

**THE PROBLEM OF ACHIEVING CONSENSUS BETWEEN TRADITIONAL AND
POSTMODERN CULTURES OF POST-COMMUNIST UZBEKISTAN**

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ANNOTATION: Today, one of the Central Asian countries of Central Asia, post-communist Uzbekistan, like other developing independent republics of the former USSR, is experiencing a deep process of transformation and modernization of political, economic, legal, social, cultural and other spheres of life. This process is especially acute in the sphere of culture - in the conflict between traditional and postmodern cultures. The article highlights the problem of achieving consensus on the conflict between traditional and postmodern cultures.

Key words: Macro-conflicts, traditional culture, postmodernity, democracy, digital culture, transformation, modernization.

Introduction. The 21st century marks a conflict-generating process between traditional and postmodern cultures. Western analysts and futurologists (O. Spengler, S. Huntington, F. Fukuyama, P. Buccanean) predict the “end of the world”, the inevitable Apocalypse, the entry of humanity into the postmodern stage - the final phase of the Logos culture. Indeed, the narratives observed in the world today are a broad and deep degradation of the natural human environment, an ecological crisis leading humanity to self-destruction, the advent of the postmodern era, characterized by the complete destruction of the traditional image of man: moral degradation, unmotivated aggression of man against man (T. Hobbes: "Man is a wolf to man!"), the uncertainty of the future in an era of growing nuclear crisis instills not optimism, but pessimism.

In this context, achieving a state of reasonable consensus between traditional culture and the values of “mass culture” imposed by the globalization process, the culture of postmodernism of Western civilization, becomes a vital condition for preserving the national identity and spiritual continuity of post-communist Uzbekistan and is important for the formation of a modern democratic society and a social state.

Below we will talk about some conflict-producing problems that have arisen in the spiritual sphere of society as a result of the collision of traditional and postmodern values caused by digital culture.

Any spiritual sphere has its important context in the political sphere of society, where a strategy for spiritual development is formed. This paradigm is characteristic primarily of totalitarian and authoritarian political systems, where there is no spiritual, moral freedom and human rights. Modern Uzbekistan is one of those Central Asian countries that experienced the colonial period in their history.

Central Asia, especially Uzbekistan, was under the colonial yoke of first the Russian Empire and then the communist Soviet Empire for almost 130 years (E. Allworth). Today's legal successor to the USSR is the Russian Federation, a certain part of its political elite has not yet freed itself from imperial ambitions to revive its Eurasian dominance (7,8,9,10). We will not delve into the controversial geopolitical problems of Central Asia, they require a special approach. We will only note that the problem we are considering is associated with the geopolitical status of Uzbekistan as the leading country in Central Asia. This content constitutes one. from important narratives and the problem of achieving consensus in the conflict of traditional and postmodern cultures in the conditions of transformation of society.

Other, no less important content is related to the spiritual sphere of society. In our opinion, it is the degree of democratization of the spiritual sphere that determines the fate of democratic transformation, modernization, and, in general, liberalization of the economic, political and spiritual life of society. Modern liberal, democratic institutions will “work” only when the appropriate spiritual and moral prerequisites necessary for their work are formed. In the meantime, they simply don’t exist. In this sense, the well-known German analyst of the transition economies of the post-Soviet economies of Central Asia in the post-communist space, K. Muller, is right - “the tasks associated with the transformation of the economic system - with the transition from a planned economy to a market economy, in the states of Central Asia turned out to be greater than in many other countries with transition economy” (2.13.). Since the beginning of the process of transformation of the economic, political and spiritual spheres of post-communist Uzbek society, more than thirty years have passed, but relapses of the old, outdated, vicious Soviet psychology and political mentality have been preserved both at the individual and social levels of society. The main reason for this state of the spiritual sphere, in our opinion, is related to the nature of the reform strategy, the transformation of society - unevenness, or more precisely, the lag of political reform from the pace of economic reform.

The collapse of the Soviet totalitarian political system and the abolition of the previous command and bureaucratic methods of management did not eradicate authoritarian and hypocritical psychology from the spiritual sphere. Conservative psychology comes into conflict with the democratic mentality and political thinking that is gaining momentum in its development. The comprehensive expansion of economic, cultural and humanitarian ties with the world community is further deepening and strengthening the contradictions between the old thinking and the new democratic thinking. Achieving a consensus between post-communist and democratic, that is, postmodern mentality, that is, worldview, culture for the implementation of the strategic goals of forming a New Uzbekistan is becoming a vital socio-political problem.

What are the possible ways and means to solve this pressing problem?

