

TRANSFORMATION OF SOCIAL NORMS IN THE DEVELOPMENT OF SOCIETY

Berdikulova Surayyo Aslamovna, Phd
Senior Lecturer , National University of Uzbekistan

A B S T R A C T	K E Y W O R D S
Social transformation expresses the program and project activity of social, economic and other subjects, in which the processes and relations of society are combined with certain norms, standards expressing the properties of the ideal semantic and symbolic environment set by the subjects.	transformation, social transformation, development of society, modernization, social process.

Social transformation is a process of structural changes in the social state. The concept of "transformation" comes from Late Latin and means "transformation", "transformation", therefore, in relation to society, it represents one of the most significant forms of its changes, in which changes occur in the social system itself, and not only its individual components.

The concept of social transformation must be distinguished from other concepts expressing the forms of significant social changes — social processes: morphogenesis (the emergence of completely new social conditions, states of society, social structures), transmutation (modification, reformation or revision of existing social attitudes), reproduction (compensatory, adaptive, balancing, supporting processes that allow you to adapt to environmental conditions, preserving the existence of society in an unchanged form).

Transformation means basic qualitative changes, when shifts occur in the basis of social reality, their echoes are usually felt in all spheres of social life, transform its most important essential quality. The problems of social transformations arose for the first time before Western science, which needed to comprehend the processes and results of industrial, social, and political revolutions unfolding in Europe since the second half of the XVIII century. The laws of the historical development of society, the problems of social change in general, were called upon to study a new science for that time — sociology. Its founder O. Comte wrote about social statics (stable structures that ensure order in society and its immutability) and social dynamics (changes, changes in social phenomena, causes and direction of social progress). In an era when evolutionism was the dominant trend in sociology, the main feature of social thought was the belief in the progress of society. The most significant contribution to the theory of the evolutionary development of society was made by G. Spencer and E. Durkheim.

The end of the XIX century in Western social science was held in discussions between supporters of evolutionary and revolutionary theories. The problem of social transformations was solved within the framework of these theories, respectively, as one of the stages of evolutionary development or the large-scale consequences of revolutions. A special place in the social science literature of the first half

of the twentieth century was occupied by K. Polanyi's work "The Great Transformation" (1944). Recognizing the multiplicity of factors influencing social processes, nevertheless, the author pays great attention to one — the economic one, noting that it was the factor of economic transformations that became the impetus for the comprehensive transformation of societies at the turn of the XIX-XX centuries. Polanyi writes about the uniformity of transformation processes in the countries of Europe, the USA, and Russia, related to the conflict between the market and the requirements for the ordering of social life, arguing that not only individual social systems, but also the international social order have undergone transformation. XX century — rich in transformational processes — gave a lot of material for the social sciences, for the emergence of new interpretations of the essence of what is happening in modern times. At the same time, neo-evolutionist theories, theories of historical cycles, historical materialism were actively developing, as well as theories that critically comprehend historicism were being built. The concepts continued to contain paradigms of evolution and revolution as opposed to each other, as well as paradigms synthesizing these key concepts of social science, according to which the essence of transformations and social transformations was determined.

For Russian social thought, the concept of "transformation" acquired special significance at the end of the XX century. in connection with the change of the social vector of development of the entire post-Soviet space. The causes of transformation are discussed, among them economic, political, and socio-cultural. There have been interpretations of reform as revolutionary, but in general, what is happening in society by a large number of researchers is defined as a social transformation. The number of works on the problems of transformations in all spheres of public life is growing like an avalanche. At the same time, questions about the essence of transformation, its orientation, scale, forms of manifestation, etc. continue to be actively discussed. Leading scientists understand social transformation as:

- 1) radical and relatively rapid change in the social nature of society;
- 2) transformation of society, characterized by national and cultural identity;
- 3) a rapid, external, superficial change in sociality through the introduction of alien elements into it, given out as necessary grounds, and accompanied by an increase in negative phenomena;
- 4) complex, mainly evolutionary transformation of society as a socio—cultural system - socio-cultural transformation, etc.

Realizing that the whole world is experiencing transformations, most authors agree that the transformations of the post—Soviet space, in particular, are also caused by exogenous factors, but at the same time have their own characteristics. The main difference between transformations from Western ones is that they are not stable here, they are close to a state of "dynamic chaos". There is even an opinion that due to the diversity and peculiarities of the transformation process that has covered the political, economic, social and cultural spheres of society and the countries of Central and Eastern Europe, it is not yet possible to consider and analyze this process as a whole with a sufficient degree of depth, and even more so to identify its main focus even as a "trend".

