



SOCIO-PHILOSOPHICAL APPROACHES TO SOLVING CONFLICTS BETWEEN SOCIETY AND SCIENTIFIC AND TECHNICAL PROGRESS

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ABOUT ARTICLE

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Abstract: This article carried out a philosophical analysis of the conflicts that arise between society and scientific and technical progress. The influence of scientific and technical progress on the socio-economic, environmental and spiritual life of society is covered on the basis of the theoretical views of philosophers of different eras. Socio-philosophical approaches such as rational management, critical thinking, environmental sustainability and cooperation in the context of globalization have been proposed in relation to the solution of problems arising from the technical achievements of mankind.

INTRODUCTION

The development of society and the achievement of scientific and technical achievements of mankind have become one of the most important issues in our daily life today. This issue should be studied both from a theoretical point of view and from a practical point of view. Especially social changes associated with the development of Science and technology, the need arises to analyze their expected and unexpected consequences from a philosophical point of view. Such an analysis process is also harmonized with the first goal of identifying possible problems in society, and then setting out ideological, ideological and practical guidelines for their elimination.

Scientific and technical progress affects almost all aspects of the life of society by discovering new ideas, technologies, innovations, introducing them into production. But at the same time, various tensions, protests, conflicts of interest can also arise in the social environment. It is worth noting that these tensions can sometimes cause a person to retreat from traditional values, from classic forms of social relations, and sometimes to deepen global problems such as social inequality or environmental crises. Therefore, socio-philosophical approaches, on the one hand, treat scientific and technical progress as an undeniably positive process, and on the other hand, it is also necessary to approach it critically.

Literature review

In antiquity, philosophical thought focused primarily on the question of the ratio between nature and man. Plato had advanced the “discovery” of ideal forms and ideas present in nature by the human mind. According to him, the foundation of the process, which we now call “scientific and technical progress”, is associated with the functioning of the human mind without a monand to natural laws[1]. In Plato's eyes, any social activity, including those related to science and technology, will also be as impeccable the closer to the “ideal form” or “ideas”. Therefore, in the Platonic view, if science, a purposeful event or social practice undermines the balance of the universe, then it will deviate from the “ideal form”. Aristotle, on the other hand, expressed the practical activities of Man, including his technical qualifications, with the concept of “techne”. While he describes “techne” as a person acting with creativity in the path of a certain goal, he emphasizes that in practical activity it is necessary to always follow the principle of mediocrity (norm) [2]. That is, an excessive sharpening of the socio-political system or some kind of invention, technological discovery, can create imbalances in the life of society. Consequently, in the Aristotelian approach, at the heart of the formation of conflicts between society and scientific and technical progress lies a retreat from the principle of “mediocrity”. This view of philosophers of antiquity embodied the principle of harmony between nature – society – human activity, a situation that later also had a significant impact on other Eastern and Western philosophical currents.

As divine ideas prevailed in the Middle Ages, many scholars complained about the ideological limitations that were becoming an obstacle to the freedom of science. In particular, Eastern thinkers such as Farabi, Ibn Sina, Ibn Rushd suggest that science should be developed and that it should serve the progress of society[3]. Recognizing as a powerful force that transmits science to perfection, farobius reminds us of the need to use reason in its realization in practical life, to deeply feel the needs of society and thus to provide the public good with advanced methods. At the same time, in times of strong religious authority in medieval Western philosophy, inventions, scientific discoveries were sometimes condemned as “superstitions”, resulting in cases where scholars were persecuted. In the process, however, thinkers such as Thomas Aquinas or, later, Roger Bacon sought to promote philosophical thought and the progress of Science, in this way reconciling the conflicts between religion and science[4]. This situation is just as much concerned with the need to preserve the “natural law” of antiquity and has manifested itself as an act of finding an intermediate solution that dictates agreement with the norms of a balanced society.

The attitude towards scientific and technical progress has become positive, since in the Renaissance a person, his abilities and creativity have been glorified. Allomas, such as Leonardo da Vinci, Nicolaus Copernicus, Galileo Galilei, through the treasure of science, practically showed that it is possible to serve to see the whole world in a new way, to know the laws of nature, to satisfy human needs. Renaissance philosopher Francis Bacon argues that through the power of science, humanity can “dominate nature”, but that this domination must be in harmony with Justice and enlightenment[5]. According to him, if a person inappropriately uses the achievements of science or applies them for mercenary purposes, it is unlikely that this will exacerbate conflict in society and provoke social crises.

