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NATION – PARTNERSHIP OF MOVEMENT QUALITATIVE RESULT

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ANNOTATION

The article explores the features of a synergistic approach in the field of humanitarian knowledge. The problems are investigated in the socio-philosophical studies context of the organizational basis of the non-linear development of modern society. Theoretical and methodological analysis of synergetics ideas in solving the problems of the formation of nations and nationalism is carried out. The issues of using the possibilities of synergetics for the analysis of ethno-national concepts are considered.

Key words: synergetics; self-organization; humanitarian systems; synergetics approach; nation; ethnicity; nationalism

Introduction. Modern science seeks to understand the universe as a whole in a new interpretation - recognizing the interaction and unity in the development of living and inanimate matter, human and the universe. Today on the agenda is the search for new paradigms of thinking that can meet the needs of mankind, arising from political, economic, social conditions that can solve the complex problems of technogenic civilization, the future development of philosophy. Modern civilization has a dynamic character, it becomes more complex and at the same time demonstrates a steady tendency towards disintegration and crisis. The European sociologist and philosopher Ulrich Beck describes the modern world as disorderly and increasingly chaotic in his writings on the popularization of the "danger society" and studies of globalization and democracy. That is why modern scientific research is becoming more and more interdisciplinary. Thanks to the joint efforts of scientists from different fields of science, it is possible not only to obtain new interesting results, but also to solve many problems and overcome crises. Alvin Toffler, an American philosopher, sociologist and futurist, one of the authors of the concept of a post-industrial society, pointed out in "The Third Wave" the need for a synthesis of knowledge in various fields of science. "There is no general framework necessary to understand the clash of forces in the modern world, we are like the crew of a ship caught in a storm and trying to cross dangerous reefs without a compass and a map. We have to admit that in this situation, synthesis is not just useful - in fact, it plays a decisive role", he said. One of the most promising interdisciplinary approaches today is synergetics. The word is derived from the Greek word "synergetikos" (Greek sunergia - cooperation, solidarity), which means "joint action".

Literature review and Research methodology. The term "synergy" was introduced as the name of a new field of interdisciplinary research by Hermann Haken in a course of lectures he gave in 1969 at the University of Stuttgart. However, the term "synergy" (in ancient Greek - cooperation, partnership,

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community) was introduced into history much earlier as a concept denoting the joint, coordinated action of two or more factors that enhance each other's interaction.

The English scientist, Nobel Prize winner in Physiology and Medicine C.S. Sherrington (1857-1952), studying the influence of the spinal cord on muscle movements, focused on the mechanism of interaction. The scientist used the term "synergy" in the monograph "Integrative action of the nervous system", published in 1906. In 1926 the South African philosopher Jan Smuts called the synergistic effect that creates a synergistic phenomenon regardless of the field of science - the superiority of the result of the activity of the entire system over the arithmetic sum of the results of the elements of a separate moving system - holism. But already in the fourth century BC, Aristotle in his "Metaphysics", part exists only "somewhere" and "now", which can be perceived through the senses. The commonality exists everywhere and at all times ("everywhere" and "all the time"), it arises in certain circumstances under certain conditions, is perceived through this individuality and "is greater than the sum of all its parts".

Indeed, the understanding of the world as a complex, self-organizing complex whole with the cooperation of parts, the primacy of the whole over the part has long been characteristic of mankind, and Eastern thought is not exception. The role of the idea of goodness in the transition from chaos to order, manifested on the pages of Zoroastrianism and its holy book as a unit of good thought, good word, good deed, the mechanism for the development of philosophical ideas about the formation of a perfect person on three principles is subject to synergistic laws. Of course, since ancient times, the term synergetics has not been in circulation, but the process of cognition of reality is characterized by synergetics features.

A new way of thinking that emerged in the second half of the 20th century, synergetics, describes the entire universe as a single system. self-organization of the system, the study of nonlinear phenomena, a new interpretation of the world, a scientific direction aimed at understanding the nature of complex system processes, has emerged as a new way of thinking. Synergetics emphasizes that complex, open, non-linear, unstable systems are based on self-organization - the transition from order to disorder and the organization of order from disorder. In understanding such complex, irreversible processes, it is important to explain the non-linear way of thinking, the dialectics of the system and the element, the state of chaos, which dialectics bypasses.

