



South Asian Journal of Marketing & Management Research (SAJMMR)

(Double Blind Refereed & Peer Reviewed International Journal)



DOI: **10.5958/2249-877X.2021.00079.5**

TECHNOLOGIES AS A FACTOR OF SOCIAL CHANGE IN THE GLOBAL COMMUNITY

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ABSTRACT

Due to serious inaccuracies in the formed concept of the structure of technogenic civilization, the concept of the organic connection between the natural and social sciences and their laws is currently underdeveloped. As a result, within the framework of each discipline, the solution of many problems associated with the development of technogenic civilization in these disciplines is analyzed. Current article discusses the main problems of the technologization as factor of social change.

KEYWORDS: *Technogenic Society, Global Community, Social Change.*

INTRODUCTION

As a result of the transformation of the human mind in a technogenic civilization, not only science, but also philosophy recognizes that it is no longer able to understand the problems of social development. An example of this is the opinion of W. Dizard that Western futurists can no longer "predict the future of their civilizations." [1]. Indeed, philosophers studying the problems of social philosophy recognize that in the context of the current global evolutionary crisis, the specificity of the historical period in which we live can be attributed to any structural type used in the philosophy of history, sociology, political science, economic theory, etc. it is impossible to understand through civilization, formation, modernization, etc.

Materials, Methods and Discussion

This is why modern sociologists say that economists are lagging behind the demands of the times [2]. This is not surprising, because the relationship between globalization and global crises, the old order in human society is also disappearing, the state of chaos is intensifying, and cases of bifurcation are increasing. However, near the bifurcation point, only randomness usually prevails. For example, many did not expect that a society with such a strict totalitarian order as the USSR would disintegrate so easily. Typification of societies, their rational observation, rational analysis, study, logical conclusions, definition of the laws of development, etc. They can

only be used if they have a certain order and stability. This leads to the conclusion that there is no history in the life of society, and its future cannot be predicted. Such views are held, for example, by the Austrian and British philosopher K.R. Popper (1902-1994), the German philosopher G. Rickert (1863-1936), the Russian philosopher and theologian S.N. It was put forward by Bulgakov (1871-1944) and others. They sought to base their views on different approaches: the impossibility of identifying the most important aspects of the historical process, the influence of unexpected scientific discoveries, the impossibility of predicting the extraordinary role of the individual in history. Today, the factor of the global crisis of evolution has been added to this, which has further complicated the problem. Therefore, in the present period, as the Spanish scientist H. Ortega y Gasset (1883-1955) said, who will rule the world tomorrow, what ideology, what rules of life will rule not only for several decades, but also for several years [3]. Even months, weeks, it's hard to tell even before the day. The Russian philosopher L. V. Leskov concludes that "only one thing can be said: if there is no good way out of the current crisis, there will be a global Armageddon in the 21st century" [4].

We know that in the second half of the twentieth century, as a result of the achievements of the natural and social sciences, a new approach to the relationship between an object and a subject, society and a person, various societies began to form. At the same time, in the interpretation of globalization processes based on synergy, the idea that the relations of all countries on Earth should not be expressed through the antagonism of contradictions, but rather, these relations should be based on solidarity, cooperation and unity. It should be noted that the interpretation of the multifaceted development of certain societies in the historical field does not deny modern philosophical views. However, if certain conditions are created for the alternative development of globalization on the planet, as mentioned above, the development of all countries will reach a high level, which will create mutual equality and solidarity between them.

Based on the development of artificial civilization, the laws resulting from chaotic divisions both in nature and in society have become predominant. According to the Austrian-American physicist Capra Fritof (born 1939), "Although the Cartesian scientific worldview had a positive impact on the development of classical mechanics and technology, it had serious negative consequences for many aspects of human development [5]. According to numerous testimonies, many problems in the modern world are associated with the Cartesian worldview. "Due to serious inaccuracies in the formed concept of the structure of technogenic civilization, the concept of the organic connection between the natural and social sciences and their laws is currently underdeveloped. As a result, the definition of solutions to many problems associated with the development of anthropogenic civilization in these disciplines is analyzed within the framework of each discipline. However, given that there are common patterns between the natural and social sciences and the essence of these problems depends on the depth of views on the heuristic foundations and synergetic models of transformation of human consciousness in a man-made civilization, it would be much easier to find solutions. Uncertainties in the study of heuristic foundations [6] and synergetic [7] models of transformation of human consciousness in a man-made civilization led to the search for solutions to various problems within the framework of narrow concepts and endless branching or differentiation of sciences. With a synergistic approach to this issue, it is possible to indicate alternative paths of human development, in contrast to the "path of development" proposed by the West. This is not the growth of subjects at the expense of others, but the simultaneous development of several social systems with their own national economy based on modern technologies. This creates a picture of a multipolar world in which one of the concepts of synergetics, the phenomenon of bifurcation [8], that is, due to changes in the parameters of dynamic systems, acquires a new quality.

