** The impact of social transformations on youth culture and the spiritual and moral values of young people needs interdisciplinary and philosophical comprehension. This comprehension makes it possible to comprehensively reveal the nature of youth culture and the priorities of modern youth, to understand more thoroughly the impact of the factor of transformations on the development of their consciousness and behavior, to expand our knowledge of the factors that determine the qualitative socio-cultural mutations of youth as a social group. The current range of problems of youth culture is very diverse and requires deep interdisciplinary epistemological efforts, which should be centered on philosophical and cultural studies of socio-cultural factors that affect the life priorities and horizons of children, adolescents and youth. All of the above together determines the scientific relevance of this study. The degree of scientific development of the problem.

Youth issues, as well as the emergence of self-awareness of youth itself as a socio-demographic community, the aggravation of the conflict of generations, are in many ways reasonably associated with the complexity of culture, differentiation and dynamics of society in Modern times, with the development of individual human consciousness, with its separation from the bonds of traditionalism of previous eras. Although the archetypal classification of the ages of human life was already given in the ancient Greek anonymous treatise “On the Number 7”, the ancient education system sensitively caught the age specifics of children, adolescents and young men, Socrates, Plato and Aristotle addressed young people in their teachings, only in the fiction of Modern times we find an acute understanding of the tragedy of the existence of a young man[].

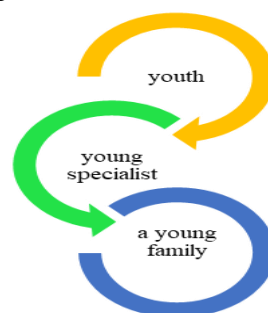
**Literature review.** After the revolutions of the early twentieth century, before and after the Second World War, youth themes and the conflict of generations were reflected in Western psychology and philosophy (S. Buhler, A. Gehlen, D. Dewey, A. Camus, K. Mannheim, H. Ortega y Gasset, K. Popper, V. Reich, J.-P. Sartre, F. Tennis, M. Heidegger, S. Hall, L. Feuer, Z. Freud, E. Fromm, E. Erickson and other intellectuals). Systemic and structural-functional sociology has occupied a special place in Western studies of youth (P. Sorokin, T. Parsons, R. Merton, N. Lumana and others), which emphasized the adaptation of youth and other social groups into stable systems and structures of capitalist society[3].

The Western scientific and philosophical discourse about youth has changed significantly before and after the wave of “youth revolutions” of the 60s and 70s of the last century, which were comprehended in innovative works psychologists, sociologists and philosophers (D. Ausubel, Z. Bauman, R. Bergius, P. Bourdieu, E. Giddens, G. Griesse, J. Deleuze, K. Davis, K. Keniston, V. Leonard, G. Marcuse, M. Mead, R. Muus, F. Neidgardt, C. Reich, T. Roshak, L. Rosenmayer, F. Tenbrook, D. French, M. Foucault, E. Hurlock, G. Shelsky, S. Eisenstadt and others). It was then that the concepts of “youth culture”, “youth counterculture”, “nonconformist culture” and “youth subcultures” were introduced into circulation. However, so far in scientific literature and philosophy there is no strict differentiation and explication of such concepts as “youth culture” and “youth subculture”, “youth culture” and “culture for youth”, which makes it difficult to advance in the designated thematic field. There is methodological disagreement in understanding the specifics of youth itself and its inclusion in holistic, concrete historical socio-cultural systems; there is little systematic research on the

mechanisms of regulating the value orientations of modern youth in a transforming Uzbek society.

All this has determined our philosophical and cultural research of youth culture in the real context of modern Uzbekistan. Adopted by the legislative chamber in our country on August 12, 2016 made, approved by the Senate on August 24, 2016 in Uzbekistan The law of the Republic "on state youth policy" on youth became important in his life[1].

**Research Methodology.** Based on this law, the priority of youth policy directions and main criteria were established: the state youth policy is to be implemented by the state as well as social formation of young people and their intellectual, creative and other provided for the creation of conditions for maturing the potential of the direction it organizes a system of socio-economic, organizational and legal measures youth (young citizens) -



**Analysis and results.** The main provisions submitted for protection:

The conceptualization of the problems of youth culture in social science and philosophy is based on established approaches to youth as a socio-demographic and generational community, a group of social reproduction in a sociocultural community of a higher order. At the same time, researchers have difficulties determining age boundaries and the specifics of social transit, social acculturation, integration, mechanisms and periods of socialization of young people. There is a need for complementarity of methodological approaches in the study of youth culture, when the socio-demographic approach is complemented by generational, structural, functional and subcultural methodology, while emphasis is placed on the specifics of the age group with its special psychology of searching for identities, gaining social status, forming role complexes and functions (reproductive, innovative, translational), which constitutes the specifics youth culture as an integral socio-cultural community with its own lifestyle, specific norms, values and patterns of youth behavior. With a comprehensive interdisciplinary methodological approach, it becomes possible to understand youth culture as a symbolic capital of youth, the main resource for the dynamic development of society.

