

Characteristics of Society as a Whole System: (Sociosinergetic Analysis)

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Abstract: Socio-energetic analysis of the fact that society is an integrated system, the views on "open society", "closed society".

Key words: Society, system, characteristics, sociosinergetic analysis, research, Uzbekistan.

Introduction

Many scholars and thinkers have expressed their views that society is a holistic system. In our study, we tried to analyze some aspects of it on the basis of a sociological-synergetic approach.

Looking at society as a whole system does not have a long history. T. Parsons' book "The System of Modern Societies" was published in 1971, which first addressed the problem of studying society as a whole system¹. However, T. Parsons emphasizes that modern societies as a whole system were formed only in Western Europe, and denies that societies in other regions of the planet were formed as a whole system².

This idea was previously exaggerated in Weber's Protestant Ethics and the Spirit of Capitalism. M. Weber admits that rational science, purposeful rational thinking, systematic knowledge were formed only in the West, and the rational ethics of Protestants is the basis for the emergence of capitalism in the West³.

In his book Open Society and Its Enemies, K. Popper develops this idea and writes that open society as a whole system was formed only in Western Europe, and that such a society has not been formed in other parts of the world and cannot be formed⁴.

A. Stets, the English field marshal, raised this idea to the level of absurdity and stressed that the world should form a whole under the leadership of Great Britain and the United States. This view of society is called holism (Greek logos - whole). Holism ultimately defends claims of hegemony in the world under the guise of a global system.

There are so many systems out there. What systems does society belong to?

Any system must consist of an integral whole. Division is the antipodes of the fragmentary system. The eyes, ears, arms, and legs do not thus form a whole organism. Also, politics, religion, economics, etc. cannot exist in society separately. Hence, their integrity, their wholeness, constitutes a social system. All parts, spheres, functions of the society form an integrated system. In practice, they cannot live separately. Integrity is not a conglomerate. A conglomerate is an interconnected set of different elements (e.g., a dump, a collection of waste).

The event that connects the parts together is communication. It is communication (social relations in society) that is the dominant phenomenon that organizes the system. It is economic, political, legal, moral, religious, family, interpersonal, collective, ethnic, national, interstate, international relations that prevent the disintegration of society, keep it in a holistic system. It is not without reason, therefore, that social relations are accepted as an organizing element of society. Social relations are therefore an integrative quality of society. Why do people get in touch? Abu Nasr al-Farabi had stated that a person alone will not be able to meet his needs, so they will be forced to

enter into relationships, and that these relationships form the core of society. The conclusion is that social relations have an integrative structure of self-organization of society.

Any system consists of different parts, combinations of parts (components), i.e. heterogeneous integrity. If an object consists of the same elements, it is called a homogeneous whole (e.g. a brick) and cannot be a system. Heterogeneous parts of society: activities, consciousness, relationships, values, subjects in different areas of economic, scientific, social and moral. It is a system consisting of religious, spiritual spheres, different historical units: clan, tribe, ethnicity, nation, various institutions, state, non-governmental organizations, political parties, associations, different classes, classes, strata, groups. It is in heterogeneity that there are developmental tendencies, whereas in homogeneous integrity (e.g. brick) there is no development. Only heterogeneous systems can self-organize.

One of the qualities that classifies a system is that the object has a structure. "Structure," he writes. I. Nikolov - the order of certain stable connections of system parts »1. Society is also made up of certain parts, between which there is a relatively stable order of relations, which often occurs in a lawful form. We cannot change these relationships at any time of our own free will.

Society is an open system. Open systems exchange matter and energy with other systems, have the ability to transform², because they gain additional efficiency in exchange for the energy and connections of other systems. For example, society provides its own development in exchange for the substances and energy of nature. There can be no closed society in this regard. Therefore, K. Popper's opinion that open societies belong only to Western countries is illogical. There will be no closed society, but a concrete closed state, a country. The authorities of some countries may pursue a policy of "closed doors", isolationism, protectionism, mercantilism, in order to oppress and plunder their people independently. However, just as no system can survive without ties, these political regimes cannot live long. For example, China in 1753 announced a policy of "closed doors" and prevented the inflow of capital from Western countries. However, in 1898 he was "forced to move to an open door policy." Japan has also pursued a policy of isolationism since the seventeenth century. It became an open society as a result of the Enlightenment Revolution of 1868-1878 (Meiji Revolution). It has become the second most developed country in the world, adopting new science and technology from Europe and the United States. The bottom line is that open systems will have more opportunities for survival and development. The clock system, however, does not develop spontaneously due to the lack of an open system.

Society is a diffuse system. Diffuse systems are large systems, the connections will not be clearly limited, after determining where the system limits start and where they end. Society is a huge and complex system, and it is a problem to say where it begins and where it ends. Such ambiguity makes it difficult to scientifically predict development trends. The telephone communication system is also a large system, but its communication technology is clear, the boundaries are defined, so it is not a diffuse system. For example, even if a single number is changed, the connection does not occur. However, the spheres, parts of society, the relationships between them, social relations are characterized by "flexibility", scalability, variability.

