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**Globalization as a Process
and Its Impact on the Values
of Young People**

This article considers globalization as a process, gives some definitions and also investigates impacts of globalization on the values of young people. Globalization is generally defined as the process of global economic, political and cultural integration. Globalization involves the standardization of economic and technological processes and convergence (merger, assimilation) cultures of different countries. Country cannot build a democratic society which is a cost-effective, self-respecting tradition of the people who compose it, without the interested young people's attitudes. A study of young people is always related to the search key to understanding the future. Youth deeper than all other age groups picks «zeitgeist», stung and accurately distinguishes it authenticity and falsehood.

Key words: globalization, modernization, values, young people, a future of a society

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**Жаһандану – процесс ретінде
және оның жастар
құндылықтарына тигізетін
ықпалы**

Бұл мақала жаһандануды процесс ретінде қарастырады, сонымен қатар, жаһандың анықтамаларын береді және жаһанданудың жастар құндылықтар жүйесіне тигізетін ықпалын зерттейді. Жаһандану, жалпы, бүкіләлемдік экономикалық, саяси және мәдени біріктіру процесі ретінде анықталады. Жаһандану экономикалық және технологиялық процестерді стандарттау құбылысы ретінде және әртүрлі елдер мәдениеттерін біріктіру құбылысы ретінде қарастырылады. Мемлекет экономикалық тиімсіз, халық дәстүрлерін сыйлаусыз және жастардың мүдделерін ескермеу арқылы демократиялық қоғамды қалыптастыра алмайды. Жастарды зерттеу мәселесі болашақты түсіну кілтімен байланысты. Жас буын басқа буындарға қарағанда «уақыт рухын» жақсы түсінеді және қабылдайды, ол «рухтың» жалғандығын және шынайылығын анықтайды және танып біледі.

Түйін сөздер: жаһандану, модернизация, құндылықтар, жастар, қоғам болашағы.

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**Глобализация как процесс
и ее влияние
на ценности молодежи**

Авторы данной статьи рассматривают глобализацию как процесс, дают несколько определений глобализации и исследуют влияние глобализации на ценностные ориентации молодежи. Глобализация в целом определяется как процесс всемирной экономической, политической и культурной интеграции. Глобализация предполагает стандартизацию экономических и технологических процессов и конвергенции (слияния, ассимиляции) культур разных стран. Государство не может сформировать демократическое общество без экономической эффективности, без уважения народных традиций, без учитывания интересов молодежи. Изучение молодежи всегда увязывалось с поиском ключа к пониманию будущего. Молодежь глубже всех других возрастных групп улавливает «дух времени», острее переживает и точнее различает в нем подлинность и фальшь.

Ключевые слова: глобализация, модернизация, ценности, молодежь, будущее общества.

**GLOBALIZATION
AS A PROCESS AND ITS
IMPACT ON THE VALUES
OF YOUNG PEOPLE****I. Introduction**

It is possible to find out new tendencies or that already long time worked in development of society, but assumed other dynamics, a scale, and rates of development. The world community endures a difficult stage of globalization of public processes that is caused, in particular, by development of information technologies. Globalization captured economic, political, cultural spheres of society. For a long time people tried to realize the interdependence, integrity and unity; integration accompanied forward development of public systems.

Two aspects of globalization are allocated: on the one hand, homogenization of the vital world, commitment to the general cultural values, life by the uniform principles, following to the universally recognized norms of behavior, aspiration to universalize everything; with another – naturally growing interdependence, integration of separate forms of public life which main consequence washing out of frontiers under the pressure of actions of global firms, religious groups, transnational administrative structures, interstate bodies, public associations is. As a result of processes of globalization the uniform, complete universal society is formed [1].

Objective process of radical change of life of the person in the world is caused by deep shifts in ways and types of active and interpersonal communication in all-planetary scale. Information revolution of the end of the XX century turned into reality idea about the uniform interdependent and mutually agreed world finding lines of «the world village». The computerization, the Internet, satellite communications connect together economy, science, culture of all countries and regions of the world. The situation of communicative transparency, free passing, an overflowing of the information streams which don't know any borders and lines of demarcation is created. The World Wide Web, the Internet, forms new virtual reality, the new empire with the laws and norms. And nobody is able to resist to this objective process if it doesn't want to appear on a roadside of world history.

