

New Manifestations of Social Development in Postmodernist Society

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Abstract:

Background: 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.

Keywords: Postmodernism; Postmodern Society; Informed Society; Individualism

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Introduction

It is customary to call the current society a postmodern society. According to some scholars, the postmodern society was established in the 80s of the 20th century (some scholars take the appearance of the Internet in 1989 as a formal date) [1]. In the 70s of the last century, socio-economic, industrial-technological, socio-cultural changes indicated that human society had entered a new stage of its development. Developers are trying to express the characteristics and trends of this stage with the development of "postmodern society".

In postmodern society, new technologies, social culture, changes in real reality, some trends in personal virtual relationships include the situation of a person as a biosocial being. The development of scientific and technical technology, information technologies, communication systems, information, the trend of globalization is rapidly accelerating, changing their impact on the spiritual lifestyle, relationships, state system, worldview.

Analysis of the literature on the topic: In this sense, it can be understood that there are many conceptual interpretations of postmodern society. Their authors seek not only to reveal the essence of postmodern society, to identify its main features, but also to find the internal and external reasons that change these features. For example, J. Lyotard states that human society is beginning to enter the postmodern state for the first time. J. Baudrillard draws attention to its most important feature, the logic of the consumption process. F. Jamieson uses postmodern society as a concept that expresses the state of culture in modern capitalism. Z. Bauman compares it with a certain state of mentality, that is, the way of thinking, mental capabilities and spiritual

image of people. E. Giddens recognizes that postmodern society has entered a new stage at the end of the last century and calls it the “era of high modernity” [2].

According to the analysis of these conceptual interpretations, the ideological foundations of postmodern society are: a) the denial of the values of modern society (the regularity of development directed towards a bright future, scientific and technological progress, economic growth); b) the non-recognition of the meaning and positive content of history, the denial of the socio-economic possibilities of development, the deontologization of being and truth; c) the absolutization of the principle of nominalism in cognition, the non-recognition of the content of the system of concepts and concepts; d) the disappearance of moral restrictions, opening the way for immoral economic practices; e) the recognition of signs that are separated from the object, not reality, as reality [3].

Materials & Methods: Postmodern or postmodernist society is a globalized world that emerged in the late 20th century and requires a rethinking of traditional values and constructs. This article analyzes the change in tolerance for others in postmodern society. This process is primarily associated with globalization, cultural multiculturalism, and changes in social structures.

Results: The main characteristics of postmodern society are: 1. Globalization: The disappearance of boundaries between different nations and cultures through cultural exchange and technological development. 2. Multiculturalism: The interaction and integration of different cultures in society. 3. Social equality: The struggle to achieve equal rights in terms of gender, race, and ethnicity. 4. Desensitization: The decline of traditional religious and ethical values.

The changes that have occurred in the social essence of the individual in the conditions of postmodern society are not only negative in nature. Social processes have developed the individual's knowledge and imagination about the achievements of science and technology, the ability to quickly assimilate scientific achievements and innovations, enriched his ideas about various national and universal values, the lifestyle and norms of activity of other peoples, and expanded his views on democracy and social justice. However, by the beginning of the new century, under the influence of the tendencies of postmodern society, alarming transformational processes began to occur in the social essence of the individual. This can be seen, first of all, in the transformation of his life goals. In the 1970s, a person's life goals included serving the spiritual and ideological interests of society, achieving professional success, and gaining a place in society. However, by the beginning of the new century, his main goal was to improve the material well-being of himself and his family, and to maintain his health.

As a result of the fragmentary nature of a person's thinking, his knowledge, skills and abilities became shallow, his beliefs became weak and unstable, his attitude to various events and processes became temporary. Under the influence of modern trends, the person turned away from the values of modern society, and the primacy of materialism began to be noticeable in his system of values. If in modern society there was proportionality between the material and spiritual needs of a person, then in postmodern society this proportionality was violated. A person developed a tendency to irrationally satisfy his material needs. In the conditions of postmodern society, a deformation of the social roles of a person occurred, and his formation as an independent person was also undermined. These transformation processes, on the one hand, seriously affected the composition of personal qualities, and on the other hand, caused the spread of a number of social vices.

