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MODERN SOCIAL CHALLENGES IN THE CONTEXT OF SOCIAL PHILOSOPHY

Annotation

The article is dedicated to the analysis of key problems of modern social philosophy arising in the context of global transformations in social development. Special attention is paid to the phenomenon of social inequality as a stable structural element of social relations, the problem of individual and collective identity in the context of multiculturalism, as well as the influence of digital technologies and network communications on social institutions and forms of social interaction. The philosophical understanding of globalization is considered as a process that transforms traditional models of social organization and changes the nature of power, solidarity, and social responsibility.

Key words: Social philosophy, social inequality, identity, multiculturalism, digitalization, social networks, globalization, social institutions, modern society.

IJTIMOYIY FALSAFA KONTEKSTIDA ZAMONAVIY IJTIMOYIY MUAMMOLAR

Annotatsiya

Maqola ijtimoiy rivojlanishning global o'zgarishlari sharoitida yuzaga kelayotgan zamonaviy ijtimoiy falsafaning asosiy muammolarini tahlil qilishga bag'ishlangan. Ijtimoiy munosabatlarning barqaror tarkibiy elementi sifatida ijtimoiy tengsizlik fenomeni, multikulturalizm sharoitida individual va jamoaviy o'ziga xoslik muammosi, shuningdek, raqamli texnologiyalar va tarmoq kommunikatsiyalarining ijtimoiy institutlar va ijtimoiy o'zaro ta'sir shakllariga ta'siriga alohida e'tibor qaratilmoqda. Globallashuvni ijtimoiy tashkil etishning an'anaviy modellarini o'zgartiruvchi va hokimiyat, birdamlik va ijtimoiy mas'uliyat xususiyatini o'zgartiruvchi jarayon sifatida falsafiy tushunish ko'rib chiqiladi.

Kalit so'zlar: Ijtimoiy falsafa, ijtimoiy tengsizlik, identiklik, multikulturalizm, raqamlashtirish, ijtimoiy tarmoqlar, globallashuv, ijtimoiy institutlar, zamonaviy jamiyat.

СОВРЕМЕННЫЕ СОЦИАЛЬНЫЕ ВЫЗОВЫ В КОНТЕКСТЕ СОЦИАЛЬНОЙ ФИЛОСОФИИ

Аннотация

Статья посвящена анализу ключевых проблем современной социальной философии, возникающих в условиях глобальных трансформаций общественного развития. Особое внимание уделяется феномену социального неравенства как устойчивому структурному элементу общественных отношений, проблеме индивидуальной и коллективной идентичности в условиях мультикультурализма, а также влиянию цифровых технологий и сетевых коммуникаций на социальные институты и формы социального взаимодействия. Рассматривается философское осмысление глобализации как процесса, трансформирующего традиционные модели социальной организации и изменяющего характер власти, солидарности и социальной ответственности.

Ключевые слова: Социальная философия, социальное неравенство, идентичность, мультикультурализм, цифровизация, социальные сети, глобализация, социальные институты, современное общество.

Social philosophy studies the fundamental issues of social being: the structure of society, the interaction of individuals and groups, justice, and values. In the modern world, its tasks are exacerbated by new global and local challenges: inequality, escalating conflicts of identities, and the digital transformation of communications and institutions. Philosophical analysis helps to understand these phenomena more deeply. In this article, we will examine the key issues of contemporary social philosophy, provide examples, and point out the ideas of contemporary thinkers.

Social inequality is a form of social differentiation in which individuals and groups occupy different levels of the social hierarchy and have unequal opportunities to satisfy life's needs [7]. In other words, people have different access to material and spiritual resources, rights, and privileges. Throughout history, the form of inequality has changed (from slavery and caste rule to modern institutional barriers), but it remains a pressing issue. Various types of inequality are

distinguished: racial, economic, gender, age, discrimination based on sexual orientation and gender identity.

For example, economic inequality creates conflicts between the rich and the poor; racism and sexism are socio-philosophical forms of recognizing some groups as superior to others.

Modern researchers note a connection between different types of inequality (for example, economic inequality exacerbates gender and racial inequality).

