



ACADEMICIA
**An International
 Multidisciplinary
 Research Journal**
 (Double Blind Refereed & Peer Reviewed Journal)



DOI: 10.5958/2249-7137.2021.00935.6

THE SOCIAL NORM IN THE CONDITION OF GLOBALIZATION

Berdikulova Surayyo Aslamovna*

*Senior Lecturer,
 National University of UZBEKISTAN

ABSTRACT

In this article, the concepts of social norms, values and social institutions that cause the individual to be a deviant-minded or educated person have been studied and their attachment to them and the resulting form of behavior have been analyzed. At the same time, pluralism is spreading as a new format of sociality, where in the conditions of a variety of positions and opinions, everyone has the right to set their own priorities. The usual social groups are changing — the old ones lose their meaning and content, and the new ones are replacing them. Social institutions are in a crisis situation. If earlier the institutional and organizational format of social reality prevailed, then the network model of public organization seems to be the most relevant in the context of globalization. A person lives by striving for events-something that is dear to him, and when two situations that are dear to him contradict each other, he strives, depending on what is of paramount importance to him.

KEYWORDS: *Social Norm, Value, Social Institution, Deviant Behavior, Crime, Suicide, Drug Addiction, Alcoholism.*

INTRODUCTION

The transformation of the basic structures of social development taking place in the modern world, which is called "globalization", is so large-scale that it concerns all aspects of modern human civilization. First of all, globalization processes contribute to the geographical expansion of social life, and now this trend has reached a global scale. Therefore, at the present stage of globalization, there is an emphasis on the person and the social sphere (according to other parameters, the world system has already closed or is approaching such a state-geographically, information ally, economically, politically, and even partly culturally).

Globalization leads to many significant, fundamental changes in modern society, and, accordingly, we can say that globalization is the most important factor in social transformations.

Since these social transformations are fundamental, they primarily relate to the level of the systemic organization of human society, namely, they represent the transformation of its social structure, the nature of social relations and interactions of subjects of social relations, as well as social norms and values as the main regulators of social life. Therefore, this type of social transformation, which is the subject of consideration, the author considers it more accurate to call socio system.

First of all, we will focus on the transformation of the social structure. In this aspect of modern social transformations, such trends as de — hierarchization, the emergence of new social institutions of a fundamentally different nature-supranational, global level, the spread of network forms of social organization, the increasing importance of informal communities, the formation of a global society, etc. are manifested. The ongoing transformation of social structures leads to a change in the subjects of social relations and the emergence of new structures: transnational corporations, non-governmental organizations, network and virtual communities. The usual social groups are changing — the old ones lose their meaning and content, and the new ones are replacing them. Social institutions are in a crisis situation. If earlier the institutional and organizational format of social reality prevailed, then the network model of public organization seems to be the most relevant in the context of globalization. At the same time, there is an increase in the role of small informal communities, which gain strength due to the weakening of traditional large social institutions. The very principles of forming social groups and communities are changing: increasingly, social groups are formed according to the principle of common interests, regardless of the territorial location of their participants, family ties and other traditional principles of division.

In the scientific literature, a fair opinion is expressed that the very wording of the definition of a social norm is important only for methodological reasons. From the point of view of its research, it is more important to develop the concept of social norms. Apparently, this is why many textbooks on the theory of law do not formulate a definition of the concept of a social norm.

Thanks to social norms, the society creates stability and order in the relations between people and their associations. At the same time, the content of social norms is constantly changing, depending on a variety of subjective and objective factors. Therefore, it is impossible to fully understand this category, to fully determine its role in social development. That is why social norms have always been and will always be the focus of attention of both scientists and practitioners.

The concept of "social norm" was first studied by thinkers of antiquity. In particular, Plato states that in the work of "laws" people cannot live like animals, but are guided by laws developed with the mind. The great thinker, referring to all the manifestations of the social norm under the term "law", proved at that time that in the life of society they occupy an important place. Later, he developed his views on the work of Aristotle "morally". The great thinker considered maintaining moderation and normality in all actions as a virtue. He noted that "virtue is a situation between an anti-dependent character and inclinations." Even in the views of medieval Eastern thinkers, we can observe close views on the approach of Plato and Aristotle. They were one of the manifestations of social norms in the regulation of human relations – recognizing the place of morality, focusing on the issues of educating more perfect morality.

