

DESIGNING SOCIO-CULTURAL TECHNOLOGIES IN THE TRANSFORMATION OF SOCIETY

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ANNOTATION

In this article, the importance of designing socio-cultural technologies in the transformation of society is studied, divided into types such as political, cultural and social design. In particular, social planning is a type of activity, which is directly related to the development of the social sphere, includes the issues of organizing the effectiveness of social work, eliminating various social problems, and has been studied socio-philosophically. The social policy of the state cannot be imagined without the use of design technologies, the effectiveness of such activities in society is well demonstrated in the practice of many countries.

Keywords: Society, transformation, socio-cultural technology, development, paradigm, socio-political, process, system, design.

INTRODUCTION

The transformation of society is considered to be important as the socio-cultural spheres of state and community management, as well as the design technology of the modernized Uzbekistan. For this, first of all, the development of science is necessary. The President of the Republic of Uzbekistan Shavkat Mirziyoyev emphasizes that this process is important at the new stage of Uzbekistan's development, saying that "creating the foundations of the new Uzbekistan is the basis for wide development and bringing the fields of science, education, spiritual and cultural activities to a new stage" [1.32.]. Yusuf Khos Hajib, who lived in the 11th century, wrote in his work "Kutadgu bili" that "If any of the rulers has knowledge, if the attention to knowledge is strong, he will do good and noble deeds, he will promote law and order, justice and creativity in the country" [2.245] was

The experience of Finland, which is known to the whole world for its well-being of society, says: "Globalization, which is causing changes in the whole world, is preparing new issues for us to consider. We may need new innovations to solve them. We need to unite a prosperous society and competitiveness, which are not enemies of each other, but perhaps partners in the future" [3.11]. Therefore, it is important to direct all the forces in the society towards one goal without opposing them. For this, there is a need to design socio-cultural technologies in the transformation of society. Accordingly, social design is a technology for achieving expected results in the social sphere. In our opinion, the priorities defined in the

development strategy of New Uzbekistan confirm the above points. Because the scope is quantitatively very wide and it is appropriate to put before thinking people an attractive task - to confirm design thinking (or thinking with projects) in social practice.

From the point of view of the transformation of society, socio-cultural planning can be defined as follows. Socio-cultural planning is a socially significant goal planned by an individual, group or organization for a long or short period, and it is locally limited projects in terms of time and resources.

ANALYSIS OF LITERATURE ON THE SUBJECT

The essence of social design is to achieve a desired state in the future. As the creator of a social project in the society, the state, as an initiative, sets specific goals and spends the necessary resources - funds - at its disposal for the implementation of the project.

The design of socio-cultural technologies in society is organized on the basis of the mechanisms of design of real reality. In this or that particular situation, we have more or less confidence, that is, we know the nature of the problem and we know what we need to do to solve it.

In this regard, the President of the Republic of Uzbekistan Shavkat Mirominovich Mirziyoev stated that "Constant dialogue with the people, solving people's concerns and problems is becoming the criterion of our activity" [4.5.] is considered important from a socio-cultural point of view.

If we compare the experience of developed countries, we see that they also use design technologies for the development of society. For example, "Innovation is not only the creation and improvement of technology for the production of goods and services. Innovation can also be social: solutions implemented during practice and contributing to people's participation in society usually increase wealth and health, education and well-being.

This means that social innovation can take many forms, and its selection is usually not accidental. They require time, a certain historical period, and people together as members of a common society.

Socio-cultural design also requires social changes on its basis. These changes will be discussed, justified and planned. In other words, social design represents one of the different forms of innovative activity. In large-scale social projects, many issues are similar to social reforms, and they are also subject to revision, cancellation or review according to the situation, conditions, which is related to the specificity of the activities of the higher authority. But there are also such projects that concern the interests of smaller groups of people, are close to everyday problems and are less dependent on general political conditions. In this regard, philosopher and scientist, professor B. Amonov expresses the following opinion. "... four important features of the transformation of traditional societies are revealed: first, complex processes in social relations arise as a result of systematic differentiation (classification); the second, confidence in knowledge, innovation appears; third, citizens will be free thinking; fourth, social and political restrictions will be removed

in society" [5.19.]. Thousands of projects eventually give way to historical necessity. These are the following, according to what the current era has created - but they are achieved not by themselves, but through the activities of the initiator of the project and through the participants of their implementation.

RESEARCH METHODOLOGY

Designing socio-cultural technologies in the transformation of society means that people (especially in a group, within an organization, collective-association, unit, society, etc.) appear as subjects of the historical process and have the ability to influence the course of events with their activities. We theoretically understand this inevitable, everyday observed fact through the concept of "social subjectivity".

Social subjectivity usually means the emergence of society, social groups, and man as an active creator of social existence (character, creator, creator). This activity is manifested in the process of reproduction and renewal of social relations, in the social design of reality, in the active participation of the human subject in various forms of social activity.

In our opinion, the concept of social subjectivity includes a similar concept - the concept of legal subjectivity, which represents the ability of a person to have legal rights and obligations. The concept of the right of subjectivity is the right of capacity (the right to acquire rights and carry out obligations) and legal capacity (the ability to independently exercise rights and obligations). Similarly, social subjectivity can be considered as a unity of two sides: firstly, the presence of socially conditioned opportunities that are important in the subject, and secondly, his independent ability to perform these activities.