II. Globalization and values of young people

Globalization, an intrinsic basis which information revolution, has decisive impact on all spheres of human life (economy, policy, culture, language, education, spiritual and moral development, and the interethnic and interfaith relations). All these spheres, being involved in the accelerated rate of development and exchange of information, gain qualitatively new lines.

Basic novelty of globalization consists not in its scale and the sphere of influence, but in an obvious conscious orientation of globalization. It only at first sight seems process diffusion, freely developed, natural and not dependent from will and intention of people. Processes such casual, arisen by itself and in this sense natural don't happen. Such processes have the initiators, the subject. Who for what, for what purpose, how initiates, supports, directs processes of globalization it is only possible to assume and guess.

At the heart of the globalization is, first of all the cultural strategy of the West directed on conquest and enslavement of all of «another», not western, uncivilized, inhuman. Globalization is acceptance of norms, values and institutes of the western life by all mankind as need of the law, «command of time». In this strategy all «not western», peculiar, another has to disappear or occupy the modest niche in the installed system of values.

It is obvious that globalization brings notable benefits to one countries and is disaster for others; it is obvious that someone stands behind anonymity of globalization etc. But to reconstruct the subject of globalization, proceeding from the principle «to whom it is favorable who is interested»; to open its sense in forms of its manifestation – business extremely difficult. Especially as the world history in general has today anonymous character: practically all people in all countries are discharged of real opportunity to influence the course of events; at external activity and even vanity people really are object of management and a manipulation; the behavior of masses and certain individuals is also planned and programmed (breaking quite often in the so-called not motivated actions and acts). And real passivity of the modern person, at limit external activity, practically doesn't depend on type of a state system as everyone in own way discharges people of real influence and on the general processes in society, and on process of personal development. It is possible even to claim that the democratic modes differ still in bigger refinement of discharge of the person from management of a situation.

Globalization is also a limit form of a producing passivity of the person in the world scale. Here in what its main negative sense consists. It encroaches on essence of the person, i.e. to be the responsible creator of the life. Those horizons of development which the present processes (synthesized by globalization) leave to the person, are primitive. The person, than further, especially is unified, loses personal specifics, betrays himself, acts as the opponent.

Globalization is a process of multi-dimensional: it involves in its orbit a variety of ways and means. According to the prevailing economic impact on all aspects of the modern world, globalization is the economic sphere and emphasizes that it is natural. Where else, if not here, we can expect the benefits of globalization, especially since the worldwide division of labor and economic specification of doing such imminent global integration. Therefore, globalization in the economy seems to be something self-evident and natural. In this modern analytical thought does not reach an understanding of the economy, when you transfer it today's value accent, is a concentrated expression of the whole society, the whole man, and integrating the economy of the country to integrate fully and comprehensively.

It cannot insist in a special way on the need for uniformity of national cultures in the globalization processes; this process will be a consequence of economic integration, despite the significant autonomy of culture from the economy, and it would seem, the ability to maintain their culture specific national, traditional, ideological foundation in global economic integration processes.

Today, the culture must be understood as a critical dimension of globalization, rather than simply a response to economic globalization. One should not assume that the globalization of culture is the establishment of cultural homogeneity on a global scale. This process includes the cultural clashes and contradictions. Conflicts and clashes of different cultures and civilizations is the main factor of modern multi-polar world. [2] In the context of globalization requires a new philosophy – the philosophy of understanding, considered in the context of dialogue between East and West, North and South.

«Compression» of the social world, on the one hand, and the rapid growth of awareness of the world of «expansion» itself, on the other hand, creates a global environment in which civilization, regions, nation-states, indigenous peoples deprived of statehood, construct their history and identity. In the world has increased dramatically own sense of

uniqueness and identity of the peoples and regions. We can say that the protection of national traditions and local features is globally phenomenon [3].

Therefore, in principle the ability to self-preservation of specific cultures is possible, but this possibility is realized only under certain conditions. The first is the absolute importance of national culture to the world community; for that this culture should be not only internally rich, but also the perceived world, the world needs, and then the international community unreflective interested in its preservation as commons. In this latter thesis a lot of additional requirements under which alone can preserve this culture. This, for example, the ability of nations to the perception that national culture. This ability involves, in turn, the presence of a perceived culture of universal content, and so much of its content to become a real opportunity to see (in some people) is a universal content through the prism of their national and cultural perception. In other words, the concentration of the universal to the particular culture should be so large that it provided an opportunity to address the specific national forms of expression universal.