A new way of thinking that arose in the second half of the 20th century - self-organization - has various names in the scientific literature. The theory of dynamic chaos in the USA (M. Feinbaum), the theory of dissipative structure (open, nonlinear, unstable system) in some European countries (I. Prigogine), in Germany it is called synergetics (G. Haken). So, in Germany, in French-speaking countries, in the Belgian scientific school under the leadership of the Nobel laureate I. Prigogine - synergetics is called a dissipative structure, in the USA - dynamic chaos. Dynamic chaos has been found to exist in various systems. According to Haken, synergetics began with the study of open nonlinear systems in physics. But synergetics is not a physical theory, but a theory of structural interactions, which can be qualitatively explained in mathematical language and at the verbal level. Thanks to the abstract approach, the general principles of synergetics can be applied in the social sciences, economics, sociology, and psychology. "Synergetics is a new general philosophical

methodology that should be applied in all disciplines. Are some philosophers, who in this respect cling to the methodology of dialectics, a methodology that denies the dialectics of synergetics? They tried very hard not to accept it. In fact, the synergetic methodology does not negate dialectics, but complements it, and it covers objects that dialectics does not cover". Synergetics, which has an interdisciplinary character, is widely used in the study of social processes due to its ability to understand various aspects of social systems. I. Prigogine, G. Nicolis, P. Glendorf and M. Stenger come to the conclusion that the theory of dissipative structures should also be given special attention when considering the time problem of synergetics. From the scientists of the CIS countries S.P. Kurdyumov, V. Ya. Arshinov, V. GRAMM. Budanov, A.P. Nazaretyan, V.P. Bransky of social synergetics, our compatriots M.N. Abdullaeva, D.M. Bozarov conducted a philosophical analysis of the methodological possibilities of the synergetic paradigm.

Analysis and results. Synergetics is becoming more and more interdisciplinary, as it is being formed as a method of teaching, theory and cognition, studying the processes of self-organization of existing systems. "Although synergetics originated in the natural sciences, in my opinion, he said. Haken, - his permissible comments are related to human and social processes. Here we have a very wide field for research". Indeed, synergetics, which was first formed in the process of studying natural phenomena, is currently used as a method of cognition in all disciplines, including social sciences and the humanities. In the process of analyzing complex social phenomena based on the laws and principles of synergetics, it was found that social and natural phenomena have a common fundamental basis. As synergetics spread as a new way of knowing, some scientists in the post-Soviet space saw the negation of dialectics in the new style. In our opinion, if the dialectical method expands the boundaries of knowledge in the study of changes and development processes in which the structural and functional integrity of the system is preserved, then the self-organization or disintegration of the system is more complex, our ability to know that the processes of order formation using the synergistic method will increase. Dialectics, as a doctrine of development, recognizes the interdependence, interdependence of being, explains the linear changes in causal relationships, development processes, while maintaining a balanced, functional and structural integrity of the system. But dialectics has lost sight of the phenomenon of chaos in existence. While the doctrine of synergetics explains the mechanisms of formation of systems from equilibrium to instability, chaos and the formation of a new order, more complex than chaos, these two methods of cognition do not contradict each other, but complement each other, synergetics explains processes that are not touched by dialectics.

Danilov, one of the most famous scientists in the field of synergetics, in the 80s of the last century, highlighting the main features associated with the study of nonlinear dynamic systems, said that among the honorary titles of the twentieth century the "nonlinear age" the study of diversity, properties, the variability of nonlinear phenomena was known as the most important achievement in the development of science. Today, synergetics as an interdisciplinary direction has a conceptual apparatus, and such terms as dissipative structure, bifurcation, fluctuation, attractor, instability, nonlinearity, chaos, etc., are included in the scientific category. One of the most notable discoveries of the last century was the discovery of dissipative structures that existed in inanimate nature due to the exchange of matter and energy with the environment. Therefore "an intermediate connection between

