

## FEATURES OF THE DEVELOPMENT OF POSTMODERN SOCIETY AND DEFORMATION PROCESSES IN IT.



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### ABSTRACT

*This article analyzes the main features of postmodern society, including its emergence, the nature of changes, as well as the social, economic, cultural and political aspects of these changes. Attention is paid to the following main characteristics of postmodern society: information society, individualism, diversity, fragmentation, acceptance of the relativity of reality, rejection of traditional systems and devices. Comments are also given on the impact of these changes on modern society and their future prospects.*

**Key words:** *postmodernism, postmodern society, informed society, individualism, social change, cultural transformations.*

## ОСОБЕННОСТИ РАЗВИТИЯ ПОСТМОДЕРНИСТСКОГО ОБЩЕСТВА И ДЕФОРМАЦИОННЫЕ ПРОЦЕССЫ В НЕМ

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### АННОТАЦИЯ

*В данной статье анализируются основные черты постмодернистского общества, включая его возникновение, характер изменений, а также социальные, экономические, культурные и политические аспекты этих изменений. Уделено внимание следующим основным характеристикам постмодернистского общества: информационное общество, индивидуализм, многообразие, фрагментация, принятие относительности реальности, неприятие традиционных систем и устройств. Также даются комментарии о влиянии этих изменений на современное общество и их дальнейших перспективах.*

**Ключевые слова:** *постмодернизм, постмодернистское общество, информированное общество, индивидуализм, социальные изменения, культурные трансформации.*

## INTRODUCTION

It is accepted to call the current society a postmodern society. According to some scientists, Postmodern society was established at the end of the 80s of the 20th century (some scientists take the appearance of the Internet in 1989 as a formal date)<sup>1</sup>. The socio-economic, industrial-technological, socio-cultural changes that began in the 70s of the last century indicated that the human society has entered a new stage of its development. Researchers use the concept of "postmodern society" to express the characteristics and tendencies of this stage.

In postmodern society, new technologies, mass culture, the relativization of the boundaries between real and virtual reality, some trends in interpersonal relations endanger the essence of a person as a biosocial being. has become one of the most urgent and fundamental issues of science. The development of science and technology, information technology, communication system, mass media, and the trend of globalization are rapidly accelerating, influencing and changing the traditional way of life, relations, value system, worldview.

### ANALYSIS OF LITERATURE ON THE TOPIC:

In this sense, it can be understood that the conceptual interpretations of the postmodern society are just a coincidence. Their authors strive not only to reveal the essence of postmodern society, to determine its main features, but also to find internal and external reasons that change these features. For example, J. Lyotard states that for the first time the human society has begun to step into the postmodern state. J. Baudryar draws attention to the logic of the consumption process, which is its most important feature. F. Jamison uses postmodern society as a concept that represents the state of culture in modern capitalism. Z. Bauman compares it with a specific state of mentality, i.e. the way of thinking, mental capabilities and spiritual image of people. E. Giddens admits that the postmodern society entered its new stage at the end of the last century and calls it "the era of high modernity"<sup>2</sup>.

According to the analysis of these conceptual interpretations, the ideological foundations of postmodern society are as follows: a) denial of the values of modern society (regularity of development directed to a bright future, progress of science and technology, economic growth); b) non-recognition of the meaning and positive content of history, denial of socio-economic opportunities for development, deontologizing of existence and reality; v) absolutization of the principle of nominalism in knowledge, non-recognition of the content of the system of concepts

<sup>1</sup> Liotar J-F. Sostoyanie postmoderna. M., Spb., 1998. 160 s.

<sup>2</sup> Румянцев М. Экономика общества Постмодерна: критический анализ // Христианское чтение, 2012, № 6. - 167-с.

and concepts; g) loss of moral restrictions, opening the way to unethical economic practices; d) recognition of signs separated from the subject as reality, not reality<sup>3</sup>.

**Research methodology:** Postmodern or postmodernist society refers to the globalized world formed at the end of the 20th century, which requires a revision of traditional values and constructions. This article analyzes the change of tolerance to others in postmodern society. This process is primarily related to globalization, cultural multiculturalism and changes in social structures.

**Analysis and results:** The main characteristics of postmodern society are as follows: 1. Globalization: The disappearance of borders between different nations and cultures through cultural exchange and technological development. 2. Multiculturalism: Interaction and integration of different cultures in society. 3. Social Equality: Struggle for equal rights across gender, race and ethnicity. 4. Unsanitization: Decrease of traditional religious and ethical values.