A crop such as it is not sad, a little bit. But the implementation of this provision does not guarantee the preservation of culture, because it is possible. In other cultures countries should be quite a lot of people who are able to perceive the «foreign» culture (stranger put in quotation marks conditionally, for high culture cannot be a stranger). Only then will this culture really becomes perceptible. But along the way deep, universal culture expect danger: not being able to reduce the universal significance, the initiators of unification act was to take it man, making him incapable of such a perception. There is a large selection of such funds from indoctrination superiority of their own culture (with a parallel and destruction) to the depersonalization of each person by substituting the personal meaning of life on standardized conditional values of life, to assimilate that person pushes competition for their possession.

Globalization is a means of enriching cultures of each other all equal in their dialogue into a form of almost all crops depersonalization. It would seem paradoxical at all during the development of modern means of communication, if not obvious use of these funds in the opposite direction (in order not mutual enrichment, but depersonalization and unification). At the same time suffer from all cultures, the culture of economically developed countries are no exception.

Globalization is not considered a specific ideological content of national cultures in the context

in which these cultures only and have own special content. Without their ideological base, while maintaining all of the objective of wealth and culture of these will lose their depth. But exactly what is the situation in the global processes of modernity. On the public exposed externally loud phenomena of a particular culture, they are recognized interesting, worthy of attention, but without being rooted in the worldview of their breed, these phenomena are perceived or how exotic or as a fad, or nonsense, or as a fun folklore.

The most dangerous thing in all these processes is to construct a culture to which no one can say, «This is my culture». Thus constructed draw culture, it has no subject, for it no one is responsible. Therefore, it can be anything: soulless, low, vicious, destructive. If this culture draw, no one is obliged to possess it, develop it, to improve it. Culture crumbles into a set of formal responses to problem situations. Thus, culture ceases to perform its essential function: writing a person in the world, giving the meaning of life and human existence.

Willingness and acceptance of modern man problematize its existence once more, due to the new culture, see the world through the eyes of this new culture (as required by the true development of this culture, as required by the adoption or, on the contrary, rejection of a new culture – this agreement and no readiness). Modern man, especially the Western world does not want new problems – «no problem», he was tired of the world, has long worked out for themselves patterns of behavior and lifestyle, he does not want to worry about new and therefore looks at the best examples of national cultures as artifact illusory world [4]. A man of the Western world is no coincidence, because today it is obvious that «checking» the importance and significance for the world of various national cultures is under their universal values, but in reality, these universal values overridden values of the Western world (the norms of democratic societies of the West, and because it is «Western» man stands measure of the value of national cultures). Truly the West can take only familiar to himself, not necessarily the same, but comparable; nothing is currently the West will not accept.

National culture should be considered with the requirements of Western culture only because globalization as world process, globalization has around Western values. Cultural globalization rod is the Western culture.

It is widely believed that globalization helps absorb the culture of the West all the other cultures. Indeed, to be «heard» to break and continue, these

cultures should assimilate to the culture of the West. But assimilation reduces the identity of national cultures and are perceived culture to the maximum extent appropriate to the perception of the ability of the West. As a result of the identity of national cultures is nothing left. This is the common opinion, but it only flatters the vanity of subjects of national cultures, as no similar requirements to the national culture of the West does not advance. He achieves all the above one inattention and even indifference to the national culture. All of these national cultures doing a somersault themselves in the desire to be perceived. As a result of national cultures almost nothing remains.

But on the other hand, if one insists on their identity and not worry about being «heard» to be interesting to the world community, there is a danger to remain interesting only to themselves, significant only in the horizon of their national values, i.e., be in a state of cultural isolation. And when such a «reserve» of national culture rushes active Western mass culture, the latter do not need a lot of time to establish its dominance.

Integration and fragmentation, globalization and regionalization of the modern world are complementary and mutually supportive, and, to put it more precisely, are two sides of the same process. For this reason, to refer to the current planetary trends sometimes resorted to the term «glocalization» to emphasize the fact that the coexistence of synthesis and decomposition, integration and fragmentation is not a matter of chance, and it is impossible to avoid and cancel [5].