In the current era, when human thought is believed to have reached its highest point in millennia of its development, it is faced with the task of solving global problems that need to be addressed immediately. Scientific and technological progress and economic growth have shaped a new quality of life, ensured a constantly growing level of consumption, and an improvement in the quality of medical services has led to an increase in life expectancy. Many people began to look to the future with great hope, relying on similar events in civilization. However, almost half a century ago, no one could have assumed that a civilization created by man would lead to global decline and that such development would lead humanity to the stage of self-destruction. Environmental degradation, anthropological degradation, the growing process of alienation, the discovery of new means of mass destruction, threats that can lead to a catastrophe for all mankind are the product of anthropogenic development. In our opinion, solving global problems requires, first of all, a radical change in human thinking. Any culture forms the corresponding thinking in people. On the other hand, a person relies on his own thinking for most of his life actions.

The process of forming a healthy worldview in a person is associated with the formation of a worldview that has certain points of contact among representatives of social culture. In our opinion, this task can be solved by the formation of synergetic thinking, which has an all-encompassing basis in humanity [9].

At present, the role of natural sciences in the formation of a new technological image of civilization has increased dramatically. These include physics, chemistry, biology, genetic engineering, molecular physiology, and many other fields. Advances in these sciences create conditions for serious reforms in health care, agriculture, food and pharmaceutical industries in developed countries. In particular, the innovation and business activity of firms developing and using technologies based on advanced scientific developments has sharply increased. The creation and improvement of new technologies in these disciplines has become one of the most lucrative businesses. For example, at the junction of biophysics and plant physiology, a method for express diagnostics of the physiological state of plants was developed. A number of developments have been developed related to the use of laser radiation in medicine, including plastic and cosmetic surgery.

Today, there is also a rapid development of synergetics. Synergetics is becoming an independent branch of not only natural sciences, but also social and human sciences. Modern science has a complex structure. Because experimental and theoretical methods in science have become much more complex. For example, the existing database in the field of synergetics offers completely new approaches to some issues, while relying on a historically formed set of knowledge, their classification and categorization. Among the newest of them are nonlinearity, self-organization, bifurcation, fluctuation, attractor, dissipative systems. In the Dictionary of Contemporary Western Philosophy, synergetics is an interdisciplinary field of scientific research that emerged in the 1970s [10]. In our opinion, even such a definition does not reflect an integral scientific and philosophical picture of synergetics.”

The second half of the twentieth century is characterized by two major discoveries in world science, which radically changed the outlook of the entire world community. The first of these discoveries is the understanding that quasi-stochastic modes can exist in certain areas of activity of the identified systems (Lorenz, Arnold, Haken). The second is understanding the possibility of self-organization in time and space under the influence of random fluctuations in simple systems (Prigogine, Turing, Chernavsky). These discoveries, made taking into account the previous achievements of world science (Poincaré, Landau), limited the natural science paradigm of linear

determinism, which prevailed in science since the Renaissance. The science of nonlinear processes is currently experiencing its own phase of exponential growth. In Germany, France, USA, Italy and Russia, the network is growing rapidly. For example, complex nonlinear systems are studied in all major universities in Europe and America. Russian researchers have achieved certain results in this area. In particular, thousands of articles in the world scientific literature are devoted to the chemical reaction discovered by Belousov and Zhabotinsky. Arnold's research on the mathematical theory of chaos scenarios, the study of Krinsky and Ivanitsky's autoimmune modes in the cardiac nervous tissue and the model of intracellular movement and morphogenesis of Chernavsky and Romanovsky caused a lot of controversy.

Nonlinear models are of particular importance in natural science, because living systems are open and thermodynamically unbalanced systems, therefore, the processes occurring in them can only be described using nonlinear equations. At present, world science is focused on finding solutions to the following problems: assessing the state of crisis situations, predicting criteria and an impending crisis, developing scenarios (methods) for overcoming crises in complex systems. The analysis of these problems of science, scientists-researchers believe, develops in close connection with experimental research. In this case, general rules from the field of nonlinear dynamics and mathematical results are used to describe various crisis phenomena. Thus, the general theoretical principles of the theory of nonlinear systems find their real expression in the study of real processes in complex open systems.

