



## SYNERGETIC INTERPRETATION OF SOCIETY DEVELOPMENT

**Rizaev Ilhom Imomalievich,**

Lecturer, Samarkand State Architectural and Civil Engineering Institute

[rizaldo@mail.ru](mailto:rizaldo@mail.ru)

---

### ANNOTATION

The study of society as a system is one of the most pressing problems of modern science. Synergetic studies show that the potential for self-organization in complex, holistic, heterogeneous, organic, dissipative, open, non-linear systems is high. Previously, scientists focused on the study of stable, dynamic laws of existence, but now the paradigm is focused on the study of unstable states and static laws of existence, and this has become an urgent problem.

In this article, the author draws attention to the fact that the emergence of synergetic in the twentieth century in the study of self-organizing systems has radically changed the scientific paradigm. The study of self-organizing factors of society has brought new results. In particular, it was found that instability, chaos, entropy, fluctuations and bifurcations are normal conditions when social systems move away from equilibrium. The destructive and constitutive nature of these situations has been studied. In particular, it was noted that chaos would destroy the old system and facilitate the self-organization of the new system.

**Keywords:** *synergy, chaos, entropy, disorder, integration, system, structure, element, disintegration, bifurcation, open system, energy.*

### INTRODUCTION

As we know, the research paradigm in modern science has changed. If in the past scientists were engaged in the study of stable, dynamic laws of being, now the paradigm has moved on to the research of unbalanced, unstable states and static laws of being, and this situation has become an urgent problem.

In classical and non-classical science, mainly individual properties, objects, and relationships were studied. And here, post-classical science began to study co-evolutionary, renewed systems, the transition from disorder to order, to a state of self-organization [9: 39, 40]. While classical philosophy focuses on stable dynamic laws, modern philosophy focuses on probabilistic laws. Because probable trends in society play a key role.

### METHODS

It is known that self-organizing systems have the ability to develop independently. And it is worth pointing out trends in social development:

- the direction of society tends from the lower to the upper levels. For example, traditional society → industrial society → post-industrial society;

- society moves from simple to complex. For example, the transition from primitive stone tools to iron tools, from them to mechanical engineering;
- the growth of intersectional relations in the structure of the social system;
- differentiation of the social system, the emergence of new parts and components;
- the growth of the functions of the social system;
- improving rationality in society;
- the movement of society from chaos to order, from entropy to negentropy;
- the growth of the intellectual potential of the social system.

Social self-organization is motivational (there is no motive in nature). The motive of social development is the needs, interests and goals of people. The forces that develop society are social groups, nations, peoples. On the one hand, they satisfy their needs by creating material and spiritual values, on the other hand, they adapt to the environment, and, of course, they must develop their reproduction. In this process, society organizes itself.

Social self-development is carried out through the conscious activity of man. Society follows the “bicycle principle”; if you stop, you will fall. Continuity of activities is the rule. An activity may stop in a specific area or space, but it does not stop on a global scale.

The conditions of self-organization are social relations [2: 211]. Social relations are the organizing element of the structure of society, and the level of their development determines the self-organization of the system. We know that a social system develops through self-organization and the exchange of energy with the external environment. Let's analyze the development of a social system due to external energy.

Society cannot be closed to the external environment. Because it receives energy and material resources from the external environment. N.N. Moiseyev classifies this law as follows: “A decrease in entropy can only be achieved through the absorption of external matters and energy” [5: 271].

The appearance of the man was a revolution in evolution. While people have learned to use the energy of fire and animals, then they learned to use chemical energy sources: coal, gas, oil, hydro, nuclear, wind and solar energy. As maximize the absorption of external energy not only reduces the entropy in the society, but also the pace of social development. For example, during the time of primitive society, as a result of using only fire and animal energy, this period lasted thousands of years. The transition to chemical forms of energy has dramatically increased social momentum.

This shortened the life of specific processes. In turn, the pace of social development increased even more. The rate of social development has increased, but the rate of development of the human biophysiological system has not increased. For example, heart rate, respiration and blood circulation do not increase. Over the course of historical development, people have attracted more and more material resources of nature into the sphere of their practice. Currently, 100 billion tons of material resources are mined on the planet. Only 1.5% of this is the finished product. The rest is dumped into the earth, atmosphere, seas and oceans as waste. At the same time, a person improves the technology of using resources. Technological leaps, on the other hand, accelerate the development of society even more.

The exchange of matter and energy also occurs between specific societies. These include the exchange of raw materials, energy, trade, information and labor. However, such an exchange in history does not always go peacefully. There are always wars over territory and resources. Please note that over the past 5000 years of the history of mankind, there has not been a war anywhere for only 27 years.