The division in the methodology of Science and philosophical approaches also divided the approaches to social norms from the nineteenth century into two great directions. The first direction – supporters of the metaphysical approach, like other social phenomena, characterize the social norm as a concept that has hardened itself separately from society. In their eyes, the social norm is the starting point, the specific base program. Each individual moves out of it. The second direction – supporters of dialectical methodology, however, consider the social norm as an element of a complex structure of society that changes.

In sociology, “social norms” are widely studied as a factor that greatly affects the relationship between people. Initially This is about E.Dyurkgeym widely touched on the work of “suicide”. Later T.Parsons and R.Merthonsin his works, the analyzed the issues of social norm, its role in the life of society, its structure, its validity. Representatives of the school of classical sociology interpret the social norm as a behavior that must be recognized and fulfilled by society.

Social norms govern the behavior of a person, although sometimes it goes against the will of a person. That is, some of our lives are led by something we “do not like”-events, too, we are forced to subordinate them to our own will. If it is not done so, it is difficult for mankind to survive. All social norms are created according to the norms of international law, primarily based on this need.

As noted above, "social norms" regulate human relations. By performing this task, it affects human behavior. However, this is not the only factor that controls behavior. Man moves in two or more rounds within the framework of one norm, Without Borders. In particular, building a family without marriage is a social norm. If you follow it, you do not violate the order established in society. However, when choosing a marriage couple, everyone has their own opinion, and this is a huge variety. Someone is looking for a rich bride, someone appreciates beauty. For whom else training is important. So one more factor that drives our behavior is social values. That is, what is dear to us, we strive accordingly.

A person lives by striving for events-something that is dear to him, and when two situations that are dear to him contradict each other, he strives, depending on what is of paramount importance to him. The values that drive a person are what we call the purposes of his values. In addition to the variety of values in these purposes, it will also have a sequence according to its priority. That is, each person will have placed all the cases that he considers valuable in a row in the style of hierarchy, both according to their importance. This complex system is largely absorbed through the knowledge obtained in youth, and some can also be acquired through later life experiences. Therefore, along with education in youth, special attention is required to be paid to upbringing, in particular to teaching what is valuable in society, and to determine the priority value in the diversity of existing values and to be taught to follow it in activities. But what if the educational institutions and social institutions in general have different problems in themselves? It is of course necessary to come up with various problems and to study in-depth the undesirable situations in social institutions.

In this way, violations in social norms, values, as well as in social institutions eventually undermine social relations. The correct formation and accurate functioning of relations in this triangle will help to ensure that the deviant circumstances associated with young people in our country – crime, alcoholics, drug addiction, suicide, family conflicts, all-help us to overcome and prevent what concerns us today regarding the upbringing of young people.

In order to prevent these cases, the normative requirements corresponding to the values that have traditionally prevailed in our country should be developed strictly and the barge should be interpreted equally by representatives of social institutions – family, educational institutions, media, state and public organizations. In this regard, especially youth organizations are required to take the initiative into their own hands.

The trend of virtualization of society is actively developing, and many people strive to build parallel realities, in particular, by going online. Such forms of social organization as social Internet communities, virtual social networks, which unite people not on the basis of location, formal ties and hierarchies, belonging to traditional social institutions, such as the family, school, and state, but on the basis of a real community, are becoming widespread.

At the same time, it is possible to state the transience and superficiality of everything that happens, and relations between people are no exception. There is an increase in the pace, frequency, number, breadth and range of social communication channels, but at the same time there is a decrease in the quality of communication acts, a weakening and superficiality of social ties. There is greater freedom in establishing and terminating communication. Fewer and fewer formal social regulators restrict a person's behavior. It becomes a priority to spend as little time as possible on the implementation of specific communications while increasing their total number. That is, if earlier society was characterized by building communication with a smaller number of people, but this interaction was long in time, mainly focused on the long-term perspective and the depth of relations, now communication is a kind of service and a consumer attitude is manifested to it. It turns out that due to the transformation of value orientations and attitudes in relations between people, modern people realize themselves as an independent, self-sufficient subject, and the individualistic approach is actualized in the context of pluralism and multiplicity of the modern social world.

A person's personal life becomes open and accessible globally to everyone without exception, and, as a result, his thinking becomes globally oriented.

There is an increase in the pace, frequency, number, breadth and range of social communication channels, but at the same time there is a decrease in the quality of communication acts, a weakening and superficiality of social ties.

