# Crisis As A Qualitative Transformation Of The Socio-Cultural System

## Akmataliev Asanbek Turgunbaevich*
Associate Professor of the Department of Social sciences, Osh Technological University, Osh, Kyrgyzstan,
Email: akmataliev.asanbek@mail.ru

## Nurbaev Azamat Saidullaevich
Teacher, Department of Arts, Osh State University, Email: nurbai.azamat.89@gmail.com

## Kozubaev Oskonbai
Professor, Institute of Philosophy, National Academy of Sciences, Bishkek, Kyrgyzstan,
Email: kozubayev53@gmail.com

## Yrazakov Damirbek Abdikalilovich
Teacher, Department of national musical instruments and singing, Faculty of Arts, Osh State University,
Email: Yrazakov86@mail.ru

## Barynbaeva Ainura Abdykalykovna
Teacher, Department of basics in nursing, Medical College, Osh State University, Email:
abarynbaeva.75@mail.ru

## Kambarova Nurzada Nuralievna
National Academy of Sciences, Institute named after A. Adyshev, Email: nurzada_06@mail.ru

## Karabaeva Samara Toktogulovna
Osh State University, Email: toktogulovasamara654@gmail.com

## Sharipova Erkayim Kozuevna
Professor, Department of Russian and Eurasian integrations, Osh State University, Kyrgyzstan, Email:
e.sharipova_kg@mail.ru

**\*Corresponding Author:** Akmataliev Asanbek Turgunbaevich

*Associate Professor of the Department of Social sciences, Osh Technological University, Osh, Kyrgyzstan,
Email: akmataliev.asanbek@mail.ru

## Abstract
In this article, crisis is studied as a qualitative change in the socio-cultural system, which manifests itself in the gaps between being and consciousness of people in transitional periods. The crisis currently experienced by society of Kyrgyzstan is mainly of a social nature. In the minds of society, a social crisis reveals the situation as critical and expresses a sense of insurmountable barriers that do not allow society to develop further. Authors consider the spiritual crisis of society as the collapse of the cultural foundations of society, an indicator of society's problems that have reached a dead end and some of which are striving to return to their original cultural and civilization and values, and at the same time looking for opportunities to adapt in the context of globalization through gaining integrity of being.

**Keywords:** Crisis, socio-cultural system, consciousness, spirituality, civilization, values, globalization, integrity of being

## I.  Introduction

Globalization is a dialectically contradictory process that has engulfed humanity. This is both an objective process that has affected key areas of human activity such as economic, political, socio-cultural in terms of common cultural and civilizational national-government  formations, and a subjective process that is expressed in the imposition of their will (by Western countries) on the whole world in interests of a certain society, group of governments, Western civilization. Crisis (from Greek language, crisis is a court, sentence, decision, turning point) means a coup, a time of transition, a turning point, condition in which existing means of achieving goals become inadequate, resulting in unpredictable situations. Everything changes from something to something: from a substrate to a substrate, from a substrate to a non-substrate, and from a non-substrate to a substrate. Change comes from opposites or into opposite stages" (Aristotle, 1937). Aristotle, analyzing society and the world as a whole, singled out three conditions: stability, variability and transitional conditions (transitions).

Values and value orientations, being the core of public moral consciousness, around which both elements of the theoretical and everyday its levels, perform an integrative role in the organization of the entire system (Akmataliev et al., 2022a).

In our understanding, the latter are the crisis phenomena. Stability is a temporary condition that sooner or later will fall into decay, be replaced by a crisis, and variability is a substantial property of all that exists, which manifests itself through crises. Transitional conditions are crisis phenomena as ways of substantial properties manifestation in the whole world. Let us recall in this regard that society in Kyrgyzstan, the people as a whole, are in a transition condition, due to the fact that since gaining sovereignty, Kyrgyzstan has been trying to forcefully move from one qualitative condition to another, from one socio-economic formation to another. Such a transition is accompanied by a crisis as socio-economic, political, ideological, spiritual, moral and ethical properties, etc. Overcoming this crisis will actually mean a transition to a qualitatively new condition, for which, if the transition is carried out, it is accompanied by a significant change in public consciousness including, of course, the moral one.