Philosophy offers several approaches to inequality. According to N. Berdyaev, inequality is a condition for preserving the integrity of personality and creative self-realization; it fills existence with wealth and diversity, and the forced equalization of people is a «catastrophe» [13]. On the other hand, modern liberal-egalitarian theories (J. Rawls, A. Sen, M. Nussbaum) demand a fair redistribution of resources and opportunities to support the poorest. In the philosophy of justice (the social theory of justice), just inequalities are

allowed only «in the name of improving the situation of the worst» (Roulz's principle of difference). There are also critical theories (Nancy Fraser et al.) that combine resource allocation issues with issues of recognizing cultural differences.

Modern ideas in this area also include the concept of «digital inequality»: differences in access and the ability to use digital technologies lead to new forms of injustice. As T. Cherkashina notes, the spread of the internet does not eliminate the problems of inequality, but creates new ones – for example, unequal access to mobility or information. Thus, social inequality is analyzed philosophically as a complex phenomenon related to economics, politics, and culture, requiring both empirical research and deep normative reflection [8].

The problem of identity today is closely linked to globalization and migration. Identity is not an unchanging characteristic of personality, but is formed in the process of social interaction. A person's identity describes them as a stable whole constructed through experience and culture, while group identity can essentially be used only metaphorically. In the context of migration and cultural diversity, philosophers note that culture is one of the key factors shaping individual and group identity. For example, two strategies of interaction between immigrants and the indigenous population are traditionally distinguished: gettoization (isolation of ethnic groups) and assimilation (acceptance of a dominant culture). The modern world has given rise to a third path – multiculturalism, which implies the equal coexistence of many cultures in one state. As noted in research, «multiculturalism represents a set of views that proclaim the primacy of «cultural diversity» over the ethnocultural homogeneity of states».

An important philosophical innovation was the idea of the «recognition policy»: for example, Ch. Taylor believed that modern democracy is obliged to recognize various «others» as equal members of society [6]. He noted that rejection of cultural recognition leads to a social «disease» – the exclusion of people from society, and proposed alternatives: either to strictly maintain the «we – they» boundary or to seek new ways of inclusive formation of common identity. Among contemporary thinkers working on the topic of identity and multiculturalism, Seila Benhabib, William Kimlikka, Jürgen Habermas, and C. Taylor himself stand out. These authors develop concepts of cosmopolitan citizenship, minority rights, and social solidarity in the context of cultural diversity.

Globalization intensifies the mixing of cultures: according to one study, modern man «is constantly at the crossroads of cultures, interaction with which requires dialogue, understanding, and respect for the cultural identity of other people». At the same time, the ethnic self-awareness of different groups is growing, which creates competition between different models of identity. Philosophically, this is reflected in finding a balance between universal values (human rights, equality) and respect for diversity.

Modern digital technologies are radically changing social structures and interpersonal relationships. The information society, based on free access to information and network communication, is changing the forms of interaction and perception of reality [5]. High data transfer speed creates new communications and professional practices, forming what is called «network identity». Gradually, the boundaries between the real and virtual personality are erased, transforming traditional ideas about self-awareness, relationships, and values.

Digitalization and the development of social networks have given life to new social structures and phenomena. On the one hand, social networks provide broad opportunities for people to express themselves and unite according to their

interests («virtual communities» development and multi-sociality). On the other hand, they give rise to the phenomenon of «mask» or «virtual image» [1], which may not correspond to the real person. The user in the network creates an idealized avatar that reflects not the real essence, but the desired image of themselves. This intensifies public opinion pressure: now «popularity» and «followers» often determine a person's status in society and influence their self-identification.

The philosophy of technology draws attention to the fact that technology is no longer just a tool – it begins to change the very perception and thinking of people. As Martin Heidegger notes, technology «forms our perception and changes the perception of reality» [14]. Jean Bodriyar speaks of «hyperreality»: virtual images and simulacra are gradually replacing reality, and mass consciousness is increasingly relying on filtered media information [2]. Manfred Castells, in his network society theory, explains how digital networks become the basis of social organization, transforming the economy, politics, and culture [4]. In a networked society, the key becomes the «node» – the center of information flows, and the person themselves acts as a node constantly connected to the network. This leads to the phenomenon of digital identity and virtual reality, when part of life is «transferred» to the internet. As a result, personal values and self-perceptions change.

