

KEY FEATURES OF SOCIAL CONSOLIDATION IN MODERN SOCIETY

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Orcid: 0009-0005-2085-8981

<https://doi.org/10.5281/zenodo.20503556>

Abstract. This article proposes to concretize the features of the manifestation of historical identity and social solidarity, classify the sociocultural foundations of the issue of historical identity and social solidarity in modern society, harmonize historical identity and social solidarity in modern society, demonstrate the combination of historical identity and social solidarity in modern society, proposals and recommendations for the development of recommendations.

Keywords: society, social consolidation, historical identity, social solidarity, youth, worldview, philosophical worldview, socio-philosophical factors, historical consciousness, social development, scientific worldview, concept, humanism.

Introduction

In contemporary social science, a significant number of studies have been conducted on the practical aspects of social consolidation in many modern societies that are facing difficulties in unifying globalization processes, as well as issues related to multiculturalism, diversity, and intercultural relations.

In our view, the factors of social consolidation in modern societies can be grouped into three main aspects from the perspective of development.

First, in the renewing society, the loss of solidarity resulting from the absence of moral values or ideological complexes, the degradation of intergenerational socio-cultural communication, and the necessity of preserving continuity of values (whether ideal, symbolic, or socio-cultural aspects).

Along with natural values, social-political, cultural-spiritual, and moral values are also of great importance to human beings. Throughout its millennia-long history, humanity has created diverse values necessary for living a free, happy, and dignified life. It has built laws and political institutions that protect human rights and freedoms. It has developed aesthetic and artistic values necessary for a beautiful life, and introduced a system of moral norms regulating human relations with society and with one another.

These socio-political, cultural-spiritual, and moral values have played a significant role in social development and have greatly contributed to the enhancement of human qualities, and they continue to do so today. However, at the same time, it must be acknowledged that humans have often violated the very

socio-political, cultural-spiritual, and moral values they created. The increase of lawlessness and immoral behaviors contradicting national customs and traditions, especially among the youth, is an example of this. Preventing such negative phenomena is one of the urgent tasks facing our society today.

Literature review and methods

In Uzbekistan, scholars who have consistently studied issues such as history, historical identity, historical consciousness and memory, national identity, and social consolidation include P. Saidov, J. G'ulomov, I. Mo'minov, A. Asqarov, N. Jo'raev, D. Alimova, T. Jo'raev, H. Sultonov, A. Erkaev, S. Otamuratov, U. Saidov, A. Ibrohimov, Z. R. Ishanxodjaeva, R. Raxmonov, F. Fayziev, U. K. Kayumova, R. M. Abdullaev, V. Alimasov, N. Xakimov, Q. Nazarov, A. Choriev, S. Choriev, O. M. G'aybullaev, S. S. Otamuratov, and others. Their works reflect various aspects of historical thinking, historical consciousness, and memory.

Among CIS scholars, issues of historical knowledge and the nature of historical thinking have been studied by A. I. Rakitov, G. Lukács, I. Berlin, I. P. Veynberg, Yu. A. Levada, Yu. Afanasyev, V. P. Yakovlev, I. Kon, M. Barg, A. V. Guliga, I. L. Merzlyakova, A. X. Samiev, and others.

Among foreign scholars, prominent researchers who have addressed these issues include R. Collingwood, M. Bloch, K. Jaspers, A. Toynbee, R. Aron, F. X. Baur, E. Seller, A. Spengler, F. A. Staudenmayer, D. Strauss, and several other specialists.

Results and discussion

The mutual understanding of nations living in a single geographical space and the implementation of an open pragmatic policy contribute to the strengthening of social consolidation. According to researcher M. Nazirov, "In each of the Central Asian states, a system of values formed under the influence of multifaceted historical, socio-political, and spiritual factors exerts its impact on social development and the formation processes of new democratic state institutions" [1, 14]. Thus, interdependence and peaceful coexistence determine the future of multi-ethnic states.