A peaceful way to exchange was the emergence of the market. The emergence of the division of labor: the emergence of livestock, agriculture, and crafts necessitated the emergence of exchange. The emergence of a market economy has further increased the efficiency of the development of the social system. The market, as the “engine”, encouraged people to produce and consume new goods, and social development accelerated. Indeed, today more than a hundred countries live in a market economy. Worth mentioning, they live well. Many countries are in the process of transitioning to a market economy.

The evolution of social development is subject to patterns [1: 134]. Regularity, even at a mythological level, was understood in ancient philosophy, that is, the idea was put forward that the universe was moving from “chaos” to “cosmos” (order) [6: 124]. However, she did not rely on arguments and evidence. In our time, synergetic prove that this pattern is a fundamental property of self-developing systems. For example, the collapse of the Roman Empire began with deep spiritual depression and moral degradation (external influences must be taken into account).

## RESULTS AND DISCUSSIONS

As noted above, systems are formed in the process of self-organization from chaos. Currently, an organized system, in turn, is being destroyed and replaced with a new one. Thus, nonlinear evolution continues. The collapse of the system begins with fluctuations, that is, the decay of parts. In society, this phenomenon begins with a crisis in the spiritual sphere and a moral breakdown. Or take the collapse of the USSR, the collapse began with the desire for independence of the republics that were part of it. In general, when the amount of energy of the parts exceeds the amount of integrated energy of the system, the system begins to decay. The spiritual crisis has moved to other areas of economic, political, social life, and the decline has swept the whole system.

The process of collapse of the system is aggravated by destruction, that is, a crisis of relations between parts of the system [7: 216]. The political regime with the economic system, relations between the state and people lead to conflict. If the society is multi-ethnic, national and ethnic conflicts will arise. The dysfunction of the old system becomes apparent. Details are not performing their functions with each other and as a whole. If we look at the previous example, the Soviet Union's economy was centered on the implementation of party slogans and directives not on the needs of the population. The state served itself, not served the people. The number of "parasitic" organizations that did not perform any functions at all increased.

In the old system, the phenomenon of disintegration, that is, the inability to ensure the integrity of all its components and parts is observed. The Soviet state forcibly united different peoples for over 70 years. The USSR was originally a chimera, that is, an anti-system that artificially forcibly united different nations, religions and regions. That is why it life did not

last long. The bifurcation state of the system is a critical point of "branching" from equilibrium. In this case, the system breaks up with little internal or external influences. For example, the failure of the attempted coup of the State Emergency Committee under Gorbachev led to the collapse of the USSR.

When the system is destroyed, a period of chaos begins. Chaos is a period of great turmoil, shapeless existence, lack of structure, intensification of spontaneous processes, a situation in which it is difficult to predict the direction of development [3:28].

By among the riots observed:

- a) the scattered parts of the old system in different directions;
- b) the soil structure of the new system;
- c) integrative properties of the new system;
- d) factors of the new system.

Chaos can be called a real "creator". Because chaos destroys the old system and creates the conditions for the organization of a new system. In turn, society develops along the path of nonlinear evolution. In the latent state, the "mess" is slightly reduced. The new system is in a state of germination, but there is the possibility of its return to the old structure. In this case, there is a short-term balance between the forces of the old and the new system. In this case, one or the other side cannot find enough strength to defeat each other. But in the end, the ratio of forces increases to the new system, and the old system breaks up.

At the final stage of the old system:

- 1) the destruction of the old parts of the system;
- 2) the construction of the epicenter of the new system;
- 3) creating the economic basis of the new system;
- 4) building the political system of the new system;
- 5) the territorial foundations of the new system are being created [3:28].

This is followed by the strengthening of the social system, followed by a period of growth.

## CONCLUSION

In conclusion, I must say that as soon as any system has exhausted its capabilities, it will age and begin to crumble. Again, the aforementioned evolution is repeated, self-organization recrudesces.

## REFERENCES

1. Afanasyev V. System and society. —Moscow: Politizdat, 1980.
2. Vasilkova V. Order and chaos in the development of social systems. Synergetics and theory of social self-organization. — St. Petersburg: Lan, 1999.
3. The history of civilizations. — Moscow: PRIOR, 1999.
4. Moiseev N.N., Aleksandrov V.V., Tarko A.M. Man and the biosphere: Experience of systems. analysis and experiments with models. — Moscow: Nauka, 1985.
5. Smith A. Research on the nature and causes of the wealth of peoples. — Moscow: Eksmo, 2007.
6. Streltsova G. The New Philosophical Encyclopedia: in 4 vols. — Moscow: Thought, 2010.

7. Philosophical Encyclopedic Dictionary. — Moscow: 1983.
8. Kshakov Sh.S. Tabiatshunoslik falsafasi. —Samarqand, 2004.