Changes in the social essence of the individual in postmodern society are not only negative in nature. Social processes have developed a person's knowledge and ideas about scientific and technical achievements, the ability to quickly assimilate scientific achievements and innovations, enriched his ideas about various national and universal values, lifestyles and activity norms of other peoples, democracy and expanded his views on social justice. However, by the beginning of the new century, under the influence of the trends of postmodern society, disturbing transformational processes began to take place in the social essence of the individual. This can be seen, first of all, in the transformation of his life goals. In the 70s of the 20th century, goals such as serving the spiritual and ideological interests of society, achieving professional success, and gaining one's own place in society were prioritized among the life goals of an individual, but at the beginning of the new century, his main goal was to improve his and his family's financial support and health. As a result of the fragmentation of the individual's thinking, his knowledge, skills and abilities became shallow, his faith became weak and unstable, and his attitude to various events and processes became temporary. Under the influence of modern trends, a person turned away from the values of modern society, the primacy of materiality began to appear in his system of values. If in modern society there was proportionality between the material and spiritual needs of a person, in postmodern society this proportionality was broken. A person has a mood to satisfy his material needs irrationally. In the conditions of postmodern society, the deformation of the social roles of the individual took place, and his formation as an independent person was also damaged. These transformational processes, on the one hand, had a serious

<sup>3</sup> Костина. А.В.Массовая культура как феномен постиндустриального общества.М., 2011.-233-с.

impact on the composition of personal qualities, and on the other hand, caused the spread of a number of social ills.

Urbanism (worship of the city), technologism (worship of industry), primitivism (worship of undeveloped models of imitation), eroticism, dehumanization and other principles were at the basis of postmodernism as a worldview. For example, Corbusier's architectural structures, urban ensembles in Indian Chandigarh reveal the inner meaning of urbanism related to new technologism, eroticism and dehumanization.

The tendency that has arisen in the information society is the alienation of people from each other, entering into their artificial virtual narrow world and beginning to lose the two main signs of humanity, such as individuality and collectivity. Another trend is that people are becoming part and parcel of the machine, computer and television<sup>4</sup>. The fact that people are increasingly losing their sense of identity and individuality creates a number of other problems. Paul Virilo, one of the researchers of postmodern society, admits that the human personality is divided into two. On the one hand, a person lives in a life with real coordinates ("here and now"), that is, in a real society and time. It has various district real needs necessary for living. He is forced to work, communicate with people and society. But on the other hand, it exists in a life within the matrix where time ("now") prevails over space ("here"). That is, he lives in a virtual artificially created hyperreality. The passage of human life is superior to artificial virtual space, in the world of fantasy. As a result, human personality, human "I" remains disconnected and divided between them - between real life and artificial virtual life, real time and virtual reality<sup>5</sup>.

According to some scientists, this situation creates a new link in the chain of problems. It can be called delegitimization. Delegitimization means the loss of legitimacy, legitimacy, rights. In the context we are considering, it means that a person is separated from the essence of existence, ontological foundations, he is deprived of an objective understanding of his place in it and the environment surrounding him, and of actualization (legitimization). People are unable to distinguish reality from fantasy. J. Lyotard, one of the postmodern scientists, puts the matter in this order and comes to the above conclusions.

By the age of postmodernism, some philosophers believe that the person is not able to fulfill the social role that he is performing, because the necessary conditions for the formation and development of the person are no longer there. they called limi" [5]. The social functions of the socialization of a person are as follows: 1) it is formed

<sup>4</sup> Postmodernizm. Ensiklopediya, Minsk, 2001. –B. 120.

<sup>5</sup> Фромм Э.Бегство от свободы, - М., АСТ, 2011.

as a subject of a socio-historical process; 2) is the successor in the development of culture and civilization; 3) by adapting to the social environment, it creates the basis for the development of society without conflicts. For this, it is necessary to strengthen social education, which has a positive effect on the socialization of a person. Social education is the process of formation and development of the thinking of the individual, the spiritual and educational world in harmony with the goals and tasks of the society, all the noble influences and factors that encourage people to actively participate in social, economic and cultural life. is a set.

In general, in postmodern society, a person is a product of socio-historical development, socio-historical activity, a subject of social relations. A person is a product of history and society, a result of education and training. Its essence is formed by the wealth of social relations, the scope of social activities and the size of the acquired culture. Today, when socio-economic, political and spiritual-cultural reforms are being carried out, it is especially important to clearly imagine the structure of the person, to analyze the scope of issues related to his development. In the postmodern society, the danger of a person becoming a robot, even a part of a machine, computer, or an application has increased. A person who has become a prisoner and a slave of the computer (the number of such people is increasing rapidly from year to year), who spends his free time mainly in the artificial, virtual space created by the computer, has his individual, unique characteristics, his personal reality. is losing more and more. In a situation where scientific and technical development has accelerated, where materiality prevails, neglecting the problems related to the formation of a person leads to the emergence and rooting of factors that have a negative effect on his spiritual image, which E. Fromm In other words, turning a person into a robot is out of the question<sup>6</sup>.

Therefore, a detailed analysis of the objective conditions and subjective factors that affect the spiritual image of a person in the situation that has arisen, and the search for ways to reduce their negative impact on a person is becoming one of the urgent fundamental problems of philosophy.

**Summary:** In conclusion, the modern trends of the postmodern society caused the transformation of the moral essence of the individual. Its main aspects are related to the transformation of personal life goals, fragmentation of thinking, deformation of the system of values and needs, new character of social roles, change of personal life principles.

It is important that socialist modernism, that is, ideas about science prevail as an image of the world in the formation of ideas and values about a person. It determined

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<sup>6</sup> Fromm E. The Sane Society. - Toronto, 1960. –B. 263.

the moral foundations of society. In fact, during the Enlightenment, the idea of knowledge was formed as a way to achieve happiness.

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