As the Italian philosopher G. Vico emphasized, "An essential feature of culture is human beings and history. Culture does not develop without history and without humans, and humans cannot exist without history and culture. History is not an external process for humans; rather, within it, humans create the environment necessary for themselves, their social life, and ultimately themselves. History and culture preserve humanity" [2, 157-158].

Social life gives rise to the need and task of analyzing interethnic relations and their developmental trends, thereby creating a new system of universal

human relations. Culture appears as a unity of values and national cultures, manifesting itself in the development of an individual's spiritual world, harmony in social life, and the stable development of society. Therefore, in the contemporary period, the innovative nature of culture plays an important role in social development [3, 23]. This cultural interaction represents a naturally emerging integration process in a constructed world, namely actions aimed at enhancing socio-economic unity, accelerating communicative relations, and resolving time-bound challenges faced by individuals.

In this context, the importance of values in social consolidation should be particularly emphasized. In the fifth volume of the Philosophical Encyclopedia, values are defined as follows: "Value is a philosophical and sociological concept. First, it expresses the positive or negative worth of an object; second, it represents the normative, prescriptive aspect of social consciousness (subjective values or values of consciousness). Accordingly, objective (material) and subjective (consciousness-based) values are distinguished" [4, 462].

According to this classification, natural resources and natural phenomena (evaluated in terms of good and evil), the use-value of labor products (general utility), social goods and evils embodied in social phenomena, the progressive or reactionary significance of historical events, the cultural heritage of the past as part of contemporary wealth, the practical or theoretical significance of scientific truth, moral categories such as goodness or evil expressed in human behavior, aesthetic characteristics of natural and social objects and works of art, as well as sacred places and religious objects all belong to objective values.

According to the philosopher V. P. Tugarinov, "Values are the real or ideal benefits of nature and society, which constitute the essence (or a certain aspect of phenomena) of the way of life and culture of people belonging to a certain society or class. They are called values because people value them, as they enrich both their personal and social lives. Therefore, people defend the values they imagine and strive to realize those that serve as their goals or ideals.

Among all values, the most primary and universal is life itself, because the loss of life eliminates the possibility of using all other values. Other types of values are essentially manifestations of life benefits or cultural values" [5, 3].

In the renewed society, the following view of philosophers regarding the continuity of moral values is particularly significant. That is, "Value is a spiritual and material object appreciated by an individual, nation, or society, and any value or any object elevated to the level of value is not left unassessed by humans. Moral values in society may have a sectoral nature (moral, aesthetic, religious, etc.). The

object of morality in ensuring social stability is placed above the criteria of evaluating human dignity and the high status of the individual” [6, 127]. In our opinion, the processes of consolidation in society are directly linked to values, and they should positively influence changes in worldview. After all, “New Uzbekistan is a country where the noble idea ‘The interests of the people are above all’ is being confirmed through practical actions.

New Uzbekistan is a social space where respect for elders, care for the young, sincere support and assistance to people and families in need, and showing compassion are becoming the norms of life” [7, 27].

The role of moral values in social consolidation in a renewed society is also reflected in the views of V.P. Babintsev [8, 14–22] and L.M. Drobizheva.

Secondly, social inequality, “institutional cruelty,” and social exclusion (in material or economic terms) lead to the loss of solidarity. Eliminating social inequality can serve as a basis for the solidarity of society members. According to researchers, “the study of various forms of social inequality is conducted separately, and each field develops its own categorical apparatus. There is an increasing need to create a holistic social concept that can serve as a methodological basis for studying individual types of social inequality” [9, 6]. Accordingly, it is necessary to classify types of social inequality and develop measures to eliminate them. The main element of social inequality is not a group of people with common social characteristics, but the socio-cultural sphere. “If culture is characterized by the essential strategy of human existence, then civilization appears as a stable variant of this strategy limited in space and time. A local civilization is a specific variant of the strategy of human existence” [10, 100].

The socio-economic factors of social consolidation have been analyzed by researchers such as V.V. Lokosov [11] and Y.V. Popkov [12, 8–10]. In particular, the socio-cultural factors of social integration in socio-economic processes, including ethnocultural aspects, have been studied. The ethnological concept, from an ethnological and anthropological perspective, scientifically analyzes ethnocultural, ethnolinguistic, and ethnosociological processes of peoples and nations. This concept assumes a division of countries into natural and artificial multinational formations.