The trend that has emerged in an information society is the alienation of people from each other, their withdrawal into their own artificial virtual narrow world, and the loss of two basic human characteristics, such as individuality and collectivity. Another trend is that people are becoming a part of and captive to machines, computers, and televisions. The fact that a person is gradually losing his identity and individual characteristics creates a number of other problems. One of the researchers of postmodern society, Paul Virilio, recognizes that the human personality is being 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. He has various real needs necessary for life.

He is forced to work, to communicate with people and society. But, on the other hand, he exists in a life within a matrix where time (“now”) prevails over space (“here”). That is, he lives in a virtual artificially created hyperreality. The passage of human life - time - prevails over artificial virtual space, in the world of imagination. As a result, the human personality, the human “I” is torn and divided between them - real life and artificial virtual life, real time and virtual reality [4]. 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, legality, rights. In the context we are considering, it means that a person is separated from the essence of his being, his ontological foundations, is deprived of objective understanding of his place in it and the environment surrounding him, of legitimization (legitimization). Man is unable to distinguish truth, reality from fantasy. Postmodern scholar J. Lyotard puts the issue in exactly this order and

In the age of postmodernism, some philosophers considered the fact that the individual is unable to fulfill the social role he or she is performing as a result of the absence of the necessary conditions for the formation and development of the individual, and at one time, such philosophers as R. Higgins and E. Fromm called this process the “death of the individual” [6]. The social functions of the individual's socialization are as follows: 1) it is formed as a subject of the socio-historical process; 2) it is considered a successor in the development of culture and civilization; 3) it creates the basis for the development of society without conflicts through adaptation to the social environment. For this, it is certainly appropriate to strengthen social education, which has a positive effect on the socialization of the individual. Social education is the process of forming and developing the individual's consciousness, thinking, spiritual and educational world in harmony and in harmony with the goals and objectives of society, a set of all positive influences and factors that encourage people to actively participate in socio-economic and cultural life.

In general, in postmodern society, a person is a product of socio-historical development, a product of socio-historical activity, a subject of social relations. A person is a product of history and society, the result of education and upbringing. Its essence is formed by the wealth of social relations, the scope of social activity, and the volume of assimilated culture. In today's world of socio-economic, political, and spiritual and cultural reforms, it is especially important to clearly imagine the structure of the person and analyze the range of issues related to its development. In postmodern society, the risk of a person turning into a robot, even a part of a machine, a computer, an application has increased even more. Having become a prisoner, a slave of a computer (the ranks of such people are growing rapidly from year to year), a person who spends his free time mainly in an artificial, virtual space created by a computer is increasingly losing his individual, unique characteristics, personal identity. In an environment where scientific and technological progress is accelerating and materialism is dominating, neglect of problems related to the formation of a person leads to the emergence and rooting of factors that negatively affect his spiritual image, which, in the words of E. Fromm, can turn a person into a robot [6].

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

Historical experience shows that relations between nations have very serious and dangerous consequences. It is known that during various wars, one nation or another suffered a lot. Spiritually, the suffering between nations has increased. And these are also reflected in the national consciousness of the present era, which in some cases causes complications in human relations. As a result, interethnic conflicts may flare up. Therefore, the prevention, prevention and overcoming of interethnic conflicts and clashes is associated with the formation of ethno tolerance. For this, it is necessary to create a political cultural space in the spirit of solidarity. This has a positive effect on the upbringing of a culture of interethnic relations. Its simplest forms: the transition from the national factor to interpersonal relations; the correct orientation of relations (level of connection) with people of other nationalities; the fact that each person has his own rights in all worldly matters; in opinions on national-ethnic problems, it is necessary to rely on accurate information on this issue; a person should have knowledge of the customs, traditions, values, and symbols of the environment in which he

lives; it should be remembered that the main direction of interethnic relations is language knowledge. For the development of language knowledge and language tolerance, it is necessary, first of all, to be able to use the media appropriately.