equilibrium structures and informational dissipative structures was discovered, and as a result of this the concept of a dissipative structure acquired a general scientific character." So what is the system itself? What is a dissipative structure? In the encyclopedic dictionary of philosophy, it is defined as a "system", a system (a whole consisting of parts) - a set of many parts (elements) that are interconnected and connected, forming a kind of whole. In addition, "System" is a socio-philosophical category representing an object formed as a whole. A dissipative system (lat. dissipatio - distribution, distribution of free energy) is called an unsteady open, nonlinear system and is characterized by the spontaneous emergence of a complex, often chaotic structure. In general, the system may be unbalanced, but it will be regulated and self-organizing in a certain way. I. Prigogine called such systems dissipative structures in which ordered states arise as a result of significant deviations from equilibrium. When these structures are formed, the entropy increases and other thermodynamic functions of the system change. This indicates the preservation of its randomness in general. Dissipation as a process of energy dissipation plays an important role in the formation of structures in open systems. Entropy (from the Greek entropía - rotation, change) is a function of a thermodynamic system - a physical system of complex structure that exchanges matter and energy with the environment, describing the direction of spontaneous processes in the system and the measure of their irreversibility. Entropy is "a measure of the level of disorder,... entropy always reaches its maximum in closed systems" [10]. In closed systems, entropy increases and eventually destroys the structure of the system.

Therefore, the instability and imbalance of the system lead to a state of disorder and chaos in the structure of the system, and chaos has a creative character. In fact, this idea has been around for thousands of years. In ancient Greek mythology, chaos (Greek chaos - a primitive chaotic mixture of various elements) was interpreted as a primitive state of the world, and it was believed that everything that exists arose as a result of the arrangement of a chaotic mixture of various elements. In the modern interpretation, chaos means disorder, formlessness, uncertainty, structurelessness, instability, spontaneity. In the case of chaos, the system may have several options for reorganization, a network, a mode of action (polyfurcation). Bifurcation is the possibility of choosing a new path of evolution - in the "space of development directions" each person, of all people, can repeatedly make a choice in the course of historical development, and this is necessary. In the course of a long historical development, "they abandon one path and choose another path" [11]. According to the classical systems view, we see that there is order and stability in all things and events. Instability, fluctuation, choice of one of the possibilities, limited forecast form the basis of the synergetic worldview [12]. A fluctuation is a random, non-uniform deviation of a system from a state of equilibrium. Coincidence is in fact a polyfurcation in the transition of possibility into reality or a polyfurcation in a synergistic way.

Nowadays, modern science studies extremely complex open systems. An analysis of evolutionary self-organization, regulatory factors and conflicts in modern societies, the evolution of the individual and social consciousness, social development and social crises on the basis of synergetics allows a deeper understanding of these processes. In fact, the development of society is characterized by sustainable development and crises, transitions from the existing order to chaos and again to a new order, because

society is a complex non-linear system. Society as a complex system consists of elements - subsystems. Since there is a continuous process of fluctuations in the subsystems, at a certain bifurcation point these fluctuations are able to disrupt the system or fundamentally, qualitatively irreversibly change the order, forming a new order as a result of self-organization - a dissipative structure. Structural elements of society - social groups also represent a complex non-linear system. The nation, which is the most complex social phenomenon, is also considered a subtle system, and in this system stability and instability, balance and deviation from balance are inevitable. The most interesting phenomena arise in the interaction of many nonlinear dynamical systems. The birth of each ethnic group and the process of formation of nations took place in the interaction of nonlinear dynamic systems, as a result of incessant fluctuation processes, "the first peoples ... were destroyed and other peoples appeared in their place [13], i.e., at the bifurcation point, these fluctuations could bring the system out of building or lead to radical, qualitative, irreversible changes in the order. Random, probabilistic deviations in a dynamic system, minimal changes in the initial state of this system, are very sensitive to fluctuations and become interconnected.

The Uzbek nation was formed as a result of the mutual symbiosis of the indigenous ethnic groups that have inhabited our land for thousands of years, and the Turkic group nations who migrated and settled on our territory, which led to the emergence of fundamentally new features of the dynamic subsystem in cooperation and interaction. In the course of the historical evolution of ethnic groups, the ethnic group was formed as a stable dissipative structure. "We call the process of integration of one ethnic group with another ethnic group inter-ethnic integration. Ethnic groups of different origins also participate in this type of fusion. ... If ethnic groups live in one place or in one territory, the process of rallying between ethnic groups is effective: a tribe can rise to the level of a people, and a people can rise to the level of a nation" [14]. It is the assimilation of ethnic groups that manifests itself as a set of interaction of subsystems and leads to the formation of a new system - an ethnic group, and then nations. The emergence of the cooperative movement is manifested in the stability of the system, that is, the joint efforts of ethnic groups aimed at unification and assimilation, formed on the basis of certain interests, and striving for a high level of stability - their own statehood. . In our opinion, the situation is the same - the formation of nation-states is considered as an attractor and underlies the creation of a new ordered system as an attracting force.