In New Age philosophy, philosophers such as Descartes, Spinoza, Locke glorify the human mind and its theoretical projects that draw. Such optimism is manifested, first of all, in the idea that “a person can solve any problem with reason.” Descartes believes that by perceiving, analyzing and systematizing things and phenomena on the basis of scientific criteria, we do not allow unexpected bothers in natural and social processes. However, Spinoza places a partial limit on this optimism by insisting that the roots of problems that arise in society can be not only in the intellect of a person, but also in their passions[6].

METHODOLOGY

Enlighteners-thinkers such as Voltaire, Russo, Didro-have proven that through scientific thinking and rational thinking, it is possible to improve the social life of society, to exclude people from ignorance. In particular, Rousseau notes that although Man is created free and equal in nature, and sometimes this violation of equality due to political-economic relations in society, the same violations can occur under the name of progress. Therefore, it can be assumed that at the heart of the conflict between society and scientific and technical progress in the process of industrial revolutions, an imbalance between “human freedom” and “ownership over technical products” lies[7]. Voltaire, on the other hand, criticizes fanaticism and ignorance in his satires, and ignorance of the achievements of science, while warning that the misapplication of the same achievements can also harm society.

The process of industrial revolutions led to the emergence of innovations in Europe such as factories, machines, steamers, railways, as a result of which economic and political relations were radically changed. On the one hand, such positive changes as an increase in the well-being of the people, the creation of jobs, and on the other hand, problems arose, such as the exploitation of the working people, inequality, the aggravation of the social situation of the city's population. This process, of course, was also reflected in socio-philosophical thought. Thus, extreme views on social progress – absolute positive (optimistic) or absolute negative (pessimistic) positions-began to appear.

Georg Wilhelm Friedrich Hegel interprets the development of society as a dialectical process. According to him, any development occurs through contradictions; the principles of antithesis and synthesis ensure that new qualities appear in the process of constant struggle[8]. Consequently, science, by its nature, is also faced with previous traditional views, from which a new theory, a new technology, is born. Hegel believes that conflicts in society are actually a natural component of social progress. Therefore, it is recognized that the conflict between society and scientific and technical progress can also take the field as a force of progress on the basis of it.

Karl Marx, on the other hand, specifically touched on the conflicts associated with the formation of capital relations and scientific and technical progress during the industrial revolutions. According to him, the development of weapons of Labor and the increase in production forces create class conflicts in social relations[9]. That is, advanced techniques or industrial forms, first of all, accumulate in the hands of capital owners, as a result of which the condition of the working people becomes more difficult. As a solution to the problem here, Marx advances the idea of “renewing productive relations and ensuring equality”. In his opinion, if scientific and technical progress is applied in the interests of everyone, then the conflicts in society can also soften, and then the whole will be exhausted.

The rapid development of Science in the 20th century, the rapid popularity of previously unthinkable areas such as nuclear weapons, spaceflight, Informational Technologies, exacerbated philosophical discussions. The existentialist philosophers-Jean Paul Sartre, Alber Camus, and others – raise the question of human freedom and spiritual exploration, which is disappearing as a result of scientific and technical progress. In their eyes, a person is primarily responsible for his life and choices, but technical progress can artificially limit the experiences that people forgive as a free person. Especially in modern society, it is dangerous for people to become too attached to the world of technology and indulge in a consumer mentality, since this replaces human relationships with “items” relationships.

And scientists such as Jean François Liotar, Jules Delez, Felix Guattari, among the manifestations of the postmodernism current, question the “great projects” in science and technology. They believe that any “big project” is at the same time a “big risk”, since it reinforces such principles as unification, standardization, centralization. As a result, creativity, originality and free choices can be limited in

society, and new types of totalitarian forms of government can appear[10]. Through such critical approaches, postmodern philosophers reiterate the negative consequences that scientific and technical progress can have on society.