Stability of dichotomous thinking with this opposition (integration – disintegration, homogenization – heterogeneity, globalization – localization) is stored in the analysis of culture, where it takes the form of dialectics of local and global, traditional and liberal-democratic values, since, as noted above, consciousness usually identified with the norms and values of the West. Cultural diversity of humanity is challenged by the Western mass culture, and the answer can only be consistent and gradual use of national cultural values conducive to a positive solution of problems facing society.

Traditionally, globalization is evaluated as the process of formation and functioning of transnational institutions in the field of economics, politics and finance. Indeed, it is associated with issues of national sovereignty, national security, the movement of people who want to change the social status. But globalization is a social aspect to the changes in social relations, and life strategies of individuals under the influence of not only the

economic effects of globalization, but also the transformation of social and cultural identities, educational settings.

With the development of globalization is often associated concepts such as «Americanization», «McDonaldization». According to George Ritzer [6], on a more general level, «Americanization» is simply a term to describe the influence of America and its norms, values, structures and institutions in the rest of the world. McDonaldization the author describes as a process that has four features: efficiency, predictability, focusing more on quantity than quality and control by replacing human technology unification operations. All these features are carried in modern society on many areas of life, ranging from fast-food restaurants and ending withdrawals on credit cards. [7] This could not but affect the youth, which is the layer most susceptible to the effects of both positive and negative factors of globalization. In this regard in culture becomes dominant tendency to uniformity. Due to the globalization of language actualized the problem of interaction languages, forms common spoken language – English.

With the development of globalization is often associated concepts such as «Americanization», «McDonaldization». Interestingly, the first talked about globalization, the Americans. The term «globalization» first came from the pen of an American T. Levitt in an article published in 1983 by the magazine «Harvard Business Review». He outlined the word economic phenomenon merging markets of multinational corporations. In 1990, another American from Harvard Business School K. Homais published his book «The World without Borders», which gave this concept a broader meaning. Today, even the most ardent liberals in the West, including in Europe, recognize the American-globalization.

Computer technology spread the same program over the world. Western popular culture becomes universal, and local traditions are blurred.

Globalization is characterized by the proliferation of information technology. One of the technical innovations of modern society is a TV, which is a powerful factor in globalization. It accelerated the pace of life, formed its own myths, to rewrite history. It is because the viewer does not remain indifferent to the broadcasted events; television can deeply affect his way of thinking and determine actions. In this regard, young people are often formed misconceptions about life. This is indicated by the increase in youth crime, reducing the threshold age of first sexual activity, the formation of new living

standards. Use the TV advertising has proved to be an ideal vehicle to promote and manipulation. The positive side of modern television is the presence of various educational materials and in special education programs broadens their horizons, the possibility of forming its position on a particular issue [8].

Arhun Appadurai presented the process of globalization in the form of five «global cultural flows» or «spaces» – media space (the media), ethno-factor, techno-factor, financial factors, ideological factors [9]. It is important to note that each of them has the effect of weakening ties with their state citizen.

1. Media space – a sharp increase in human capabilities in terms of data collection, processing, storage and transmission of information; enhance the impact of information technologies on all spheres of human activity; the formation of «transnational community of ideas and feelings» (world culture) based on the advances in computer technology, the development of electronic media, information technologies, including Internet-based technologies.

2. Ethno-space – increased mobility etnofaktora and a splash of migration flows to the global level; are tourists, refugees, immigrants, foreign workers and other moving people or groups of people. During the period from 1950 to 1998, Western Europe has adopted more than 20 million. Immigrants, and the United States, Canada and Latin America – 34 million.

3. Techno-space – intensive movement of advanced and legacy, information and mechanical technologies across national boundaries.

4. Financial space – strengthening economic exchanges (TNCs, swelling investment, posting huge sums of money through foreign exchange markets, the conclusion of transnational speculative transactions, the implementation of property rights beyond «their» state, etc.)

5. The ideological space – the creation of ideologies and counter ideologies, the revival of ethnic identity, religious fundamentalism, the rise of nationalism, the collision on the basis of religion, ideology, language, culture and values; worldwide diffusion of Western (primarily – American) standards of behavior, lifestyle, consumption, leisure; the formation of the ideology of «globalism», the active participation of the broadest social and political forces in the formation of a new world order under the leadership of the West and under the leadership of the United States [10].