Ethnic groups that have reached the level of nations also formed as a dissipative structure, having passed a thousand steps in a long historical process of development. The elements of this structure are varied and complex. Of course, tribes that have reached the level of a people have not always risen to the level of a nation or merged with other ethnic elements. The assimilation of ethnic groups is carried out on the basis of a choice between the directions of bifurcation or polyfuration, therefore "... ethnic groups, ethnic groups prone to merging, for one reason or another (political, economic) disperse, change their place of residence, get closer to another ethnic group and join it, or a separate ethnic unit may be formed"[15]. If we take into account the diversity and complex formation of ethnic elements that form the basis of each nation, then the nation appears as an "open", complex, dynamic, non-linear, dissipative system. How does development proceed from a synergistic point of view? What is development itself? Development is the formation of a new order. The formation of a new order

depends, of course, on the choice of directions in the region of instability, spontaneous fluctuations, and bifurcations. Therefore, the development of a nation depends on situations of instability, fluctuations, and, most importantly, on the correct choice of bifurcation directions, and self-organization occurs on the basis of instability. Self-organization is actually “dissipative self-organization, which means the formation of a dissipative structure” [16]. The right choice in the "field of development directions" on the delicate path of a nation's development directly depends on the political leader, the intellectual elite and the national ideology.

The choice of one of the directions of movement depends on the local scale of fluctuations - spontaneous changes, chaotic fluctuations, variability. After small deviations from the state of chaos, the system falls into the sphere of influence of fluctuations and finds another probabilistic, random path of motion. Fluctuations in society - random, spontaneous changes are manifested through the activities of people. “A specific person can lead society to a new quality system. In a state of instability of the social system, an individual subject with his strong will or a social group becomes an active participant in history” [17]. The crisis of the Soviet empire is an escalation of fluctuations in the state of instability and imbalance of the system, as a result of which the integrity of the system is violated and it goes into a state of chaos. If the former Soviet empire was a single system, then when this system collapsed, the former republics turned into a chaotic and disorderly state as a subsystem (subsystem). Options for the victory of a new order out of chaos - bifurcation - the choice of one of the two options for polyfuration depends on the individual subject - the political leader.

Thus, as a result of a violation of stability in a crisis, the system and its elements deviate from the previous trajectory of action, the emergence of chaos makes it possible to find new directions of action, self-organization, development and complication of the system. As a result, a new complex dissipative structure of a higher order arises. In our example, in the post-Soviet space, new independent nation-states, including the Independent Republic of Uzbekistan, were formed as a new, harmonious, complex system.

Conclusion / Recommendations. Therefore, the processes such migration of representatives of one nation to different regions under the influence of integration processes, the development of the world market, the exchange of products and technologies, the development of information communications, the increase in the possibility of disseminating and receiving information have increased the level of interaction between people and the outside world. At the same time, modern conditions are favorable for the spread of foreign elements that are familiar to our national culture and threaten the existence of the nation. As in any complex system, ethnic groups and nations undergo a bifurcation process as a result of a periodic transition from a state of stability to a state of instability. It is also important that nations understand themselves as a synergistic system. A nation as a complex system depends on the connections between its elements that are in a state of instability, that is, on the self-organization of the system structure in a state of instability, the sustainable development of the system, which is the main factor of this nation, the understanding of the national identity of the people, the strength of the sense of national belonging. It is the realization of national self-consciousness that is the key to the unity of the nation, the strength of the national system. Therefore, the exchange of energy and information with the external environment as a synergistic system of an ethnos and a nation is a

condition for its longevity and development. Most importantly, when the state of instability increases as a result of fluctuations, the optimal variant of bifurcation should be chosen. The new structure of the system formed as a result of irreversible changes, a new qualitative stage should serve to reshape and develop national identity, while preserving the nation, its culture and identity.

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