Youth culture in Uzbek society is a space of meanings and meanings that affect the relations of youth with society, as evidenced by the growth and popularity of youth subcultures, which give dynamics and diversity to youth culture, its transition to a new social quality, forming a model of youth action and the emergence of new social solidarities in the conditions of socio-territorial heterogeneity of the Youth Union. The fundamental response to the demands of youth and youth culture is seen in the formation of its positive existential and social needs, the focus on finding stable socio-value orientations in conditions of social uncertainty and the absence of an acceptable state policy. It is important to find ways to combine tradition and innovation in culture, to accept the cultural classical heritage, the diversity of national cultures of the peoples of Uzbekistan as the basis for social interaction between youth and society, while rejecting the absolutization of official culture. It is necessary to consider youth culture as a position of youth autonomy and a factor of its social maturation, contributing to the demythologization of consciousness and liberation from excessive claims and expectations towards society and the state.

fourteen years old and no more than thirty years old persons; a young family is a family in which both spouses are not more than thirty years old, or single under the age of thirty who is raising and raising a child (child) a family consisting of a father or a single mother, including a divorced, widower man (widow); young specialist - higher or secondary specialized, professional educational institution graduated, three years in the specialty he received after graduating from an educational institution specialty, which is indicated in the document on employment and education an employee who is no more than thirty years old than three years old when working on; youth entrepreneurship-young citizens without the formation of a legal entity by, as well as legal entities whose founders are young citizens entrepreneurial activity carried out by[2].

Mass culture in Uzbekistan society is a commercial project, characterized by imitation of samples of foreign mass culture and, at the same time, carries out expansion into the sphere of ethno cultural and classical issues. The cultural demands of Uzbek youth are influenced by mass culture in the field of entertainment and leisure, but they are separated from mass culture in the formation of cultural identities as the basis of new social communities of youth. Mass culture objectively enters into competition with youth subcultures in the context of the formation of a "living" youth culture as a set of values and meanings that unite various strata of youth in their interaction with society and the state and inclusion in an intergenerational dialogue.

Youth culture in modern Uzbek society has been influenced by social transformations of cultural meanings and meanings, which resulted in the formation of various youth subcultures, in which the conflict of interests of youth, society and the state manifested itself. Gaps and paradoxes in the consciousness and practices of acculturation of Uzbek youth are associated with the search for new norms of self-realization of youth, the dynamics of their self-awareness as a result of the influence of constructed cultural structures and organizations. Youth culture in Uzbek society is characterized by the formation of symbolic identities and communities of youth aimed at developing common goals and interests, despite the negative impact of "unfair" social inequalities, and at the same time young Uzbeks turn to the norms of patriotism and historical memory, national pride and loyalty to the state[6].

The difficult search for dialogue in the youth cultural environment, the desire to increase the effectiveness of state youth policy through partnership with youth organizations, is characterized by a transition from youth culture as a sphere of entertainment, leisure and consumerism to a space of cultural meanings and meanings that have an identifying and socially oriented character for Uzbek youth. The choice of certain subcultures by young people is largely determined by the need for social self-determination and self-realization, an attitude of independence in interaction with peers and in intergenerational dialogue. The limiter in the development of youth culture is the "vacuum" of spiritual and moral education, ignoring which leads to the ineffectiveness of the impact of institutional mechanisms on the moods of youth, when the value contradictions of the "adult world" are reproduced, associated with the insurmountability of the socio-cultural trauma of Uzbek transit and the division of values into fundamental, related to the sphere of relations with the

state and society, and individual, focused on the field of private life.

The youth culture of Uzbek society as a system of values, ideals and orientations of youth is characterized by multidirectional trends: on the one hand, the division into sociocultural types of traditionalists and pragmatic achievers remains; on the other hand, the value attitudes of youth in the cultural space have no gaps, are not associated with conflicting values. The approval of young people is given to cultural trends aimed at "revising" values in order to develop a positive and constructive attitude towards the world, inclusion in an intergenerational dialogue. If we proceed from the dynamics of youth value attitudes, there is a demystification of pragmatic and ideological values, their perception at a socially rational level,

which is associated with the need of youth for social self-affirmation based on a collective historical fate and the emotional significance of a system of symbols and ideals with a powerful cultural, historical and ethnocultural binding[8].

**Conclusion.** Of the younger generation, which is growing in the development of society, in the fate of the country, the nation physical and spiritual perfection, intellectual potential occupy an important place. World changing rapidly, it promotes stability and the strong development of peoples spirituality today, where various new threats and dangers are emerging that can pose and the pursuit of Enlightenment, moral education, the acquisition of knowledge, maturation of young people focusing is more important than ever.

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