## 2 Materials and Methods

This article is based on definitions about crisis by well-known philosophers and scientists. Explanations were given for crisis and globalization. Any process is conditioned by the internal essential ability of any phenomenon, object and element to change. As Aristotle wrote: "It is natural for all elements to change into each other, because the emergence is a transition into the opposite and from the opposite.

## 3 Results and Discussion

The famous Russian philosopher of the XX century S.L. Frank noted that "all genuine, deepest crises in spiritual life can only be overcome in this way. When a person is confused and has reached a dead end, he should not continue to go for luck; he must stop, taking a mental look at the whole space through which his path passes, to think about what he actually strives for and, therefore, what is his true essence and purpose, "should "without stopping at the surface of life and its current requests of the day, to go deep into the eternal, imperishable being of the object" (Frank, 1992).

The people of Kyrgyzstan, like the vast majority of the peoples on the planet, are entering the era of technogenic civilization, in which the pace of life is constantly increasing, and the spiritual component as a regulator of society's life lags behind in the pace of economic, political and general cultural transformations. However, the crisis consciousness of our society can serve to form a consciousness of a new quality. Crisis as a phenomenon is a turning point, a change in the direction of movement of the entire system and its elements; transition from one qualitative condition of society, social system to another. However, the crisis consciousness of our society can serve to form a consciousness of a new quality. Crisis as a phenomenon is a turning point, a change in the direction of movement of the entire system and its elements; transition from one qualitative condition of society, social system to another. It should be borne in mind that the social crisis manifests itself, firstly, in the form of the irreversibility of the system or the inability to transfer the system to its previous, initial condition, and, secondly, in the form of inevitability of qualitative changes that occur sooner or later. In the context and considering the subject of our study, a crisis is a way of existence of a society that is moving from an unstable condition to a stable condition in the context of globalization. In the context and considering the

subject of our study, a crisis is a way of existence of a society that is moving from an unstable considering to a stable condition in the context of globalization.

The spiritual crisis is an indicator of problems not only for the Kyrgyz people and many modern peoples and societies, which want to return to the original cultural and civilizational foundations and values and at the same time are looking for opportunities to adapt to globalization through the acquisition of the integrity of being (Akmataliev et al., 2022b).

The reality in which modern humanity lives can be called a crisis. On the one hand, the planetary society is already living in a new world, but has not recognized its features and new opportunities that are opening up. On the other hand, the modern society of Kyrgyzstan, like many other societies, is still striving to stay within the framework of the former cultural, civilizational and value foundations. The crisis of the "being-consciousness" system of society manifested itself especially clearly at the end of the 20th and the beginning of the 21st centuries. Today the world has changed qualitatively and is in the grip of new integration processes, about which philosophy and science often say that the spiritual sphere has lagged behind in its pace of development from its carrier is material environment, often referred to as globalization (globalization processes).

K.S. Harutyunyan, exploring the globalization processes in the post-Soviet governments, draws attention to "the social crisis of modernity, which is determined by destruction or collapse of important subsystems in society, the imbalance of various spheres of society and various forms of spiritual culture within the spiritual sphere of public life, etc" (Harutyunyan, 2013). In these countries, "the social crisis of society is largely associated with a spiritual and moral crisis, which mainly has a negative impact on the social sphere of life, on relationships, on the entire social structure of society" (Harutyunyan, 2013).

Crisis processes in Kyrgyzstan, according to this idea, in the context of globalization not only destroyed the previous qualitative condition of the entire social system, but also created conditions for the transition to a new qualitative condition. Kyrgyzstan, due to various circumstances, found itself in a situation where the global crisis and its own systemic crisis overlapped each other, i.e. covering almost all spheres of society.

Modern societies owe their crisis processes mainly to breaks in the area of the dialectical interconnection of social being and social consciousness. It is from these gaps that the crisis processes of society begin. When it comes to the decline (degradation) of spirituality, it probably does not mean "the collapse of the spiritual foundations of society", but their rethinking, an attempt to reflect the basic elements / core of spirituality in new conditions.