Natural multinationality refers to the coexistence of different nations and ethnic groups that have long lived side by side in one region, sharing a common history, culture, traditions, customs, and values formed through centuries of coexistence and joint struggle against external enemies, and later the emergence of various states in this territory due to social development. For example, the national

delimitation carried out by Soviet power in 1924 created conditions for the formation of natural multinationality in the region.

Artificial multinationality arises as a result of various social and political factors, when one nation conquers another and establishes political dominance over them, leading to a sharp decline in the local population. It involves the forced alteration of language, religion, culture, traditions, and values in order to reduce the national composition of society. Such processes can be observed in almost all regions. For instance, after Tsarist Russia conquered Central Asia, the resettlement of Russians, Belarusians, Tatars, Meskhetian Turks, Chuvash, and other peoples from central provinces is a clear example [13, 160–161].

Today, due to material poverty, political games, economic crises and instability, civil wars, and interethnic conflicts, multiculturalism is emerging in countries as a result of the migration of emigrants leaving their countries through various means.

In society, the principle of universal mutual compromise should operate among individuals, groups, political parties, nations, and countries. This principle serves as the fundamental basis for solving the long-standing “individual–society” problem. It should encompass all spheres of human activity. Therefore, in social consolidation, the culture of society must also become a source of mutual compromise. Indeed, without culture, society disintegrates and loses its values and goals. The lack of shared values and goals leads to psychological and physical suffering among individuals. Therefore, a negotiated culture becomes the basis for achieving a unified society as a form of social consolidation [14, 17]. Only then can a person attain spontaneous creative freedom free from any form of violence.

According to young researchers, special attention should be paid to the importance of interethnic harmony as a factor of social consolidation. In particular, “In the conditions of globalization, cultural relations are among the factors ensuring interethnic harmony and unity. The development of society is characterized by the formation of certain social and economic conditions for the development of civil society, the transition of cultural relations to a new stage, and the recognition of interethnic relations as an important factor in all spheres of society. Therefore, in the conditions of civil society development, the philosophical analysis of the theoretical and methodological aspects of cultural relations and interethnic harmony is of practical importance” [15, 14].

Conclusion

In the study titled “Interethnic Relations and Their Development in the Development Strategy of New Uzbekistan,” it is stated that the specific priority

features of interethnic relations at the new stage of development are manifested as follows:

first, the principles of tolerance play an important role in strengthening friendly cooperation and good-neighborly relations of the peoples of the world with other countries;

second, in the practice of world countries, equal opportunities are created for representatives of different nations and ethnic groups living within the country, and legal frameworks are developed to ensure the free functioning of civil society institutions aimed at preserving and developing national cultures;

third, peace, mutual respect, understanding among different nations and ethnic groups, and the prevention of national, racial, and religious discrimination in social life are regulated on the basis of norms recognized in international law;

fourth, in the international community, intercultural centers have been established in all countries to strengthen interethnic relations and protect the legal rights and freedoms of all nations and ethnic groups [16, 15].

From this, it follows that interethnic harmony is a key factor in social consolidation.

In conclusion, the possibilities of developing historical identity based on a sense of national pride in modern society can be explained by the fact that national pride strengthens the self-identification of individuals and society through collective memory, cultural heritage, and an understanding of statehood traditions, thereby ensuring spiritual stability. The scientific and critical study of historical figures and civilizational achievements, including the statehood legacy of Amir Temur and the moral-philosophical views of Alisher Navoi, contributes to the formation of a meaningful and constructive national pride. When the sense of national pride is institutionalized through education, cultural policy, and mass communication tools, historical consciousness develops, civic responsibility increases, and social solidarity is strengthened. At the same time, when national pride is formed in harmony with universal humanistic values, it prevents chauvinistic or isolationist tendencies and becomes a spiritual foundation for sustainable development in the conditions of globalization.

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