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# Social Parasitism as a Form of Deviant Behavior

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**ABSTRACT**

The problem of social dependency and parasitism practices prevalence in the modern society is acknowledged as one of the urgent problems both by the specialists of social sphere and researchers. The obviousness of social dependency as the social problem demanding effective efforts to solve it determines the existence of scientific problem, which consists in the limited knowledge of the causes and factors generating and supporting this phenomenon. The analysis of existing research works on this topic shows that most of them are of descriptive and stating character.

**Keywords:**

social parasitism, internet, phenomenon, personality, effects, determines, development, society, adaptation, behavior.

The contrast between the poor and the rich is becoming global. In social psychology, large groups and social communities are of the greatest interest. The emergence of new groups in society is important, in terms of their socio-psychological characteristics, for the diagnosis and prediction of adaptation to market conditions, as well as vectors of personality development in the new conditions and criteria for assessing the adequacy of socio-economic policy of the our state in general and specific regional actors. Bio-psycho-social nature of man determined the intertwining in it a lot of opposite tendencies: biological and social, innate and acquired, somatic and mental, rational and irrational, good and evil, moral and far from morality, etc [1].

This complexity has always conditioned and is still conditioned by unexpected and often difficult to logically explain his relations with the world and himself. Today among numerous paradoxes reflecting, first of all, man's reaction to the challenges of time, a special place is occupied by a mismatch between self-

actualization opportunities and their real implementation [2].

We must admit that recently, thanks to the large-scale introduction of information technologies into the life of society, there has been a significant leap in the possibilities of self-realization. The new information situation, which allows us to solve the everyday problems of human existence outside of time and space, creates the basis for the relatively free disclosure of numerous personal potentials: moral, intellectual, communicative, leadership, entrepreneurial, managerial, etc. Increased mobility and the pace of life entail an increasing role of one's own self and, as a consequence, the expansion of the boundaries and spheres of self-realization [3].

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mobility and the pace of life entail an increasing role of one's own self and, as a consequence, the expansion of the boundaries and spheres of self-realization [4].

Nevertheless, the rejection of active action, of constructing one's own "necessary future" (N.A. Bernstein), the devaluation of personal success, intellectual and moral efforts to achieve it are quite frequent contemporary phenomena. Paradoxically, they are observed among the most energetic and promising stratum of the population - young people. Depression, boredom, laziness, perhaps, most often oppose activity and creative transformation of oneself and of what surrounds one. Both psychiatrists and psychologists pay the most careful attention to depression, which is connected with its pronounced clinical component and social importance. Boredom and laziness are of significantly less interest to researchers. The materials presented in the present article concern some peculiarities of the phenomenon of laziness.

Social parasitism in ants is a type of nest parasitism in which one ant species exists at the expense of another. It includes such extreme forms of specialization as slave ants and inquiring ants.

A fertilized female of a parasitic species penetrates the nest of the host species (in some cases killing the queen in it, taking her place) and begins to lay her own eggs. The workers that emerge from them gradually repopulate the anthill, replacing its hosts. There are three main types of social parasitism in ants: temporary, permanent, and slavery. Inquilines are characterized by a set of adaptations to their parasitic lifestyle: reduced body size, loss of worker caste, enlarged postpetiol, often with a ventral protrusion, reduced sculpture, absence of denticles on the mandibles, and others.

Social parasites, that is, people or groups of people who live at the expense of others, "who give less to society than they consume or give nothing at all, are the people who are the building material of any society, and they actually benefit society, only not in a creative sense, but in the sense of stimulating and improving working groups" [5].

Currently, global transformations of a number of societies are taking place, representing in the aggregate a process of expansion, deepening and acceleration of cooperation of many countries, which concerns all aspects of modern social life - from cultural to criminal, from financial to spiritual. All these rapidly changing conditions of life, economic, political, social transformations of modern society entail changes in the mass consciousness, in the social and economic behavior of social groups and individuals, the perception of new values and behavioral attitudes, which makes it possible to adapt to new realities. Adaptation itself as a process and result of the adaptation of society and individuals to the changed environmental conditions can be both positive (maintaining a standard of living that allows us to maintain or improve social status and meet the needs of individuals and social groups) and negative (social dependency and social parasitism). It is social parasitism, when one person or social group lives at the expense of another person or social group, that represents a way of life or strategy that allows the consumption of other people's resources while preserving the ability of the subject of social activity to satisfy his or her own needs [6].

Social parasitism in its various forms - theft, robbery, racketeering, blackmail, fraud, speculative financial activity, etc. - The seriousness of the latter phenomenon is pointed out. The seriousness of the latter phenomenon is indicated by a major specialist in the field of criminology. According by V.V. Luneev, if the world community somehow manages to solve the problem of prevention of wars, the greatest danger to mankind, its democratic and economic development will remain an intensively growing national and transnational crime, which nowadays includes both traditional criminal, military, terrorist, ecological, genetic and other threats. The fight against it is likely to be long, positional, destructive and no less bloody than the wars experienced by humanity. In other words, the phenomenon of social parasitism is one of the serious challenges and threats to the

development of humanity and modern society [7].

Today, the world is ruled by speculative, fictitious financial capital, which has broken away from real, productive capital and which many times surpasses the latter. Parasitic in its essence "consumer society", characteristic of the "golden billion" countries, is organically connected with it. The social basis of this "consumer society" is a well-fed petit bourgeois consumer, striving for luxury and comfort, reproducing the development of the service sector. This "consumer society" is currently experiencing a shift, thanks to the massive development of information technology, fixed in the concepts of "information", "network" society, "computer revolution", "knowledge society". In the modern world, the information society is a society of boundless possibilities, creating the necessary conditions for the technical development of production based on new technologies, as well as the development of modern communication systems and means of communication, dissemination of important for human life scientific, technical and other information [8].