Recognition of the right of a person to actively influence the social environment, as a part of the social organism, forms the moral-philosophical basis of social design.

Interest in social engineering has grown rapidly in countries with market economies since the 1950s. This was motivated by the very wide use of projects in the field of trade, as this method has shown its undoubted effectiveness among manufacturers and service providers. However, some of the projects in the social sphere were modest, weakly structured, and to a certain extent, theory was implemented in isolation from practice. In our opinion, business-project thinking (advancement of social design ideas) evaluated the effectiveness of the project only in relation to indicators of economic efficiency. Such an approach is used in social work, as well as in social culture activities.

Concepts of social design are developing in close connection with the theories and approaches of a number of sociologists, from which it is necessary to distinguish between social engineering and social utopia. The first of them expresses the specific nature of the practical pragmatic concept, such an approach refers to empirical knowledge, experimentation and tasks that must be solved "here and now". It stands at the frontier of design technologies and will continue to evolve in particular as such. Second, it can be located outside the boundaries of empirical investigation, more precisely in the fields of philosophy and artistic creation. But in our opinion, we see that socio-cultural design is

closely related to other concepts. They are opposite aspects of social-philosophical understanding of social-project activity.

In the 30s of the 20th century, the well-known theorist K. Popper touched upon a concept close to the design method of socio-cultural technologies in his concept of an open society.

K. Popper in his book "The Open Society and its Enemies" says, "As a result of planning, a person is the master of his own destiny and changes in accordance with the goals. He (man) does not believe that these goals are tied to them by the conditions of history or traditions, but they choose or create their own destiny and goals" [6.] . It creates new ideas, new works of art, new houses or new technologies (social innovations, creative ideas) with design technology.

From a holistic approach to social design, it is important to note that in its definition, the valuable nature of the design activity of the subject and the role of leadership should be distinguished. Based on this definition, the following type is generated.

"Designing socio-cultural technology is the introduction of social innovation created by the initiator of the project, firstly, emphasizing the decisive role of the subject of the project or maintaining its stability in the material or spiritual environment, and secondly, which has space-time and reserve-resource boundaries, and thirdly, the project is positively evaluated for its social significance" [7.103.]. At this point, the introduction of social innovation is understood as a variety of management decisions, the purpose of which is to change this or that social event or process in accordance with the purpose, and implementation is the implementation of the plan.

ANALYSIS AND RESULTS

The initiator of the project can be an individual, as well as an organization or community (community). The impact of the formed values on people is considered positive in the above definition. It can be a small group, an association, an even larger association or a mass, depending on the goals and scope of the project in the transformation of society. It can also be broad, for example, it happens only if his views are accepted as social opinion. In our opinion, one should not come to the vague ("impersonal") conclusion that design should be recognized in the transformation of society by combining all sources: recognition by the majority. Such uncertainty is removed when starting to analyze the (analytical) estimate for each specific project.

What is the essence of the conclusion that it is a positive effect according to its social importance? Based on the content of each concrete project, the project can be expressed in concepts such as "useful", "good", "great", "pleasant", "as expected". It all depends on the value characteristic.

A simpler definition (to remember) of designing socio-cultural technologies is as follows: the design of socio-cultural technologies consists of a goal-oriented social layer, which is to introduce positive innovation in conditions of limited resources for its implementation. Here the positive qualities and utility aspects of design are recognized. In our opinion, socio-cultural planning allows for systematic movement of society at any time without dependence

on the state. Within the framework of the thesaurus (perfect) approach, this human value determines its value.

The design of socio-cultural technologies in the transformation of society is the most general indicator of mastering and changing the world in the philosophy of value, at the same time, realizing that the importance, properties, and relations of concrete things are inextricably linked with the human essence. After all, they do not acquire individuality for a person through one reason or another. In this situation, values are close to socio-cultural design, which is when they are concrete. Thus, value is important for human associations and organizations. Value creation is not always the manifestation of something completely new, in some circumstances, value creation follows the path of modernization, that is, preservation of the existing or changing environment.

CONCLUSIONS AND SUGGESTIONS

The design life cycle consists of several stages. They are divided in different ways, but stem from common tasks, the common task-project is to put the final point. The main quality in relation to the design of socio-cultural technologies is manifested in the following stages:

- development of the project concept;
- assessment of the viability of the project;
- project planning;
- creating a budget;
- project protection;
- initial control;
- project implementation phase;
- correction of monitoring results;
- completion of works and loss of the project.

Most of the work is carried over to the project implementation task. The final form of reporting for many phases is the expenditure of funds.

Designing is the qualitative preparation of technologies, meaningful delivery and demonstration of projects to participants (investors, sponsors, state power organizations, social associations, etc.) even in various conditions. In addition, it is important that the main elements of the technologies are compatible with each other. Although the scope is different, the specific task of designing socio-cultural technologies has something in common. Because a comparison of many projects shows that their manifestation in society is built on several different schemes. Accordingly, we also compare two different structures. The first of them is manifested in the creation of exemplary structures and targeted programs, and the second is expressed in the effectiveness of the socio-economic consequences of the implementation of strategic programs.

It is assumed that the design of socio-cultural technologies for the development of society is logically derived from the understanding of social needs. It is from this basis that the goal of the project is determined, set, its specific characteristics, and the need for design. This is generally considered a technological strategy of design.

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