A positive factor of the Internet is its therapeutic effect. Human social circle expands, and often

emotionally charged communication. Participants in virtual communications (especially young people) acquired experience, which is absorbed in concentrated form. It's hard to belittle the importance of virtual contacts and for people with a variety of systems. There are also negative consequences in the Internet. Friendship and love in the virtual demand from young people are much less moral and material costs and responsibilities than in real life. This leads to various types of «Internet addiction.» Internet opens access to such negative phenomena as pornography, facilitates the search for drugs, and generates various mental diseases among users. In addition, in cyberspace there are computer crime, vandalism and other negative phenomena, including political extremism. Grow prerequisites of human alienation in the social environment.

Thus, globalization and informatization of society affect the change in values of youth. On the one hand, cross-cultural interaction that occurs as a result of the global movement, helps enrich the spiritual values of young people, increased interest in other cultural traditions, religions. Globalization contributes to the solution of such pressing issues as the rise of nationalism, chauvinism and discrimination. Information systems can support ethno-cultural communication and the structures themselves are ethnic consolidation and ethnic interaction in the world cultural space. This brings up a tolerance for other ethnic groups and peoples and, accordingly, the rejection of international terrorism and discrimination. In the area of wealth in the character of the young people develop the principles of competition and competitiveness in the labor market; the desire for a certain level of wealth, equal conditions of life, individualization of consciousness and behavior. Thanks to globalization, the youth growing political liberalization of public consciousness, expanding the range of social tolerance and pluralization of political and social views.

The negative consequences of the impact of globalization on the system of values is the criminalization of youth consciousness, feeling of permissiveness associated with the devaluation of spiritual values, which is due to the transformation of the economic system and the growing gap between rich and poor, i.e. differentiation of society.

Globalization is actively transforming the world and covers all areas of human life: economics, law, politics, culture, language, education, spiritual and moral development. There are three aspects of globalization: first, following the generally accepted norms of behavior, commitment to the common

cultural values, common principles of life, the desire to universalize all; secondly, the growing interdependence of course, the integration of certain forms of social life, and the third aspect – social, which deals with life strategies of individuals and changing social relations.

Under the influence of both positive and negative factors of globalization in the first place gets young people who are most vulnerable to external shocks layer of society.

The great achievement of globalization is the development of the global information network – the Internet. Youth as the primary user, the Internet is recognized the most prominent source of information. Young people are most susceptible and easily master the various technical innovations. For them, the use of the Internet is as a sign of «symbolic consumption» and «living comfort» as your own car or traveling abroad.

However, the expansion of the communication, which is often emotional color, the acquisition of «little blood» life experience – is the positive consequences of the spread of global information network

There are also negative effects of the Internet. Virtual feelings of friendship and love require that young people are much less moral responsibility and material costs than in real life. This leads to various types of «Internet addiction.» Internet opens access to such negative phenomena as pornography, facilitates the search for drugs, generates various mental diseases among users. In addition, in cyberspace there are computer crime, vandalism and other negative phenomena. Grow prerequisites of human alienation in the social environment.

Modern information technology has made the most profitable, most commercially effective business transformation is not the environment, which remained the only course of action humanity since its inception, but the transformation of the living human consciousness – both individual and collective.

Strictly speaking, the transformation of consciousness – not news. Propaganda is used by almost all countries of the world, and not only totalitarian, throughout the existence of mankind. It is a necessary and indispensable instrument of the management process (including non-state).

However, due to the huge costs and long payback propaganda and ambiguous until recently wore a strictly non-commercial nature.

Modern information technologies have radically changed the situation. By combining the skills of advertising achievements of psychology,

linguistics and mathematics, with qualitatively new communicative abilities and general strengthening effect on the human senses, they are not only qualitatively improved the efficiency of propaganda techniques, turning them into the technology of formation of consciousness, but also reduced the cost and simplified them to such an extent that they have become almost public.

Considering the processes of globalization often talk about increasing the permeability of international borders due to a fundamentally different level of information and technological development in the world. Although the question of the «transparency» of borders remains debatable, Robert Cohen, believes that the essence of globalization is a process of increasing levels of cross-border movement [11].

