Views on Socio-Cultural Technologies in the Transformation of Society

Yuldashev Serobjon Urmonalievich

Doctor of Philosophy (PhD) in Philosophical Sciences
Associate Professor of Fergana State University
Uzbekistan, Fergana

ABSTRACT

This article reveals the necessity of socio-cultural technologies in the transformation of society. It has been scientifically researched that changes in society are directly related to people's worldview. In it, the results of comparative studies are socio-philosophically based on the fact that it is possible to study various aspects of socio-political systems.

Keywords:	Society, transformation, socio-cultural technologies, society renewal, man, state, social life, socio-political system.

Introduction. In modern society, significant experience is being gathered in reviewing and analyzing the changes in socio-political systems, their dynamic features, as well as the factors influencing their change. In this regard, as the President of the Republic of Uzbekistan, Shavkat Mirziyoev, noted, "The historical and spiritual factor that will be the strong support and support of the development strategy of the new Uzbekistan, that is, our greatest wealth is the huge cultural heritage and intellectual potential of our people" [1.31.]. This means that the potential of intellectuals as a socio-cultural factor is of particular importance in the transformation of society.

If it is assumed that the changes in the society are directly related to people's worldview, the result of comparative research will be possible to study various aspects of socio-political systems. However, an important problem is that the methodological foundations, as well as the foundations for assessing the socio-cultural landscape of the world, are initially reflected in the background of functional changes in the social processes of people's worldview. It should be noted that the first object of influence of these liberal changes is the intellectual potential of people, which affects the nature of socio-political changes more.

Literature review. In "Avesta" the changes in the society are expressed by the ideas about man and his rights, the main idea of which is "Good thought, good word, good deed". In our opinion, this is evidence of the spiritual basis of any society and interpersonal relations.

In particular, in the parts of Avesta "Yashtlar", "Vispirat", "Vididod" it is expressed that it is a great sin to abandon the word or oath given in the family and community, to break the contract between people. In particular, "O Spitama, the one who violates the contract destroys the whole country, and at the same time damages all the property belonging to Arta. "The ideas "O Spitama, do not break your

covenant…" are the legal basis of the political system of states, the source of justice, and they are even older than Roman law [2.15.]. This is a process in which the renewal of society takes place under the influence of social and cultural technologies, as noted above.

One of the main features of ancient mythologies is that people express change through imagination. This leads us to conclude that the cyclic processes determined by the divine will of the ancients represent any standard of development. In this case, the development of society turns out to be an anomaly, and it is difficult for people to accept it as something positive. As an example, it is possible to refer to a series of theses of the philosopher Plato. It allows us to understand the views of Greek authors on the relationship between progress and change. "Motion around a center… is as close as possible to the rotation of Mind in all respects," he says. He continues his point by saying, "…for the spirit makes all things turn. In us, then, it is necessary to recognize that the care of the circular movement of the heavens … belongs to the soul. In our opinion, when the rational principle begins to rule in such a society, changes in social life will be possible when the state is formed.

For many years, the principle of "state-society-person" has been followed in our country. State building and management, all political structures, their work methods and activities were formed on the basis of this principle.

In fact, first of all, a person, his rights and happiness should be the most important goal of the state policy and the activities of all state bodies. The construction of society and state policy should be based on this idea and should be organized on the basis of the principles of "State-for-man", "man-society-state".

History shows that all civilizations, cultures and religions in the world were created under the influence of noble ideas, which are the basis for the formation of basic concepts of human rights [1.59.] . It should be noted that the transformation of society is a socio-cultural manifestation of socio-political support.

From this point of view, it is important for the main characteristics of the society - the

dynamics of the socio-cultural system. In the 1950s, L. von Bertalanffy suggested using socio-cultural technologies as a methodological basis for theoretical and empirical analysis in the study of the theory of general systems in society. Initially, his point of view appeared "as a largely abstract and bold theoretical idea" and the concept of "systemic transformation of society" was also "used with terms such as systems engineering, systems research, systems analysis" [3.] . This shows the usefulness of socio-cultural technologies in the transformation of society.

In our opinion, the term socio-cultural technologies in the transformation of society should be interpreted in terms of a complex, ordered set of components, such as socio-political institutions, relations and processes, which help to develop political decisions and implement them. It describes the "socio-political system" as a whole of various socio-political processes and social relations that have existed for a long time and that have a direct impact on society. In this case, due to the socio-political system, the collective claims of the society or social relations that form its basis are also interrelated. In this context, the transformation in the dynamics of society relies on socio-cultural technologies as an important attribute of the socio-political system. It should be noted that in some processes, the transition period in society is not interpreted by socio-cultural technologies as a change, but only as a regulation of this situation. In the new environment, strong socio-cultural technologies will remain as important as before.