The German philosopher of the 19th and 20th centuries, G. Rickert, who dealt with the problem of values, believed that "acknowledged common values mean the values of a certain social group, which, in turn, shares these values and follows them" (Rickert, 1998). Only in organizations created by members of a social group does value become universal and individual. In other words, value is universal and necessary in the life of a society or a public organization. G. Rickert approaches the concept of "value" from the side of judgment: "We, as people of theory, are connected with the world of values, which gives our judgments a solid criterion. Therefore, we can set ourselves the task of discovering, through cognition, an order on which we depend in exactly the same way as the will of an acting person depends on the external world around him" (Rickert, 1998). According to the philosopher, in each era, what is essential and generalizing is what falls under the general concept of it, this is "value" as an ideal product or "crystal" of culture created by man. In this case, the concepts of integrity and value coincide from the point of view of "grasping" the essence of the era.

Russian researcher A.A. Ivin points out that "human activity is impossible without assessments and norms: the sciences that study man and society and have as their ultimate goal the rationalization of human activity always contain assessments and establish implicit and explicit values" (Ivin, 2004). From here, he fixes the problem of substantiating the objectivity of the put forward assessments in the structure of consciousness. Note that values are directly related to morality, and through it to moral consciousness.

Well-known German and American philosopher, sociologist and culturologist G. Marcuse continued the theme of the collapse of the system of values and assessments in society in the work "One-Dimensional Man. A Study of the Ideology of a Developed Industrial Society": "Freedom of thought, speech and conscience, free enterprise initially acted as essentially critical

ideas designed to supplant the outdated material and intellectual culture with a more productive and rational one."

However, over time, these values, having undergone institutionalization, shared the fate of society and became its integral part. The result destroyed the premises. G. Marcuse concludes: "The creation of repressive needs has long ago become part of socially necessary labor is necessary in the sense that without it will be impossible to maintain the existing mode of production". Therefore, in his opinion, the issues on the agenda are not morality, but material domination in society.

According to the modern Russian philosopher R.I. Sokolova, "spirituality is an expression of the qualitative essence of a person, a human community, which incorporates values, ideals, goals, ideas, the meaning of life. The loss of spirituality is a characteristic feature of industrial civilization creates serious consequences for both human life and the entire human community" (Sokolova, 2007).

Consequently, a spiritual crisis as a form of social crisis, on the one hand, is a fundamental crisis, on the other hand, other types of social crises can be studied using the example of a spiritual crisis, including in Kyrgyzstan.

The crisis of the spiritual sphere manifests itself, firstly, in the form of a decrease in the level of real education of the population compared to the previous stage of development and, secondly, an increase in the level of legal and ethical nihilism, as well as religious fundamentalism. Both of these manifestations are not only related to the transformation of moral consciousness, but are also its manifestations. The collapse of the USSR, the radical changes that began in Kyrgyzstan in the 1990s, in the economic and political spheres, had a contradictory, mostly negative impact on the socio-economic sphere of society, on relations, on the entire social structure of society. But since the crisis took on a systemic character, the moral sphere did not stand aside either. Society, having abandoned the old communist values and ideology, but not having time to develop new ones and not having time to adapt traditional values to modern conditions, inevitably found itself in a state of moral and ethical crisis.

With the collapse of the USSR, a situation arose in Kyrgyzstan when there were practically no spiritual guidelines. The construction of a civil society, a market economy based on liberal Western values, was more of a goal and at the same time technical means to achieve this goal than values in the full sense of the word. In any case, these values are clearly in conflict with the traditional values of the Kyrgyz people and, accordingly, with their ideas about morality, moral consciousness.

The spiritual crisis of society, in general, is the collapse of the cultural foundations of society, which are thought and experienced in the minds of society at the present time as a violation of a holistic worldview. However, keep in mind that this is a manageable condition. And the problem, therefore, is not ultimately, but how it will be overcome and when exactly this can happen. The spiritual crisis can be expressed through the concept of value or "crystal of culture" inextricably linked with the concept of meaning, which are deformed and are in transition, affecting all aspects of society.

The spiritual crisis is an indicator of the problems not only of the Kyrgyz and many modern peoples and societies, which, for one reason or another, have reached a dead end and some of which are striving to return to their original cultural and civilizational foundations and values, and at the same time looking for opportunities to adapt in the context of globalization through gaining the integrity of being. This process becomes much more complicated and acquires uncertain, unclear prospects and many contradictions in connection with the process of globalization.

