Historical Aspects of the Change Political Consciousness of Youth

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**Abstract.** This article analyzes the impact of such features of the national mentality as community and paternalism on the formation of the political consciousness of young people. The author reveals the positive and negative aspects of the manifestation of these features in the process of forming the political consciousness of young people, and also analyzes the change in political consciousness in the process of democratization.

**Keywords:** Political Consciousness, Community, Paternalism, State Youth Policy, Reforms, Political Activity, Social Activity, Democratization, Mentality, Political Culture, Development, Modernization, State, Strategy of Actions in 2017-2021, Transformation.

1. **Introduction**

In the context of large-scale reforms carried out in Uzbekistan, the main subject of economic, legal, political and social transformations is a person, his mentality, political consciousness and political culture. They play a decisive role in the political transformation and modernization of society.

The strategy of actions on the five priority areas of development of Uzbekistan in 2017-2021, initiated by the President of the Republic of Uzbekistan Sh. M. Mirziyoyev, is difficult to implement without the activation of each member of society, citizens of Uzbekistan. And this, in turn, presupposes the formation of an appropriate level of political culture, which requires a renewal of thinking, stereotypes, habits inherited from the old political regime, its ideology, which affects the nature, nature and pace of democratization of society and public administration.

From a philosophical and methodological point of view, the successful development and functioning of democratic principles in a state depends on many factors. These include the economic, political, historical, and cultural and spiritual heritage of the state, as well as the national mentality, psychology, life ideals, which predetermine the value and life priorities of each person and society as a whole. From this it follows that the formation of democracy should be preceded by the creation, or rather, the formation of a certain attitude to politics, both on the part of the state and on the part of society. It is the personality that is the main subject of politics or the main politician.

2. **Material and Methods**

In the process of preparing the article, civilizational and historical approaches were used, such general scientific methods as analysis and synthesis, dialectical, system-structural, formalization method, functional, as well as special political methods such as content and situational analysis, factorial analysis, empirical methods: description, questionnaires, mathematical methods for collecting and summarizing information, statistical methods and so on.

3. **Results**

The social and political activity of the population is a factor of dynamic transformations, a change in its pace, and, as practice shows, they are associated with social psychology, the mentality of the people.

An important component of the national mentality of ethnic Uzbeks, as noted by one of the famous Uzbek historians, academician A. Askarov, is communality [3, 326]. This is dictated, as the author emphasizes, by the originality of the mentality of the Eastern peoples, national rituals, and traditions of the nation. Community is the historical spiritual value of the Uzbek people [3, 326]. Another author, ethnologist A. Ashirov, connects the formation of community and paternalism as important components of the national mentality with socioeconomic, geographical and climatic factors of habitation. [4, 54].

Paternalism is also one of the features of the national mentality of the Uzbek people.
As you know, paternalism is a system of relations that is based on the patronage and guardianship of the younger by the older, as well as the subordination of the younger to the older. At the same time, paternalism means, in our opinion, an idea or activity from the position of a certain care in relation to strata and groups that are less protected in socio-economic terms.

If you do not go deeply, then at first glance, the relationship between the authorities and the population, the state and society is pure paternalism. But it’s not that easy. Paternalism, one might say, is a contract, that is, a certain concern on the part of the authorities in exchange for trust. Paternalism is most pronounced in Japan. Some authors associate the successes of the Japanese economy with just such a paternalistic system of relations.

In this article, the aspect of the relationship of communality, paternalism and political consciousness is decisive in relation to other forms of human activity, since in essence a person, a person is, first of all, a “political being” (Aristotle).

Many scientists turned to the study of political consciousness in developed capitalist (E. Ya. Batalov, F.M. Burlatsky, G.I. Vainshtein, K.S. Gadzhiev, Yu. A. Zamoshkin, etc.) and developing countries (B. Erasov), studied the problems of interaction of ideology, information and mass (including political) consciousness (P.S. Gurevich) [6, 7, 8, 9, 10, 11, 12, 13, 14].

We analyzed the changes in the political consciousness of a person in the conditions of democratization. Thus, in the conditions of totalitarianism, there was a feeling of alienation of a person from political power, while during democratization it became clear that the solution of the most important state issues depends on the voice and will of every citizen; the presence of censorship, the fear of expressing one's opinion was transformed into a person's awareness of the right to freedom of speech and thought, the possibility of criticizing the activities of state bodies; ignorance of their rights and freedoms, inability to use them in the process of democratic development have turned in the process of democratization, firstly, into legal literacy of the population, and secondly, into the ability to defend and protect their rights and freedoms.

Over the years of independence, there has been a radical transformation of mass consciousness, especially the consciousness of the youth of Uzbekistan. If in the social environment of the population young people are from 14 to 30 years old inclusive [1], then today's youth is a product that has formed over the years of independence. To implement the state youth policy, the Law of the Republic of Uzbekistan "On state youth policy" (2016), it is necessary to further investigate the nature of youth consciousness and psychology for its social and political activation, turning it into a powerful avant-garde social force of society.

Speaking at the inauguration ceremony of the President of the Republic of Uzbekistan, at a joint meeting of the chambers of the Oliy Majlis, President Shavkat Mirziyoyev clearly noted: “We will steadily and resolutely continue the state youth policy. And we will not only continue, but also raise it to an even higher level in accordance with the requirements of today. We mobilize all the forces and capabilities of our state and society so that our youth have independent thinking, high intellectual and spiritual potential, in no area would be inferior to their peers from other countries, be happy and confident in their future” [2, 40 ].