Thus, digital technologies are fundamentally transforming society: social connections are becoming more flexible and instantaneous, opportunities for self-expression are expanding, but at the same time, new risks for psychology and social cohesion are emerging. Social networks have accelerated communication and removed geographical barriers, but they also erode traditional institutions (family, local community) and require a reassessment of ethical norms (privateness, trust, authority).

Globalization refers to the processes of integration and unification on a global scale in politics, economics, culture, and other spheres. Many authors emphasize that globalization is accompanied by «deterritorialization», acceleration of social interactions, and the «compression» of space and time. As a result, national borders become transparent: ideas, technologies, and values quickly spread throughout the world. Globalization imposes its demands on social institutions – the institution of state, law, education, medicine, etc [10, 559]. Local traditions and norms often conflict with global standards, which necessitates reviewing outdated practices.

The main characteristic of globalization is integration potential: as researchers note, in all definitions of globalization, there are ideas of unification and universalization of world structures. This means that the only infrastructure and connections are being formed on the planet – from global financial markets to Internet networks. Philosophers and sociologists speak of a «global society» with constantly changing boundaries, where local and regional models of social action intertwine with global patterns. Classical sociologists (especially from a «nationalistic» standpoint) did not always consider this «excess of borders» [12].

Globalization is changing the social institutions themselves. Firstly, the traditional institutions of the state and nation lose some of their monopolistic influence: they are replaced by supranational and transnational structures (EU, UN, TNCs, etc.). Secondly, as research notes, the nature of power within societies is changing: now «the dominance of institutional rules is being formed in favor of smaller, but more influential groups with larger capital». Simply put, the role of transnational corporations and network elites is increasing, while the influence of the traditional masses is declining. Pierre Bourdieu introduced the concept of «fields» as a model for

explaining social reality in terms of the struggle for various capitals (economic, cultural, social) [9]. In the context of globalization, these fields are acquiring a transnational character.

New global challenges (environmental problems, mass migration, information risks) stimulate the emergence of new institutional forms. For example, a «global civil society» and international norms (human rights, sustainable development standards) encompassing all humanity are emerging. Thus, globalization not only creates a unified world but also forms a complex «global field», where traditional social institutions undergo dynamic transformation and require re-examination from the perspective of global responsibility and universal values.

Philosophy plays a key role in understanding and overcoming new social problems. Firstly, it formulates conceptual foundations and value orientations: the question of justice, ethics, freedom, and solidarity. These categories are necessary for understanding phenomena such as inequality or digital control [11, 203]. Secondly, the philosophical method allows for a critical analysis of ideologies and practices, revealing the hidden premises of social institutions and technologies.

As historian A. Toynbee wrote, «a challenge encourages growth. By responding to the challenge, society solves the problem, thereby transferring itself to a higher... state. Lack of challenge means lack of growth and development incentives» [15]. From this perspective, complex social

phenomena (equality, migration conflicts, cybercrime) serve as challenges that philosophy is obligated to address. At the same time, the philosophy of social problems is not only criticism: it also offers practical solutions. For example, a socio-philosophical analysis of digitalization reveals not only threats but also opportunities for information technology. Research shows ways to minimize negative consequences (counteraction to misinformation, protection of privacy) and unlock the potential of IT for personal and societal development.

Modern philosophers (from N. Chomsky and M. Foucault to M. Nussbaum and J. Habermas) are convinced that philosophy should connect empirical research with normative ideals, developing an «image of the future» [3]. It helps to connect scientific knowledge about social processes with moral requirements: for example, the philosophy of law sets the concepts of just legislation, and political philosophy – the principles of democracy and solidarity. Through the synthesis of humanitarian and socio-scientific approaches, philosophy forms intuitive and rational «categories of meaning», without which it is impossible to solve any social problem.

Thus, philosophy acts as a kind of «beacon» in the turbulent sea of modern challenges: it poses questions of «why» and «why», formulates possible «roadmaps» for society, and puts forward requirements for moral reflection. Through philosophical understanding, society manages to translate crisis situations into renewal and development processes. Social philosophy essentially connects knowledge and values, helping not only to describe but also to change the world for the better.

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