The greatest danger in the process of globalization is to construct a culture of which no one can say, «This is my culture.» Thus built «draw» culture, it has no subject, for it no one is responsible. Therefore, it can be anything: soulless, low, vicious, destructive. If this culture draw, no one is obliged to possess it, develop it, to improve it. It turns into a formalized set of reactions to problematic situations and ceases to perform its essential function: understanding the man of the world, giving meaning to his life and existence. Because of this, in youth culture becomes dominant tendency towards uniformity. [12]

So, globalization has different effects on the changing values of young people and is not always positive. At the same time it promotes the active involvement of young people in the process of transformation of the world system, plays an important role in the formation of a single political, economic and socio-cultural space. Accepting challenges of the technological revolution, the youth not only plays an important role in the economic life, but also changes the characteristics of civilization and socio-cultural environment.

Search of psychological and cultural identity of youth takes place under the influence of the social environment, in the course of cultural communication and dialogue. If the place of such communication is taken by processes of alienation and self-isolation, and the youth faces unemployment or is brought up in the spirit of intolerance, the most important structural elements its cultural and personal and psychological identical collapse.

As for the influence of schools and universities, a number of Western sociologists supports the idea of non-interference in the formation of adult spiritual and ethical values of young people. For example, an American researcher Melvin Delgado recommends limiting the involvement of adults in youth

development programs that she felt the freedom to make decisions without jobs received from adults and their influence. «If we want the process to give results, young people should control their own program. The participation of adults in such projects should be limited to the role of mentor to facilitate problem solving, helping in the process of placing funds, volunteer training and implementation of social programs. It is important that adults were set up to help young leaders to realize their ideas and plans, and to try to discover their errors, criticizing the young and doing the work for them»[7].

Under the influence of these ideas spiritual connection and continuity of generations broken, distorted traditional notions of culture and the meaning of life, vices and virtues. Technological advances not only transforms the way of life, but also rapidly expanding conceptual and value generation gap. Features of modern social and cultural shift suggest two possible points of discontinuity: the transition from a traditional society to an industrial and consumer society.²⁰ formation of values.

As pointed out by I. Malyutin, «continued disintegration of public consciousness led to the adoption of many young people inappropriate values as a survival strategy in the face of natural market relations, at the same time are the true values of nobility, generosity, justice, recognition of human rights and dignity, moved to the margins. Moreover, young people are not always attributes her success in life with the future of the country. Formed own individualistic values that are beginning to dominate the universal, devalued moral norms and moral principles of human life»[12].

Most of the young people shared the industrial values, although the traditional culture and religion continue to have a significant impact on the part of society. Youth subcultures, formed on the basis of attachment to popular brands, singers, etc., are few and are unstable. However, they play an important role in shaping the world of young people, their life and citizenship. Consumer ideology imposed by customers and producers of advertising promotes individualism, the weakening of social bonds and moral principles, including the traditional institution of the family. Low income most of the population and «elitism» of certain types of entertainment not contain the spread of individualism and utilitarianism, only reinforce social tension and polarization of society.

In modern society the outlook of youth is formed first of all under the influence of mass media. A.S. Panarin emphasizes, the television is perceived by citizens as the most reliable source

of information that it is connected with emergence of illusion of presence at action which is shown on a TV screen. «According to it in consciousness of the viewer steady illusion of «objectivity» and reliability of television is formed. Imposing the feelings subconsciously on feelings of the events on the screen, the viewer often perceives visible information as absolutely reliable[12]» .

As Erich Fromm wrote: «A man needed to survive, not only physical but also mental conditions. It must maintain a mental balance, to retain the ability to carry out its functions. ... If a man finds ideas that cast doubt on its own values, he reacted to these ideas; he will perceive them as a threat to its vital interests. He will reject these ideas and, moreover, try to give it a rational interpretation to explain their opposition to these ideas»[10]. However, there is a danger of building ideology on the «elite» symbols and values that are not reflected in the social life and does not correspond to the level of development of society as a whole. Investigating the danger of such a substitution of values, B.S. Yerasov writes: «With this approach remain encrypted as the origins of ideology, and the reasons for its social significance, its impact on mass consciousness and behavior. The ideology divorced from the real social basis and converted into a self-sufficient symbolic power, regardless of social and economic factors» [10] .