There is a close relationship between mentality and political consciousness, they are united by a common perception of the world and perception of the world, due to ethnic origin, cultural affiliation, and the uniqueness of social development.

In our opinion, an important feature of the Uzbek national mentality is paternalism. The word paternalism is of Latin origin and is borrowed from the word "pater", that is, father. The origins of paternalism go back centuries, it is associated with the formation of a primitive family, tribe and clan. Therefore, it can be unambiguously argued that paternalism as a social and moral phenomenon is associated with tribal relations.

In our time, paternalism also takes place in Japan, modern China, where Confucian-Buddhist morality is the basis of the spiritual life of society. As noted by the Uzbek scientist Sh. Mamadaliev, community life, respect for the rules and norms of community life established in society, the fulfillment of traditions and rituals and their "carriers" - the elders, gradually formed the mentality of the peoples of the East [5, 24].

The people of Uzbekistan are an integral part of the peoples of the East, their culture. If in China paternalism was formed under the influence of Confucianism and Buddhist philosophy, then in Uzbekistan such a feature of
mentality was formed, of course, under the influence of the religion of Zoroastrianism, Islamic culture and folklore, where respect for the father, parents, elders is elevated to the rank of moral norms.

4. **Discussion**

Some features of the national mentality, such as communality and paternalism, have a dialectical nature, that is, along with the positive, they also have a number of negative characteristics. We conducted our own political science analysis of the influence of community and paternalism on the formation of the political consciousness of young people and identified the positive and negative aspects of this influence.

The positive aspects include the following: the institution of the mahalla contributes to the formation of ideological immunity; the integrity of the political system, the continuity of generations, the transfer of accumulated experience is ensured; loyalty to the values and ideals of ancestors (respect for power, legality, order); people come to polling stations during elections with their families, which creates a sense of belonging to common goals among the younger generation; the desire to help a person in need.

Negative sides: the desire to shift responsibility for their own destiny and activities to others; fetters youth initiative in solving problems; the feeling of independent decision-making weakens in young people; a sense of consumerism towards state institutions develops; the choice of a profession young people often make at the will of their parents, due to which the civic maturity of young people lags behind their biological maturity; political infantilism is formed.

Community and paternalism are characteristic features of the Uzbek national mentality. The study of this phenomenon allows us to conclude not about abandoning these features, but improving them in accordance with the requirements of democracy, strengthening not vertical, but horizontal relations between man and power, society and the state as an important guarantee of the formation of a truly democratic state and civil society.

Community and paternalism do not contradict democratic values, they characterize the historical values of Eastern societies, where respect for elders, for power, public policy is an important guarantee of maintaining stability, social harmony, tolerance, and mutual respect in society.

5. **Conclusion**

As a conclusion to the political analysis of the influence of community and paternalism on the formation of the political consciousness of the youth of Uzbekistan, the following can be noted:

Democratization and modernization of society, the formation of a legal state are closely interconnected with a person, his psychology, mentality;

One of the important means of social transformations is political consciousness, which is associated with a person's mentality. Political consciousness and mentality are not identical, they are different, but closely interconnected;

Community and paternalism are characteristic features of the Uzbek national mentality. The study of this phenomenon allows us to conclude not about rejecting these traits of national character, but about improving them in accordance with the requirements of democracy, strengthening not vertical, but horizontal relations between man and power, society and state as an important guarantee of the formation of a truly democratic state and civil society;

Community and paternalism do not contradict democratic values, they characterize the historical values of Eastern societies - respect for elders, for power, public policy, which is an important guarantee of maintaining stability, social harmony, tolerance, and mutual respect in society;

Community and paternalism do not hinder the development of market relations associated with liberal democracy. This is evidenced by the historical experience of such countries as Japan, South Korea, Singapore, Taiwan, China, etc.

Only good, respectful relationships in interpersonal relations, in the relationship between society and the state, the individual and the government are the key to preserving and strengthening social harmony, unity, strengthening peace and tolerance in society. In this regard, the Strategy of Action on the five priority areas of development of Uzbekistan in 2017-2021 is realizable through the positive use of the great spiritual heritage of the people - community and paternalism as socio-political values in the establishment of the principles of democracy, self-government, based on democratic political consciousness, in independent Uzbekistan.
In order to get an idea of the levels of political consciousness and the influence of some features of the national mentality (community and paternalism) on the formation of political consciousness, we conducted a sociological study. The sample consisted of 312 people aged 18 to 30 years. We studied the opinion of student youth using a questionnaire consisting of a number of questions.

The respondents were asked the question: "When making a certain decision, do you consult with your parents or representatives of the older generation?"

The results of the survey indicate that a very large percentage of respondents make decisions after consulting with representatives of the older generation. This suggests that paternalistic motives are strong enough in our society.

![Fig. 1. When making a certain decision, do you consult with your parents or representatives of the older generation?](image)

The influence of community on the consciousness of the younger generation can be traced through the following question of the questionnaire: “Is it important for you the opinion of the people around you: relatives, makhallas, friends, collective»

![Fig. 2. Is it important for you the opinion of the people around you: relatives, makhallas, friends, team?](image)

The results of the survey indicate that such a feature of the national mentality as communality is clearly manifested in our society. The opinion of relatives, friends, and the team is very important for us.

With regard to all of the above, we can conclude that communality and paternalism have a fairly strong influence on the formation of the political consciousness of young people.

Despite the fact that so far not a very large number of Uzbek students are involved in political life at a practical level, they are very actively interested in it, showing their high civic position. Young people are keenly interested in the future and they are ready to take an active part in making this future prosperous in the near future.

References

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