RESULTS

In the second half of the 20th century, when scientific and technical progress reached its new stage, environmental problems became global. Atmospheric pollution, climate change, the endless exploitation of Natural Resources in the mind of people “can a person master nature?”, once again on the agenda. Modern scholars such as Fritjof Capra have put forward ideas of harmony and sustainable development[11]. Therefore, as one of the conflicts between society and scientific and technical progress, the violation of the balance of “Nature-Technology – man” is also considered a priority problem. Socio-philosophical approaches to solving this problem urge a person to re-address philosophical questions, to look at traditional values from a contemporary point of view. The elimination of environmental problems indicates that it is necessary, first of all, to form a conscious attitude in society, to use technical capabilities with global thinking, and not to seek immediate benefits. In this sense, philosophical views encourage consideration of the “man — nature” relationship in the context of comprehensive social progress.

In the modern world, such areas as information technology, artificial intelligence, biotechnology, nanotechnology are in continuous progress. These are entering the life of society so deeply that not only technical and economic, but also moral, legal and cultural issues are emerging in a new way. For example, artificial intelligence can reduce the need for human labor, paving the way for social problems, or, conversely, promote well-being. Here, conflict resolution will depend on how we interpret concepts such as human freedom, equality, justice, spiritual values, above all from a socio-philosophical point of view.

From the works of the philosophers mentioned above and their mutual discussion, we understand that there is no single solution to resolve the conflicts between society and scientific and technical progress. These conflicts arise within the framework of a set of social, political, economic, environmental and spiritual factors that have rotted with each other. Therefore, the task of socio-philosophical approaches is to establish the correct use of scientific and technical capabilities in society, promoting such values as tolerance, critical thinking, conscious consumption, social justice, sustainable development.

Technological progress is inevitable to give society enormous facilities, but it is necessary to think deeply about the impact of each invention on social relations in society and on nature, to notice and prevent conflicts early on. In this, ideas shared by philosophers of the world – metaphysical or dialectical, existential or postmodern approaches – can collaborate, complement each other at different points. For example, by reconciling Hegel's dialectical principle with the postmodernist approach of “doubting any global project”, we both recognize the conflict, which is the driving force of development, and avoid taking this conflict artificially as “the only solution for all”.

This is how one can generalize the conflict resolution strategies that socio-philosophical approaches promote:

1. Rational management: strengthening public policy and public control in the introduction of the achievements of science into social life, the development of legal restrictions and norms. The goal is to avoid practices that threaten nature and social stability in the course of the market or personal benefit.
2. Critical thinking and a democratic environment: it is necessary to have an open dialogue between the media, scientific centers, public organizations. When a new technology or discovery is presented, its social and environmental consequences must be critically discussed.

3. Strengthening spiritual values: to educate a person not only as a creature striving for material wealth, but as a being living by spiritual and moral principles. This, in turn, ensures a sense of spiritual restraint and responsibility from the heart, even when using the progress of Science and technology.

4. Cooperation in the context of globalization: the influence of technology does not know the limits. Environmental problems, economic crises, cybersecurity issues – all this is not just a problem of one state. That is why it is important to create international cooperation, sharing innovations, a joint monitoring mechanism.

5. Flexibility and openness: the world is in continuous change. Social systems, legal norms, moral standards should also always be revised and improved. Learning to live in harmony with the emergence of new technologies – humanity is a sign of cultural maturity.

CONCLUSION

The conflict between society and scientific and technical progress is a complex process that has been going on in human history for a long time, but changes form and content in accordance with the Times. Philosophical thought attempts to advance ideas, theories, and styles that would be necessary to understand and overcome these conflicts. In sources ranging from Plato, Aristotle, Forobius, to today's postmodern philosophers, various reflections on the integration of human consciousness, nature and technology are interspersed. It is noteworthy that they have both optimistic and critical flows. What is the fundamental essence of conflicts? First of all, scientific and technical progress is going at a rapid pace, while society may not fully realize and master it. Second, any technical achievement may be properly or improperly applied in relation to economic or political interest. Thirdly, the development of technology carries the risk of getting out of harmony with nature. Therefore, it is necessary to respond to these problems with strict philosophical and social approaches, to develop strategies for their management. Socio-philosophical approaches, above all, invite a person to see together with his rights and responsibilities. It is proposed to look at the progress of society not as a "single goal", but as a "movement united within the framework of common moral criteria."

The above points indicate that humanity has faced a "wave of progress" several times during its experience, in which sometimes crises and hoarseness also arose. But it was in the process of socio-philosophical analysis of these contradictions, search for a solution to them that new ideas, modern ideological and conceptual views appeared. All this gives us education: we can take a solid step towards real development only when it is in harmony with science, with a cultural-spiritual ideal and with social harmony.

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