Over time, everything will renew itself. Let us assume that as the system of social management changes, it is quite natural that instability or disorder will arise in such cases. In addition, different views and ideas arise in the new society, which emerges from the old society. Even a simple coincidence can play an important role in such a situation. The exchange of such systems in the life of society is relevant in all areas. Take technology, for example. Today, technical progress is one of the most advanced areas. However, in the eighteenth century, technology development and attention was slow. But over time, the growing demand and need for technology led to their development. As a result of the discovery by mankind of a number of new technical areas, technology has progressed.

While the role of technology in the development of society is great, time and time also play an important role. Social development can create various inequalities in society. In the recent past, the countries of the world were divided into rich and poor as a result of inequalities in development and production, instability, colonial rule and the injustices of over-exploitation and distribution of natural resources. It is known that humanity has been trying to master nature since ancient times. As a result of the recent expansion of such actions in the world community, another dangerous situation has arisen - an environmental problem. Soon, these environmental problems, which have arisen since the beginning of the last century, turned into international global problems. Today, as the First President of the Republic of Uzbekistan Islam Karimov noted, "the problem of environmental safety has already gone beyond the national and regional spheres and has become a common problem for all mankind." [11]. But this danger began to be realized much later, in the early seventies. Nature and man interact with each other according to certain laws. Violation of these laws leads to unbalanced environmental disasters. As a result of the violation of these laws, the following serious problems have arisen: lack of fresh water; pollution of the oceans; drying up of the island sea; catastrophic air pollution; soil erosion; deforestation; Natural disasters. For example, such well-known scientists as S.P. Kapitsa, S.P. Kurdyumov, G.G. Malinetskiy: although they did not try to figure out how to eliminate them and what can be done in the future ... they discovered and ate new sources of energy, but they also

created very serious problems, such as disposal of radioactive waste and nuclear terrorism ... they gave antibiotics to humans, while at the same time enhancing the natural selection of harmful microorganisms." [12].

Synergetics highlights the emergence of such problems from a scientific point of view and develops theoretical recommendations. The field "develops the concept of the development of society and reveals a number of fundamental features." Society as a self-organizing system develops from the bottom up, from simple to complex. The role of the human factor in the development or decline of society is important. While the observance of social laws by individuals leads to the development of society, a blind approach to it and the use of these laws in their own interests leads to its decline.

Synergetics provides a scientific justification for the fact that the rapid transition of society into the development process depends on the point of quality change, the appearance of various options in the process of the leap and the "choice" of them [13]. The development of unbalanced systems in the process of development justifies their movement, various violations and the formation of new systems in them. It also shows that there is a close relationship between macro and micro levels in development. "Synergetics mainly explains the nature and laws of physical, chemical and biological phenomena, as well as economic, technical and social processes such as self-organization, self-government, the transition from order to disorder, linear and non-linear." [14]

So far, knowledge and technological mastery of complex systems of self-development determine the strategy of advanced scientific and technological development. Such systems include objects of modern biological technologies, primarily genetic engineering, modern design systems, cultural environment, and others. The analysis of these systems from a synergistic point of view is the basis for the formation of new knowledge in this area. Indeed, there are such opportunities in synergetics.

The depth and seriousness of understanding the humanistic dimensions of the transformation of the human mind requires the study of specific problems that are characteristic of different periods of historical and personal development. Therefore, as a rule, in crisis situations, the solution of this problem is of great importance. The versatility and multi-vector nature of this phenomenon lies in the complex nature of the relationship between people, nations, generations, the acceptance of responsibility for others, the spiritual interdependence of people. It embodies the dignity and humanistic essence of human responsibility. The twentieth century was a period of a qualitatively new understanding of the goals of human life. Changes in the understanding of this responsibility are not accidental. In the past, the absolute human illusion of natural elements and the explosion of the atomic bomb in Hiroshima revealed the other side of this force and became a signal of a catastrophic threat to the future. The second global nuclear disaster is Chernobyl, and the third could be the end of human life. Mr. Jonas notes that all existing global issues can also reflect doomsday elements in and of themselves. The influence of humanity on nature is growing exponentially. The issue of the planetary balance of man and nature has become so acute that even irresponsible actions cause cataclysms of a global nature. It is imperative, that is, it is responsible for the environment. He affects human nature, rejecting the idea of his immutability and self-respect.

Humanism means treating people with love and affection, respect for them, increasing the material well-being of a person and taking care of the development of high spiritual qualities in people. This concept represents a concern for human dignity, freedom, happiness, equality and the creation of conditions for the realization of all principles of humanity. According to him, the

most valuable thing in the world is a person, the whole being, a being should serve a person, his happiness. Caring for the fate of humanity, the interests of the people, the people of the country is the main idea of humanity.