V.S. Stepin offers a productive approach based on the analysis of modern civilizations. He rightly points out: "Relevant is the orientation towards the study of scientific rationality in its historical evolution, including changes in the types of intrascientific reflection and forms of methodological knowledge. Today, this idea takes on new meanings in connection with situations of turning points in civilizational development" (Yudin, 2010), and therefore it makes sense to speak of "the third type of development, which is not reducible to either traditionalist or technogenic" (Yudin, 2010).

Such a transition should mean a change in the very foundations of the socio-cultural code of technogenic civilization, a transformation of its basic values. Resolution of contradictions of cultural and technical character between civilizations of technogenic and traditional type V.S. Stepin sees in the "dialogue of cultures" that make up the spiritual core of these civilizations. In

his opinion, "globalization is a real process, where the very type of civilizational development must be changed. The essence of this change is the need to move from unilateral attitudes to power domination to a dialogue of cultures" (Stepin, 2005).

With such a dialogue of cultures, a change in the moral and ethical regulations and goals of the activities of various types of civilizational cultures should, in our opinion, be an indispensable condition not only for the survival, but also for the further development of societies, including ours.

The leading powers have yet to develop joint ways to address the new growing threats to human well-being - environmental, climate, socio-economic, food and demographic. However, without relying on geopolitical stability, any attempts to achieve the necessary international cooperation are doomed to failure" (Brzezinski, 2015). Another thing is how to achieve this stability, if peoples and civilizations are in varying degrees of competition and confrontation.

Currently, there is a theory of glocalization that describes the current stage of globalization as a process of economic, social, cultural development, characterized by the coexistence of multidirectional trends, when the process of globalization, instead of the expected disappearance of regional differences, actually leads not only to their preservation, but often to strengthening, on what insist, in particular, R. Robertson (Brzezinski, 2015) and W. Beck.

According to them, modern society is developing in two directions. Globalization and localization are fundamentally important processes that form the crisis existence of modern society, because, on the one hand, they are two sides of one single dialectical process of human development, which balance each other. On the other hand, they reveal the crisis nature of the interaction between social being and social consciousness.

The essence of the globalization process from the point of view of its real content and practice is quite accurately and fully conveyed by the modern Russian philosopher K.O. Glazunov, who writes: "The social nature of globalism is very heterogeneous. In the cultural and historical definition, globalism appears as a universal culture, embracing national cultures in all forms of its manifestation. The general problems of modernity are a consequence of the world network of technological and economic relations, which was created by the expansion of the Western European people activities over the past five centuries.

Technological and economic relations give rise to political, ethnic and religious relations. Globalism appears as a process, a striving for the formation of a "common world civilization" (Glazunov, 2002). Globalism, according to K.O. Glazunov, represents the modern form of imperialism and its highest stage, which "is based not only on military expansion, but also on economic and cultural expansion. This is how the system of unfair distribution of the planet's resources is fixed: natural, labor, intellectual.

The processes of globalization are accompanied by attempts to establish the dominance of the wealthy elite over other people, some cultures and worldviews over others, which is especially intolerable in the religious sphere. As a result, there is a desire to present as the only possible universal non-spiritual culture based on the understanding of the freedom of a fallen person who does not limit himself in anything, as an absolute value and a measure of truth".

## Conclusion

The crisis is one of transitional processes in society and in its social institutions, which allows to move into a new qualitative condition. However, due to a certain and fluid balance of forces and resources of the participants in the globalization process and the West's lack of the potential necessary to achieve its goals, mainly human, leads to the interaction and mutual influence of different cultures, which should ultimately open up prospects for new strategies for the development of mankind based on a common worldview, which can at times be blocked by the opposition of economic and political power structures. On the other hand, the spread of consumer society ideology and mass culture on a planetary scale will contribute to the growth of ecological, anthropological and other global crises. But the unification of above culture types, as well as their mechanistic interaction, is impossible. Today the world can be changed as a result of establishing a dialogue of cultures, but not due to the dominance of any one culture (country) in the world over all the others.

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