The social system is a system of differentiation. It is that in the process of evolution in dissipative systems, the quantity of parts, functions, and relationships does not change or change little. For example, in the human body 3 mln. within a year no new members appeared, leaving only two ears, two arms, and two legs. However, new parts and functions appear in the society and in return develop on their own. In the primitive collective system there were no states and classes, they appeared in slavery, in slavery, there were no banks and stock exchanges, they came into being in the Middle Ages, in the Middle Ages there were no large machine factories and large companies, they appeared in capitalism and so on. Differentiation means not only the emergence of new parts,

but also classifies the process of complication. Differentiation: a) adaptation to new conditions; b) meeting new needs; c) performs such functions as the preservation of social integrity, and, most importantly, ensures the spontaneous development of the social system.

No matter how many parts and sectors a society is divided into, it can survive as an integrative system. If the amount of energy of the parts exceeds the amount of integrative energy of the whole (fluctuation), the system is increased. That is why systemologists say that the system is always bigger and more powerful than the parts. Also, the system decomposes even if the amount of external impact energy exceeds the integrative energy of the system. The first disrupts internal homeostasis, the second disrupts external homeostasis (balance). The first example is the disintegration of the USSR. It is known that the USSR was chimera¹, that is, antithetical, forcibly uniting representatives of different nationalities of different religions. Towards the end of his life, these conglomerate parts collapsed due to fluctuations due to the aspirations of the republics to independence.

An example of the second case is that the Khorezmshahs were in a state of external decline, that is, in the ruins of the Mongols. The effect of integration is of two kinds: negative or positive. For example, the repressions of the USSR persecuted, 40 mln. while the formation of the United States led to prosperity, while it led to the extinction of man. Why did this happen? Why did the USSR (1922) disintegrate and the USA (1776) survive? The USSR mentioned above was a chimera, it could not live long (antithetics) would be strong, but it could not live long. The United States was formed voluntarily by passionaries from different continents, so this association has existed for 245 years, ranking first in the world for more than 100 years.

Integration can have positive or negative effects. For example, the unification of the fascist states into a tripartite Berlin-Rome-Tokyo military bloc during World War II was in contrast to the unification of the United States, Great Britain, and the USSR into an anti-fascist alliance. Nowadays, the integration of organized crime, international terrorist groups, has a huge negative impact.

As a result of integration, a new quality appears in the parts, for example, oxygen and hydrogen gases, in the unit of which water is formed, in which the new quality contains neither oxygen nor hydrogen. Also, as people unite in society, new qualities are formed that society does not have in people.

The integrative quality of society has evolved over the course of evolution and is now being implemented on a global scale: transnational corporations, the world market, the World Bank, the European Union, and so on.

Society is a dissipative system¹, which not only receives fashion and energy from the environment, but also spreads matter and energy to the environment. For example, global warming is now taking place as a result of the “greenhouse effect”, leading to climate and cyclical changes. Society has a dissipative structure, a system that can dismantle the previous system and reorganize itself after chaos. In the first case there is a tendency to scatter energy, in the second case there is a tendency to accumulate energy. Due to the strong distribution of energy, entropy (disorder) increases, the resistance of the system decreases. For example, a great deal of energy was expended to preserve the Timurid empire, and for the sake of the integrity of the kingdom, the passarians put their heads on the soil of other lands. The power was exhausted, the empire collapsed, and it was taken over by the Shaybanis, who retained the power of the passions.

Society is a substantial system. In non-substantial systems, the impulse is directed from the parts to the integrity. In substantial systems, on the contrary, the impulse travels from the whole to the

parts. Substantial systems are organized spontaneously and have the ability to develop spontaneously¹.

The social system is a unique system that moves from chaos to order from entropy to neutrony. In natural systems, the opposite trend is observed. If we look at historical evolution, we see this idea of scientists. In the primitive community system, family relations existed in a chaotic manner in the form of polygamy, while in antiquity a monogamous family was formed. In religion, there is a shift from polytheism to monotheism. From anomie (lawlessness) in law, nomia continues to develop depending on the rule of law, and so on.

Society is a complex system. In complex organized systems, not only are there many of their combinations, components, and connections between them in an element, but the complex system itself is further subdivided into systems. There are economic, political, legal, moral and other systems in society, and their order is also complex. The complexity of a social system is that the events in it take place in the form of a process, and the study of processes is more difficult than the study of fixed objects. Complex organized systems must maintain a certain order (neentropy) in order to maintain their identity. Under such conditions, society will be able to develop on its own¹. Society is doomed to constant complication and the process is differentiated.

Synergetic studies have shown that in complex, holistic, heterogeneous organic, dispositive, open, nonlinear systems, the possibilities of self-organization are high.

Society is a nonlinear system. In the structure of a nonlinear system, there are different stationary, that is, different stable states, and such systems can move in any direction. As a result of fluctuating or external influences, they can move out of the stationary state and act variably. Such systems can be in the same conditions: stable, unstable in another situation, moving from one state to another. Therefore, it is difficult to accurately predict their trends. In nonlinear systems, qualitatively different opposing situations are parts and spheres that cannot coexist peacefully in a single system structure². Their internal contradictions lead to chaos, and chaos - the collapse of the old system and the self-organization of the new system.

In short, society is one of the most complex systems.

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