Social parasitism as a negative adaptation to the challenges of a globalizing information society has enormous destructive consequences. Social parasitism manifests itself in the growth of state and corporate bureaucracy, in the growth of the shadow economy, in the growth of the significance of criminal structures of various kinds. The mass of individuals inured to social parasitism loses the ability to influence the surrounding social world, which blocks their ability to realize their creative potential. As individuals strive by nature to fulfill their creative potentials, deviant, criminal behavior of individuals and social groups, from the ruling elite to the social bottom, is widespread in the current environment. Ultimately, this kind of consequences of social parasitism will lead to the degradation and self-destruction of such a social system, and the self-destruction of all humanity [9].

Analysis of special literature on the role and place of the phenomenon of social parasitism in human life and society shows that

the interest of researchers of this problem is focused on socio-economic, financial, institutional aspects of this phenomenon. However, virtually no attention is paid to the place of social parasitism in modern society, including the Russian society, and the resulting socio-cultural consequences. Therefore, the socio-philosophical consideration of the phenomenon of social parasitism is very relevant and requires its comprehension and analysis.

The potential for social parasitism of 80% of the world's population is rooted in the fact that the digital revolution' (the stage of the information revolution) now underway acts as the basis for the coming era of creative individuals. This means that the economy is being driven by creative individuals and their teams who create and acquire wealth and prosperity. The literature shows that there is a connection between the advent of the era of creative individuals and the 20/80 principle, a way to achieve more and create enormous wealth with less effort. "The 20/80 principle states," notes R. Koch, "that 80 percent of results stem from 20 percent of causes". This empirical law has already been tested in economics, business, and related sciences. Consequently, everything we do, as well as all other forces, resources, and ideas-that is, the world around us-is for the most part of little value-and produces few results; and yet some things in it are fantastically effective and have a tremendous impact. Effort and reward are not in a linear relationship [10].

The diversity of studied moments and forms of the phenomenon of social parasitism in society is not evidence in favor of the fact that this problem is studied and disclosed thoroughly enough. Analysis of the existing literature shows that a number of aspects of the phenomenon of social parasitism, especially socio-philosophical, remains undeveloped and not fully studied. Among the poorly studied problems we can highlight such issues as the significance of the nature and essence of man in the genesis of the phenomenon of social parasitism, philosophical understanding of the biological prerequisites of social parasitism, fixed in the world of social animals, the

importance of socio-cultural foundations in the phenomenon of social parasitism, the place of social parasitism in information society and its impact on the social behavior of the individual, the relationship between the phenomenon of social parasitism and crime in modern society [14].

Peculiarities of the phenomenon of social parasitism are revealed by using as a methodological basis such fundamental principles of cultural-historical psychology as principles of activity, human sociality, principles of social exchange theory, concept of human nature as interaction and interpenetration of order and chaos, essence of personality with its core as a set of interiorized social values, theory of information society. The peculiarity of the phenomenon of social parasitism is that it has ambivalent nature and, depending on the specific historical socio-cultural situation, can perform a positive function of increasing the cultural potential of society or a negative function, leading society to degradation and self-destruction, i.e. social parasitism is ambivalent in nature [11].

The phenomenon of social parasitism has biological preconditions, namely: among animals leading an individual way of life, parasites mainly live at the expense of other animals, regulating their vital activity, among social animals (ants, bees, etc.) true social parasitism is manifested, conditioned by aggressiveness and competition among animals. Social parasitism in social animals is inherent to those individuals who use a mimicry strategy to adapt to their environment in order to minimize their energy expenditures, which leads to a simplification and regression of their organisms and behavior [13].

The socio-cultural foundations of the phenomenon of social parasitism in society are, first, property, which enables a minority to live at the expense of the rest of the social groups; second, power, which enables its bearer to force other individuals to provide his vital activity; third, surplus product (free resources), which singles out groups excluded from production, consuming the goods produced and, thanks to free time, either creating cultural values or leading a parasitic way of life.

The specifics of social parasitism in the context of globalizing information society are due to the speculative nature of fictitious global financial capital, which blocks the unfolding of the creative potential of the prevailing mass of individuals. In this case, information technology enables a small number of individuals to unleash their creative potential, driving the global economy and producing enormous wealth. However, the parasitic nature of global fictitious financial capital, focused on achieving super-profits, produces and reproduces 20% of the world's population as a satiated consumer seeking luxury and comfort, while simultaneously forcing the majority of the world's population into social parasitism, ultimately leading to the self-destruction of society [12].

Today's globalizing information society is characterized by the interconnectedness of social parasitism and crime generated by information technology and electronic communications, which include computer crime, cellular fraud, image theft on the Web, and so on. The laws of such a society, which constitute social capital, are formulated in such a way that the livelihoods of individuals are carried out on the edge of criminality, which often leads to social parasitism.

The relationship between social parasitism and the security of modern society is determined by the individualization of society and the new opportunities associated with information technology, allowing people to carry out their activities in the virtual space of the Internet, Intranet and other information networks. This is essential for implementation of security in virtual space, for reflection of virtual threats and dangers, which are conditioned by existence of criminal network communities as carriers of social parasitism, which entails quite real social consequences for individuals and society.

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