Successful national idea cannot be a synthetic product, divorced from the political, social, economic and cultural realities. It should take into account the natural social and spiritual needs of citizens, especially the cultural and historical development, the inertia of economic and social change at various levels, geopolitical aspects and perspectives. At this stage, it is important to assess the limits of growth and distribution of the existing political and value systems (liberalism, nationalism, monarchism, etc.), many of which have already been exhausted or close to that.

From a general philosophical point of view, the youth can be seen as a time of opportunity, while aspiration for the future. Arthur Schopenhauer (1788-1860) said: «From the point of view of a young life is endlessly long future; in terms of age, this is a very brief history». Youth is the time «even when nothing happened, when all you can manage and do».

From this position, the youth is the period of instability, changes, criticality, and the constant search for novelty. The interests of young lie in a different plane than the interests of the older generation: young people, as a rule, do not want to obey the traditions and customs of the young want

to transform the world, to establish their innovative value.

III. Conclusion

The problems which are faced by young people are the situations of youth in the social structure, which are characterized primarily in transition and instability. Social processes take place in the present only exacerbate these problems.

Economic factors most influence on youth. In the mass youth is not enough to ensure material does not have their own homes, forced to rely on financial support from their parents. The desire to get an education delays the work at a more mature age and lack of experience and knowledge prevents us from obtaining paid jobs. Wages youth much below the average wage is extremely low and student scholarships.

If during the period of social stability in general these problems can be solved or mitigated, the crisis they are much more complicated. In a situation of economic recession dramatically increases the number of unemployed among the youth and young is becoming increasingly difficult to reach a state of economic independence.

Spiritual factors are equally important. In modern times intensified the process of losing moral guidelines, erosion of traditional norms and values. Youth is not only a social and age group of the population aged 14-30 years; it is an object of national interests, because it is a strategic resource for the development of the country.

Youth as a transitional and unstable social group most vulnerable to the negative trends of today. So, gradually leveled value of work, freedom, democracy, inter-ethnic tolerance, and to replace these «outdated» values come consumerist attitude to the world, intolerance of others, gregariousness. Characteristic of youth protest charge in times of crisis is distorted, getting violent and aggressive forms. Thus there is a snowballing criminalization of youth, growing numbers of young people with social disorders, such as alcoholism, drug addiction, prostitution. The most important problem is the problem of the spiritual plane «Fathers and Sons», which is associated with the conflict of values of youth and the older generation.

Young people, on the one hand, are a vulnerable group which is rather a destabilizing force in society, and on the other, they are the generation that affects the future of the country. This special status of young people creates the need for adequate youth policy that can solve or alleviate the problems, as

well as to send a creative channel the creativity of young people.

The lives and experiences of the young generation is closely linked to economic realities, social processes, technological innovations and the influence of other cultures, to which the majority of national borders become transparent. In today's world of globalization gives the younger generation an opportunity to raise the level of education in the universities and the US states of Europe, to gain work experience in foreign companies and find the best use of their abilities. However, the weakness of the mechanisms of state regulation of education policy and the commercialization of university structures makes quality education «elitist» and inaccessible for people from low-income families.

Cultural influences from abroad, especially the «World Wide Web», a negative impact on the spiritual and moral character of young people who are not getting proper value orientation in the educational institutions of the country. «Virtual dependency» separates the rising generation from the traditional modes of communication, affects their mental and, in some cases, and physical health.

In this regard, awareness of the need to establish and strengthen a healthy social environment necessary for the full intellectual, physical, cultural and spiritual development of young people. In particular, new approaches are being tested, allowing students to integrate into the system of lifelong learning and to gain social mobility, while maintaining a spiritual connection with the socio-cultural heritage of his people.

In recent years, more attention has been paid to the spiritual education of young people; contribute to the strengthening of moral and ethical values that underlie people's cultural tradition. To maintain and develop existing for many centuries ethno-religious culture of mutual respect and tolerance organized religious education, explains the aspirations and methods of influence of destructive cults and extremist religious ideologies.

The relevance of such measures is explained by cultural and ideological polarization that plagues modern youth of the country. Avoid such phenomena in society, prone to democratic reforms and open to intercultural dialogue with the West and the East, it is not possible. The identity of the youth seriously changed, largely due to an increase in the density of institutional, economic and cultural ties with the rest of the world. In such circumstances, the role of civil society organizations, which should neutralize the destructive influence of the «extreme» manifestations of cultural and ideological expansion.

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