A manifestation of the protective reaction of society to the high pace of globalization, which, erasing differences, carries the threat of loss of identity and identity by individuals and communities under the influence of the global mega-trend. All of the above leads to a simplification and "flattening" of relations between people.

There is a change in the nature and methods of interaction — the transition from personal contacts to indirect, remote, depersonalized. Our daily communications-access to information, as well as communication with other people-are mediated by the Internet, computer, telephone, = vehicles, mass media, as well as a variety of consulting firms and information resources that specialize in" bringing together " the original source of information and the subject making the request for this information. This is expressed in the so — called mediatization of public life, which just reflects the trend of increasing the number of intermediaries in any process and act of communication to such an extent that virtually any communication in the modern world somehow becomes mediated and falls into a significant dependence on the means that provide it

or specialized social actors-mediators. Thus, the media and various intermediaries (in their broad sense) actively participate in building the network as a new social format and, thus, act as an increasingly significant component of modern society.

The transformation of social norms and values as principles and regulators of social interaction also takes place in modern society and is an essential component of the ongoing transformations in the context of globalization. Increasingly, ideas about universal values and norms are beginning to spread in a globalizing society. At the same time, such traditional values as the Motherland, family, citizenship, state, collective, faith, friendship, etc. time, speed and mobility appear as new super-values of the globalizing world, which is due to the high rate of change in reality and the dynamics of life, as well as the need for a person to survive in such conditions.

Social norms are being eroded. Everything that was previously accepted as truth or axiom is now called into question. At the same time, pluralism is spreading as a new format of sociality, where in the conditions of a variety of positions and opinions, everyone has the right to set their own priorities. Pluralism is becoming one of the key norms of the global social reality. As a result, it is popular and common in a period of social turbulence and instability, such as we are currently seeing, to avoid responsibility, because it makes no sense to commit yourself, because at any moment everything can change.

Thus, in the new architecture of sociality, the content of social life is recoded. Globalization and the problems it creates leave humanity with no choice but to overcome fragmentation and differences and move towards its unity. Of course, this process leads to a partial loss of traditional values, the weakening of traditional social institutions and the formation of new ones. The main system-forming factor of public life is information, and, accordingly, the importance of communication processes is actively increasing. Social communication models are being transformed, and network and virtual forms of interaction between people are being strengthened. A person understands himself, his role and place in the new conditions of world development in a new way.

REFERENCES:

1. Бердикулова С. А. О взаимосвязи социальных норм и социального контроля //Социосфера. – 2014. – №. 1. – С. 27-30.
2. Farhodjonovna F. N. Spiritual education of young in the context of globalization //Мирнаукииобразования. – 2017. – №. 1 (9).
3. Бердикулова С. А. Место социальных норм в развитии общества (например Республики Узбекистан) //Credonew. – 2012. – №. 3. – С. 6-6.
4. Stepanstova E.V. Norm in the context of social valuation: Author. diss ... Candidate. Philosophy. Kemerovo, 2012.
5. Berdikulova S. A. SOCIAL NORMS AS A MECHANISM FOR REGULATING SOCIAL CONSCIOUSNESS IN THE CONTEXT OF GLOBALIZATION //Theoretical & Applied Science. – 2020. – №. 1. – С. 744-746.
6. Berdikulova S. A., Jamalova N. U. PATRIOTIC EDUCATION OF MODERN YOUTH //Экономикаисоциум. – 2020. – №. 3. – С. 15-17.

-
7. Xudayberdiyevich X. S. et al. The importance of social norm in the society and human life in the condition of globalization //Journal of Critical Reviews. – 2020. – Т. 7. – №. 2. – С. 234-237.
 8. Niyazova M. K. ILLUSTRATION OF FRUITS AND VEGETABLES IN THE PUZZLES OF ENGLISH AND UZBEK LITERATURE //Theoretical & Applied Science. – 2019. – №. 11. – С. 545-549.
 9. Aslamovna B. S., Ulugbekqizi J. N. Assimilation of social norms in the activity of a person //ACADEMICIA: An International Multidisciplinary Research Journal. – 2020. – Т. 10. – №. 4. – С. 117-122.
 10. Farxodjonova N. F. RELATION TO NATIONAL CULTURE IN THE CONDITION SPIRITUAL RENEW OF SOCIETY IN THE REPUBLIC OF UZBEKISTAN //Мироваянаука. – 2018. – №. 6. – С. 14-17.