The evolution of views on social and cultural technologies in the transformation of society is expressed in the ideas of V. Afanasev. According to it, the importance of socio-cultural technologies as a mechanism of management is considered, because socio-cultural technology is a means of transferring the requirements of objective laws to the language of social practice of social management. This displacement is abstract and reflects the objective laws of the development of the society, it expresses people in the form of motivating, regulating, following concrete

decisions, norms, and instructions. This ensures that a particular society or people achieves the best possible outcome of achieving their goals. So, according to V. Afanasev, socio-cultural technologies represent the methods, normative levels and features of applying the laws and rules in practice, i.e. in social life [4.45.].

Later, this phrase began to spread even more widely in other aspects of social life. In particular, it began to be widely used in political, economic, social and cultural spheres. In the second half of the 20th century, it began to be expressed by new expressions such as "socio-cultural technology", "social technology". Its founder is the famous English philosopher and sociologist K. Popper [5.]. At this point, as a result of views on socio-cultural technologies in the transformation of society, the reconstruction of the elements of social theory in the same forms as they were formed in ancient and modern times determines the need to increase the prognostic possibilities of new concepts.

Philosopher and political scientist D. Easton in his works "Political System", "Model of Political Research" and "Systematic Analysis of Political Life" expresses his views on the nature of dynamism within the socio-political and socio-cultural system in the conditions of transformation. It proposes the study of a timeless model of a socio-political system that is weakly dependent on socio-economic or cultural determinants. In his opinion, the main indicator in the conditions of socio-political changes is the level of flexibility (reaction) to the rapidly changing conditions and conditions of operation of political and social institutions [6.631.].

Research methodology. The analysis of domestic and foreign scientists on the problems of views on socio-cultural technologies in the transformation of society allows us to highlight a number of their quality criteria:

In particular, it is the reproducibility and guarantee of results characterized by positive changes in the development of a person (group, team) in connection with the use of this technology. Socio-cultural technologies should be suitable for the purpose of the technological system, which indicates that the obtained results are not accidental, but developed and a specific program or project was created to achieve it. It is a system that shows that socio-cultural technologies in society are a certain system of actions, tools and methods associated with a certain logical logic for their use in certain conditions that allow to achieve the planned results. Accordingly, innovations that reveal the possibilities of technology as perfection are considered. According to scientists, it is defined as "an actual process manifested in solving certain social problems and difficulties that can be overcome in practice using socio-cultural technologies"[7.42.] . It should be noted that prediction is important in this process. According to him, forecasting is aimed at identifying not only the achieved results, but also the reasons that hinder their achievement, and only the selection of methods and methods that eliminate problems in the social sphere of the transformation of this society, as well as those that require additional work with individual social strata, population groups or individuals -appears as a set of actions.

Philosopher researcher G. According to Novikova, it is an example of the use of the first technologies in the practice of socio-cultural technologies, which can be considered as national traditional ritual and ritual forms. In modern practice, the organization of complex programs of experimental development of aesthetic and artistic education, such as history and culture, is evidence of such technologies[8.15.] . Socio-cultural technologies in society have a socially open character due to their dynamism, which is manifested in the activities of many different social institutions. The development and implementation of technologies in this field, on the one hand, is associated with certain difficulties, on the other hand, it allows to highlight the features that distinguish socio-cultural technologies not only from production, but also from other social technologies.

First, the technologies of socio-cultural activities involve people, so their results are

not always predictable, there are no methods and tools that guarantee the result.

Secondly, there is always a need for periodic control and correction of the parameters affecting the technology.

Thirdly, it is necessary to determine and select the positive or negative effects of socio-cultural technologies after implementing each one in the society, and it will be necessary to further diagnose the causes and develop new technologies.

Fourthly, the content of socio-cultural technologies is in constant motion, allowing to analyze certain facts and events from various aspects.

Fifth, socio-cultural technologies are built taking into account live emotional human communication and have their psychological foundations.

In our opinion, it is in the interest of the society that any socio-cultural technology development is formed in connection with the above views. The decisive element in it is its formation and implementation, on the one hand, the social order, and on the other hand, the specific tasks of society, the uniqueness and capabilities of socio-cultural institutions, and the interests of various socio-demographic groups.

Conclusion/Recommendations. So, in the transformation of society, the evolution of views on socio-cultural technologies, in our opinion, includes modern technologies of socio-cultural activities, depending on their diversity and importance from the point of view of classification of socio-cultural technologies. Today, social and cultural technologies are being developed as the main types of activities depending on the types of innovative activities, as well as on the directions of personality formation and the spheres of social life. The conceptual part of the evolution of socio-cultural technologies includes philosophical, didactic, socio-pedagogical, cultural aspects, as well as the identification or understanding of acute socially significant goals and tasks.

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