1. It is necessary to abolish the dominance of absintheism from the sphere of mass consciousness. What does this mean? Absintheism is a product of a totalitarian political system, its hypocritical, inhumane social policy. Its historical support is the communist system, based on violence, political terror, repression of society. The understanding of absintheism is widespread as political inaction, non-participation, for example, in the electoral process (3). The core of absintheism is escapism, escapist psychology.

In turn, the basis of escapism is fear. Fear is a biological quality, the instinct of self-preservation (3.48.). In the conditions of society, it can also acquire social significance and become a powerful means of ideological influence on human consciousness. Under totalitarian political regimes, the intimidation of society becomes an effective way of ideological and political manipulation of mass consciousness, crowd psychology (4.27). Totalitarian regimes—fascism and communism—skilfully use fear to establish fascist and communist ideology. Escapism and escapist psychology, as history shows, does not disappear with the destruction and destruction of fascist and communist political regimes. An example of this is the revival of fascism in the form of neo-fascism in Ukraine with the connivance and all the support of modern Western European countries, hiding behind democratic lounges.

2. Post-communist Uzbekistan, its people have not freed themselves from the negative influence of the escapist psychology of the historically past communist system. The reason for this is the priority of old authoritarian, command-bureaucratic methods in the sphere of public and government administration, the absence of a political opposition, a kind of “orderly” that protects power from corruption and abuse.

The presence of opposition political forces, an alternative to the current government, as evidenced by the historical experience of such modern developed countries as the USA, Germany, Sweden, Japan and others, is the key to development and progress. Social progress is a contradictory process, a process of irreconcilable struggle between old and new, conservative and liberal, authoritarian and democratic. Achieving a rational consensus between them, as we see it, is the condition and guarantee of the progressive development of society, social progress and stability.

3. The collapse of the totalitarian communist political system of the USSR in 1991 liberated Uzbekistan, one of the leading countries in Central Asia, with a rich historical heritage and unique cultural traditions, from colonial dependence. A historical opportunity has emerged for revival and independent development, liberation from the policy of forced Russification of the spiritual sphere, which experienced a 350-year spiritual crisis after the collapse of the once developed culture of the state of Temur and the Timurids and 150 years of first tsarist, then Bolshevik Russia (7, 9, 10.).

4. Globalization processes do not bypass independent Uzbekistan, which consistently pursues a policy of reviving spirituality, which is of a surrogate nature: the interpenetration of primordially national spiritual values forcibly prohibited by the communist regime (religious and locally national spiritual values) and the spiritual values of the theory of communism imposed by the cultural policy of the Soviets. This is on the one hand. On the other hand, society, by virtue of achieving national sovereignty, is attached to enduring spiritual values, such as freedom of speech, natural rights, mass and digital culture. Due to the inevitable interconnection and interaction of post-communist spiritual culture, which has not yet freed itself from the negative influence of the spiritual values of communist society (hypocrisy, lies, discrepancies between word and deed, unnecessaryness, etc.) and the digital culture that is approaching in the context of the expansion of the media space, it forms a kind of conflict situation. This can be clearly seen in social networks, where serious battles are taking place to determine the main vector of the spiritual development of society.

5. Achieving consensus between the original national culture, deformed by the communist political regime, and universal spiritual values will contribute to the development of Uzbekistan along the path of democracy, the establishment of the attributes of democracy, natural rights and human freedoms. But this is not an immediate limit, since in the society of the post-communist space, where Uzbekistan belongs, the enduring spiritual values of humanity - freedom, equality, justice, human rights and freedoms - are still unstable. The declaration of democracy alone is difficult to achieve the real state of its approval, both at the personal and social levels.

6. The problem of achieving a state of consensus in the mutual collision of the outdated old communist mentality and the postmodern, digital mentality is interpreted differently in the scientific literature; there is no common understanding.

This is natural, since the problem is determined by the specifics of the choice of strategy for modernization and political transformation of society. For example, Uzbek political scientist B. Omonov believes that the democratization of society in post-communist Uzbekistan would be transformed if it was based on the national specifics of the population and instead of the strategy of "phasing" reforms (I. Karimov) followed the strategy of "shock therapy" (B. Omonov. 5.140.). Agreeing with this author's opinion, it should still be noted that the countries of the post-communist space of Eastern Europe that chose the "Polish model" of shock therapy are historically associated with traditional European culture. Post-communist Uzbekistan is a traditionally eastern country, with the specifics of Islamic culture.

In Uzbek society, "paternalistic" motives predominate rather than horizontal, democratic social relations. As is known, democracy is not compatible with "paternalism", a pyramidal social

structure. Democracy is connected, rather, conditioned by natural human rights (Hugo Grotius, T. Hobbes, C. Montesquieu).

The countries of the post-communist space of Central Asia, including Uzbekistan, are experiencing a complex and difficult process of transformation and achieving consensus between traditional culture and the values of digital culture.

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