Transformational processes have changed the previous configuration of the structure of society. The principles of social stratification of society have radically changed, it has become structured on new grounds. Revolutions are the form of the most profound rapid social changes. "At the moment of revolution, society reaches the peak of activity; there is an explosion of its self-transformation potential. In the wake of revolutions, societies are being transformed with great speed, as if they are being born anew." This role of revolutions in social change is determined by the fact that they:

1) affect all levels and spheres of society: economy, politics, culture, social organization, daily life of individuals;

2) in all these areas, revolutionary changes have a radical, fundamental character;

3) the changes caused by revolutions are exceptionally fast;

4) revolutions cause unusual reactions in those who participated in them or witnessed them. This is an explosion of mass activity, this is enthusiasm, excitement, uplifting mood, joy, optimism, hope; a sense of strength and power, fulfilled hopes; finding the meaning of life and utopian visions of the near future." From this it can be concluded that revolution as one of the forms of social transformation is the fastest method of transforming society. During the revolution, many social processes take place ten times faster than in normal times. The transition of our society to the post-socialist system through perestroika was not a revolutionary shock. There was no violence of a revolutionary nature. One of the main factors that influenced the transformation of society to capitalism was the massive impact on public consciousness through various methods, which led to a change in the ideology of the masses. The resource of the information society was fully used here, for which the textual form of society's existence, the peculiarities of its verbal definition are of great importance. It is necessary to pay attention to the fact that ideologies are always determined twice, they owe their most specific characteristics not only to the interests of classes or their factions expressed by them, but also to the specific interests of those who produce them and the specific logic of the field of production. Based on the above, we see that social transformation as a result of "perestroika" contains a mechanism: bringing society to the awareness of its discomfort, inauthentic existence in this society, expressed through the updating of terminology, the acquisition of new meaning by former concepts or their substitution, and then - the transition of a public subject from inauthentic existence to a newly designated society with the consequent change in social roles, statuses, principles of social justice, etc. In modern social science, four main theoretical approaches to transformation have crystallized:

- a teleological approach that considers the creation of a new economic system as a rapid transition from one state of society and economy to another corresponding to a certain ideal or project; during the transformational transition, it was rejected along with the experience of building real socialism – an experiment using large-scale social engineering;
- absolutized evolutionism, implemented by Western states during several centuries of the formation of a market economy, the use of which at the end of the twentieth century proved impossible due to significant time compression;
- a genetic approach presented by a number of scientific concepts, among which: the idea of gradual, step-by-step social engineering by K. Popper, who proposed to "go from problems", by trial and error, constantly make improvements and abandon the desire to quickly achieve a speculative or, as it was assumed, an existing ideal;
- an approach to the formation of goals and the development of planned tasks based on the need to take into account objective development trends; the concept of "promising development trajectories";
- "transition through borrowing" of the institutions existing in the most developed countries of the West in the hope of implementing a successful catch-up modernization.

The results of the development of the vast majority of Latin American countries, in respect of which this strategy was first applied by international organizations, also do not give grounds for excessive optimism. Few people wanted to hear S. Huntington's words during the transformation that "The West is a strange, fragile, unlike anything else, which in no case should be given the status of universal ...

The Western path of development has never been and will not be a common path for 95% of the world's population ... The West is unique, and at all not universal". If this is the case, then an important theoretical and practical question arises: is it possible in principle for a successful transformation based on large-scale borrowing by a group of countries of institutions created for the effective functioning of other states in other conditions?

Modern society, characterized by a complex structure, unstable development, saturated with diverse conflicts. In these conditions, the way to overcome uncertainty and risk of development is to develop models of various changes, identify negative trends and choose the most promising and reasonable directions that make up the transformation of society, most adequately expressing the specifics of the implementation of social changes. And although transformations cover various spheres of society's life, there is still no unambiguous understanding and in-depth analysis of the foundations and mechanisms that generate social transformations that can highlight the general patterns of this process. The term "transformation" arose in connection with the need to assess the qualitative characteristics of fundamental changes in systems that are irreversible and form a certain state of transition to a new quality on the way to the formation of a future model. Social transformation is a set and developed measure of proper changes, within which the most significant and promising is selected, society adapts to environmental changes through the formation of programs, projects, goals, technologies, resolution of contradictions, etc.

It should be noted that the analysis and identification of general principles, properties of social transformations allows us to more adequately investigate the socio-historical development of society, clarifying the ratio of planned and spontaneous, subjective and objective, optimize the process of change itself, as if to design the path of transformation itself, to clarify the space of connection between the possible and the real. Therefore, transformation is not just a change in the content and functions of a certain sphere of society, but a condition for optimizing the changes themselves, eliminating surpluses by reconciling the logic of things and the logic of human subjectivity. Thus, the development of society depends a lot on the process of social transformations. The factors of social development are "four types of fabric (or networks) that arise in society: the interweaving of ideas, rules, actions and interests. An interconnected network (of beliefs, proofs, definitions) constitutes the ideal dimension of the field, its "social constructions". Both the ideal and the normative dimension contribute to what is traditionally regarded as culture. Interconnected networks of actions make up the interactive dimension of the field, its "social organization", and in the network of interests (life chances, opportunities, access to resources) - the measurement of the field on the scale of opportunities, its "social hierarchy". Both the interactive and the possibility dimensions are woven into what can literally be called a social fabric."

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