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At the same time, in modern pragmatic ethics, a new spiritual being phenomenon is emerging that did not previously exist in traditional moral and religious relations. More precisely, the formation of specific signs and systems of symbols of reality characteristic of the new era is taking place, which directly affects the moral development of modern society. A distinctive feature of pragmatic ethics is that the moral needs of this society are being formed through modern means of influence, such as fashion or advertising. The rapid development of communication and information media has seriously changed not only the landscape of the modern world, but also the means and methods of entering into various relationships. The virtual disappearance of national-cultural boundaries in the modern world has led to cultural and ethnic changes, the consequences of which cannot always be predicted. Traditional values, which form the core of traditional social and spiritual existence, are being reconsidered. Especially under the influence of liberal ideas, morality has undergone significant changes, moving away from its original essence. It can be noted in its place that “traditional moral values, by their nature, are associated with strict moral and absolute ideas and principles, while values in a changing society are characterized by fleeting whims and instability” [7].

Moreover, today the number of countries inhabited by social groups of one nationality or belonging to only one religious denomination is decreasing, and the spiritual life of society is developing on the basis of the principle of openness towards people of other religions and nationalities [8]. In the era of globalization (Postmodernism), the issue of forming ideological immunity against global spiritual threats and information attacks is becoming more urgent than ever. This is due to some objective factors: First, external factors, namely transnational corporations, various political forces that have a great influence on globalization processes and pursue economic, political, and geopolitical goals, are interested in people becoming inactive consumers rather than active citizens. For this, attempts are being made to turn people into either extremely radical fanatics or extremely uncompromising (indifferent). Secondly, internal factors. Difficulties in economically developing countries affect people's daily lives. As a result, people are trying to satisfy only their economic needs, and the “services” aimed at satisfying spiritual needs are not up to the required level. As a result, the supply of cultural needs for the population of these countries is coming from abroad. Taking into account these factors, we can say that the priority of the principle of morality in the spiritual life of society, the spiritual development of people, nations, peoples, and moral and religious values are essential for ensuring Qadriyatlarining uyg'unligi, ular o'rtasidagi mo'tadil munosabatlarning The main factors are the priority of religious norms and values as the basis of moral rules in social life.

The crisis in the worldview of the present day was caused by the current socio-cultural realities of nature and borders. In addition, the technocracy and functionalism of the modern era, with their desire for absolute

separation and unification, were contradictory to the ideas of the absoluteness of human freedom, the independence and self-sufficiency of the human "I". This, in fact, should be perceived as an internal contradiction of modern culture. The multidimensionality of man and the essence of man The inconsistency of ideas about the essence of man in the era of postmodernism was reflected in the ideas of M. Foucault, J. Deleuze, J. Derrida, such as "The Death of the Subject" [9].

Postmodernism expands the field of knowledge: it is considered as an attribute of human activity, as a cultural-historical phenomenon determined by various forms of human activity. Thought ceases to deprive a person of his body as a source of desire.

Thinking is no longer a process of representation and recognition. It is an "internal relationship", "communication", "incompetent residuum", in which the distinction between rational and irrational is not necessary: "Thinking is a game of individuals, building chains of rallies and creating series that pass each time from the territory adjacent to one individual to the consent field adjacent to another individual" [10].

A distinctive feature of postmodernism, in contrast to the features of subjectivity that exist in the modern era, is the idea of "loss of subjectivity". The famous postmodern theorist J. Derrida [11] considered modern ideas about the modern self-suspension and the absoluteness of man, the qualitative limitlessness of free will in modern will reality. According to them, the reality of culture allows us to talk about the dependence of the individual's consciousness on social and psychophysical structures. Because of this, Michel Foucault's idea of "human mortality" gained a certain popularity: "man disappears like a face painted in sand." The idea of human mortality became a kind of cognitive principle for M. Foucault, which allowed him to provide a modern image of man [12].

The functional approach to the essence of humanity is characteristic of the modern era, that is, the human "I" is considered as a specific function of social, mental or natural life. Such an approach has created a relative and one-sided view of man. Therefore, postmodernism should deny and eliminate the shortcomings of modernity, return to the idea of man as a monad: the essence of man is a unity that is the basis of human identity.

In the formation of ideas and values about man, socialist modernism, that is, the dominance of ideas about science as a picture of the world, is of great importance. This determined the moral foundations of society. Indeed, in the Enlightenment, the idea of knowledge was formulated as a way to achieve happiness.

Conclusions: In conclusion, the modern tendencies of postmodern society have led to the transformation of the moral essence of the individual. Its main aspects are related to the transformation of a person's life goals, the fragmentation of his thinking, the deformation of the system of values and needs, the new character of social roles, and the change in the person's life principles.

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