The ideas of humanity have a long history. They are reflected in oral traditions, literature, religious and philosophical teachings of ancient people in the form of dreams of happiness and justice. The ideas of humanity have long been widespread in Eastern philosophy and social thought and are closely related to its centuries-old history. In the works of Central Asian thinkers Abu Nasr Farobi, Abu Raikhan Beruni, Abu Ali ibn Sino, Mirzo Ulugbek, Alisher Navoi and others, the ideas of humanity, human freedom and dignity were put forward. Farobi strove to prove that the coexistence of people in harmony and friendship would bring great benefit to the peoples of the country, and he firmly maintained peace and devoted all his activities to serving man. Navoi made human destiny, the interests of the people, and care for the country his main life goal. He promoted the idea that the most valuable thing in the world is a person. According to him, the whole being, the being should serve a person, his happiness. The ideas of humanity are reflected in world religions, including Islam. He encourages the poor, the disadvantaged, those in need, to be generous.

Humanism is an integral part of the national psyche of the Uzbek people. His nature is inherent in cruelty and violence. During its rich thousand-year history, our people have gone through a lot - culture, science, the joys of the achievements of their statehood, suffering from conflicts, the loss of their best sons and daughters. But neither the game of history, nor the brutal wars, natural disasters and famines have tarnished the human nature of our people. Today, the Uzbek family is full of kindness and light, love for children, respect for adults, sympathy for the grief of loved ones and others. Therefore, in a man-made society, humanity cannot but realize the scale of destructive processes occurring due to their mental activity.

In this sense, ecology, which is the main problem of anthropogenic society, can be characterized as a torment of conscience awakened by humanity, albeit much later. Indeed, tragic events such as the tragedy in Hiroshima, the Chernobyl accident left a deep wound in the human heart, the ozone layer is depleted, the climate is changing, rainforests are being destroyed, fires and floods, land, water, air pollution, tsunamis, chemical and bacterial warfare - such facts are impossible to enumerate, and you no longer need to be a scientist to see them. It's no secret that these processes raise the question of how long we can live on Earth. Because now we are talking not only about the depletion of natural resources, energy resources, poisoning of nature, but also about the loss of the ability to breathe fresh air, clean food in this environment, the disappearance of all rivers, forests, seas, oceans, land Blue, stony soil is suffering irreparable damage. That is, as human intellectual potential and civilization develop, the more comfortable it becomes, the larger and deeper it becomes, and technology becomes a tool for human self-destruction through the exploitation of nature.

There is also a general anthropological crisis in a man-made society. "The most important of them, as noted by Academician V.S. Stepin is a direct cause of environmental pollution (due to chemical and radioactive effects) in the gene pool formed over millions of years of human evolution, and the second (microbes and viruses that cause various diseases) are immediate strong changes that occur. However, in human society, the action of natural factors (that is, natural selection) that serve to preserve this gene pool has a certain limit. For example, in wars of choice, mostly healthy and fertile people died. Modern social life, which takes place in a rapidly changing unstable social situation and competition in all spheres, aggravates the anthropological

crisis with its own stresses. This leads not only to an increase in cardiovascular diseases, oncology, but also to mental illness.

CONCLUSION

In conclusion, it should be noted that in recent years, such a mental illness as depression (severe depression) has become the most common disease of the late XX - early XXI centuries [15]. Not only philosophers or humanists, but many scientists themselves now admit that civilization has come to a standstill because of these advances, without denying some optimists of scientific and technological advances that still seem to be a positive phenomenon. For example, representatives of the Russian synergetic industry write: "Scientists have more than once transferred to politicians weapons capable of destroying life on the planet, although they did not try to figure out how to lose them in the future and what to do" they discovered and consumed new sources of energy, but they also created very serious problems such as disposal of radioactive waste and nuclear terrorism ... they endowed people with antibiotics while improving the natural selection of harmful substances, "microorganisms." [16] However, the restrained intellect of other categories of scientists continues to burn with the desire to create new inventions and technologies that are still unknown, how much more they can sell per human head. Now they are conducting serious research in the field of nanotechnology, machine intelligence, genetic medicine and other similar areas of science and technology, which are of great concern to many scientists, and are achieving significant results.

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6. Heuristic - 1. A set of logical methods and guidelines used in the process of discovering innovations in theoretical research; such a method or methodology theory; 2. The science that studies the processes of productive creative thinking.
7. Synergetics is a theory of self-organization. Defines the need to limit the state of chaos and order. There is also the science of synergetics, which is the doctrine of the universal laws of self-organization, the dynamic development of which can change dramatically in irregular periods.
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