

GENERAL PRINCIPLES OF SYNERGETICS AS A NEW SCIENTIFIC PARADIGM

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ABSTRACT

In recent years, very rapidly increasing attention to the interdisciplinary focus of systemic study of society under the title of "synergy". The prerequisite of this is considered to be the inaccessibility of the necessary definiteness of the main view and definition of synergetics. Even a giant confusion synergetic arrangements are in relation to the processes taking place in the social criteria. In consequence, synergetics must be clarified and rationalized just from the scientific arrangements to social studies.

Key words: *synergetics, social self-organization, further growth, social organism, social order, self-organization process*

АННОТАЦИЯ

В последние годы очень быстро возрастает внимание к междисциплинарной направленности системного изучения общества под названием «синергия». Предпосылкой этого считается недостижимость необходимой определенности основного взгляда и определения синергетики. Даже гигантскую путаницу синергетические механизмы несут по отношению к процессам, происходящим в социальных критериях. Следовательно, синергетика должна быть прояснена и рационализирована именно от научных установок до социальных исследований.

Ключевые слова: *синергетика, социальная самоорганизация, дальнейший рост, социальный организм, социальный заказ, процесс самоорганизации.*

INTRODUCTION

Synergetics is an interdisciplinary field of scientific studies that emerged in the early 1970s and underlies the processes of self-organization in systems of the most diverse nature: bodily, chemical, biological, technological and social. Self-organization in synergy refers to the process of emergence of macroscopically ordered spatio-temporal structures in difficult nonlinear systems in states of near particular critical points -branches, far from equilibrium. It is made unstable. The latter means that at these points, the system is able to quickly change its position under the influence of less significant influences or fluctuations. This transition is often described as the appearance of near disorder. At the same time, a

reinterpretation of the view of disorder occurs, and the notion of dynamic (or deterministic) disorder is implicit and implicit in some hyper-complexity, which has the possibility of manifesting itself in a wide variety of ordered structures, introduced as order. The phenomenon of social self-organization is thought from a post-Neoclassical perspective regarding the general progress of nature, human and social unity, and the complexity of formation. This unity everywhere spontaneously manifests itself in the fact that coordinated movements of environmental elements (atoms, molecules, living cells, people, etc.), i.e., stable structures, emerge.

The theory of social self-organization argues that the process of formation and autonomous maintenance of social structures, institutions, and the establishment of social order in society occurs according to the general principles of self-organization.

Three types of self-organizing processes are distinguished. The first is the spontaneous nucleation of organization, i.e. the emergence of new integrated systems with their own specific laws from a particular set of integrated objects at a certain level. The second type is the process by which a system preserves a certain level of organization when the external and internal conditions in which it functions change (here mainly due to homeostatic mechanisms, primarily the principle of negative feedback). The third type of self-organization process refers to the improvement and self-development of systems in which past experience can be accumulated and used .

DISCUSSION AND RESULTS

Consider the sociological interpretation of all three types of self-organization in early classical sociology. The emergence of integrated units - for example, O. Comte's society. Comte derived from the principle of universal consensus. "According to the principle of consensus, all the 'elements' of society, without exception, are interconnected and form an organic whole," the formation of "collective organisms".

As can be seen from the definition, O. Comte makes individual solidarity the basis of sustainable self-organization of the whole. What this solidarity consists in can be seen from the following statement. "The formation of a real society capable of sustained and lasting existence inevitably entails some preconditions of a common outlook, capable for a sufficient time of stifling the rapid and natural development of individual disagreement. It presupposes the lasting and dominant influence of the system with which Γ. Spencer disagreed with Comte's idea that the whole social mechanism is based on opinions, that ideas rule and revolutionize the world. According to Spencer, "The world is ruled and changed by the senses. The senses serve only as guides for the senses. For the social organism is based almost entirely on personality, not opinion. The concept of evolution is close to the third type of self-

organization: self-development includes all phenomena of organic and inorganic nature without exception and is based on the "universal law of equilibrium of forces.

Central to the process of self-organization or evolution Spencer considered the idea of social growth as an organism. This is clear: in both cases, the continuation of further growth requires the destruction and restructuring of structure and is thus a hindrance within these limits. According to Spencer, the structure of the social organism is the social order, and further growth of the social organism requires its alteration or restructuring.

Spencer understood evolution itself as "a transition from inconsistent homogeneity to coherent heterogeneity with dissipation of motion and integration of matter." "Local differentiation is always accompanied by local integration, because by linking and uniting similar elements into a single group, the differentiated parts tend to differentiate and sort. The natural limit of all these evolutionary processes is the state of dynamic equilibrium, which inertia of self-preservation and manifests itself in the neutralization of disturbances and adaptation to new conditions, which leads to complication of the system structure and its relation to the environment. Indeed, according to Spencer, in many differentiation with integration and unification of individual parts into a common whole, development, evolutionary growth of the organization occurs naturally, i.e. self-organizing.

One of E. Durkheim's sociological concepts was collective consciousness, a philosophical conception of society as a collective entity with a set of collective thoughts and beliefs. "For a social fact to exist it is necessary that at least a few individuals combine their actions, and this combination must produce some new result. As a result, certain modes of behavior and judgment are established outside of us, as they are shaped by individual desires. The process of self-organization, according to sociologists, is the process of "interacting with each other." [3], forming new realities. From several examples of sociological interpretations of the phenomena of self-organization by sociological classics we can see that many sociological laws are also synergetic laws, i.e. social phenomena are self-organizing.

"Attitudes toward criminals lead to self-organization of social life in the absence of regulatory mechanisms. Corrupt political life self-organizes in a state where traditional values are flawed. Not having them or not finding them, ethnic groups self-organize into closed and aggressive enclaves and communities: languages are constructed and creative processes are organized according to ever-changing synergetic laws. Today, a global information network is being self-created, demonstrating a series of synergetic principles - you cannot stand on or near the Internet, and you cannot enter it. Principles that can only be, become part of and act

accordingly. In general, self-organization happens in unfolded nonlinear systems, far from equilibrium, when coherence effects appear, when the constituent systems correlate their behavior over macroscopic distances in the direction of macroscopic time intervals. This coordinated behavior is characteristic of many types of systems, spanning molecules, cells, neurons and individuals.

CONCLUSION

The outcome of coordinated interactions is considered to be "processes of ordering, the emergence of specific structures from disorder, their rearrangement and complication. The more anomaly from equilibrium, that more coverage of proportions and relations", and seem to be unrelated to each other, in the highest degree of coherence, and the processes themselves are characterized by nonlinearity, the presence of a negotiation and probability of a connected systemic control.

Thus, the synergetic concept of self-organization is considered a promising direction of scientific studies of the paradox of social self-organization, the main to a new awareness of social processes, formation of social structures and organization of people into social groups, association.

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