ISSUES OF INTEGRATION OF A PERSON INTO SOCIAL PROCESSES IN THE CONTEXT OF GLOBALIZATION AND DIGITAL TECHNOLOGIES

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Abstract

This article analyzes the issues of integration of the individual into modern social processes from a philosophical, sociological and political perspective in the context of globalization, digital technologies, cultural diversity and post-industrial society. The study examines the transformational processes related to the social activity, identity and adaptation of the individual to national and universal values. On the basis of the analysis of foreign and local scientific sources, the mechanisms for ensuring the integration of the person, inter-institutional interactions and digital competencies in the conditions of New Uzbekistan are analyzed.

Keywords: Personality integration. social processes, globalization, digital technologies, cultural diversity, civil society.

Introduction

In modern society, the integration of the individual into social processes is determined by globalization, increasing digital technologies and increasing cultural diversity. Rapid development of information and communication technologies gives new meaning to the social consciousness, values and identity of a person and brings him into the transnational social space. From a philosophical point of view, this process implies a rethinking of the problems of individual freedom, responsibility and self-realization, because in the context of global influences man must adapt to universal values while preserving his national and cultural roots.

Integration in the world is manifested not only in the involvement of a person in economic or political relations, but also in the inextricably linked with social activism, education, civil society and spiritual life. In the context of a post-industrial society, knowledge, innovation and creative thinking are becoming the main factors of personality integration. In philosophical analysis, this situation leads to the interpretation of man not as a passive social object, but as an active subject shaping social reality.

In the conditions of the new Uzbekistan, integration of the individual into modern social processes is based on the principles of large-scale reforms, the creation of an open society, the principles of the rule of law and the glorification of human dignity. The modernization of the education system, increasing the socio-political activity of young people and the development of the digital economy serve to strengthen the role of people in society. Philosophically, this process refers to the realization of an individual's potential, a sense of social responsibility and the harmonization of national and universal values.

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The Law of the Republic of Uzbekistan dated September 14, 2016 N ZRU-406 "On State Youth Policy", October 29, 2019 N ZRU-576 "On Science and Scientific Activity", July 24, 2020 N ZRU-630 "On Innovation Activity", Presidential Decree of September 11, 2023 N UP-158 "On Strategy Uzbekistan - 2030", Decrees dated June 27, 2018 No. UP-5466 "On the State Program "Yoshlar-kelejagimiz", September 21, 2018 No. UP-5544 "On approval of the strategy for innovative development of the Republic of Uzbekistan for 2019-2021", dated November 29, 2017 N UP-5264" On the establishment of the Ministry of Innovative Development of the Republic of Uzbekistan "and other regulatory legal acts have been adopted, which are aimed at implementing the tasks outlined in them The thesis work serves to a certain extent.

In world socio-philosophical thinking, the issue of integration of the individual into modern social processes has been widely studied within the framework of theories of globalization, modernization and society. In particular, at the end of the 20th and the beginning of the 1st century, this problem has been analyzed at the intersection of philosophy, sociology, political science and cultural studies. In foreign studies, the individual is not interpreted as a passive element of the social system, but as an active subject of social change.

In the works of Anthony Giddens**, Ulrich Beck and Manuel Castels, who are considered among the founders of the theory of globalization**, the integration of the individual into society is explained through new social risks, information flows and concepts of the "network society". E. Giddens argues that in the concept of "reflexive modernization", a person is a subject who constantly re-evaluates his social experience. He believes that in modern society, the integration of the individual takes place through individual choice and responsibility, not through adaptation to traditional institutions.

On the other hand, in Ulrich Beck's theory of the "risk society", the problem of integration is analyzed in relation to changes in the consciousness of the individual in the context of global environmental, technological and social risks. According to Beck, modern man is becoming a subject that thinks beyond national boundaries and is implicit in problems on a global scale. This situation expands the philosophical content of the integration of the individual and requires that it be considered not only within the framework of a particular society, but also in the global social space.

In the research of Manuel Castels, the author of the concept of the Information Society, the involvement of the individual in social processes is illuminated in close relation to digital technologies and communication networks. He believes that the main condition for social integration in modern society is access to information, access to knowledge and digital competencies. This approach leads to the interpretation of the individual as the intellectual resource of social progress.

 In Western philosophy, the relationship between the individual and society **is also deeply analyzed in Jürgen Habermas**'s theory of communicative action. According to Habermas, social integration is shaped not through administrative or economic mechanisms, but through dialogue, consensus, and collective intelligence. This approach philosophically substantiates the role of the individual in civil society, social activism and adaptation to democratic values.

 Also, in foreign studies, the issue of individual integration has also been explored from the point of view of cultural identity. **Thinkers such as Charles Taylor and Zygmunt Bauman** drew attention to the problem of "self-preservation" of the individual in the global cultural space.

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Bauman's concept of "fluid modern" states that modern man is forced to adapt to an ever-changing social environment. This is the basis for interpreting personality integration as a continuous process rather than a steady state.

Anthony Giddens, an analysis of research carried out within the framework of the topic in foreign countries, in his concept of "Reflexive Modernization", advances the basic idea of a conscious rebuilding of one's own life, showing the individual as an active, self-shaping subject. Ulrich Beck's "Risk Society" approach envisions that global risks change the mindset of the individual, an integration that takes place through global responsibility. In Manuel Castels' work "The Network Society," the basic idea is that information and technology define society. It cites digital competence as a condition for integration. Jürgen Habermas in his "Communicative Movement" approach cites the main idea that consensus and dialogue are the basis of social stability. He believes that integration is achieved through civic activism. Zygmunt argues that the main idea in Baumann's work "Liquid Modern" is that there is no stability, there is constant adaptation. Integration is perceived as a continuous process. Charles Taylor believes that the main idea of his "Identity Theory" is the recognition of cultural identity, which manifests itself as the contribution of national and universal harmony to the integration of the individual.

The analysis of foreign scientific research shows that the integration of the individual into social processes in the modern society acquires new content in the context of globalization, digitalization and cultural diversity. Western thinkers interpret the individual not as an object adapting to the social system, but as an active subject shaping social change. These approaches serve as the important theoretical base for the philosophical substantiation of reforms aimed at glorifying human dignity, developing civil society and realizing individual potential in New Uzbekistan.

In many studies, the integration of the individual into modern social processes is regarded as a multifaceted, dynamic, and philosophically complex phenomenon. These scientific views serve as an important methodological source for the theoretical understanding of the reforms being carried out in the conditions of New Uzbekistan, the substantiation of the individual as the central subject of social development and the integration of the model of national development with the world experience.

The integration of the individual into social processes in modern society has been put forward in many scientific sources. Of course, their advanced concepts and views have methodological value in the study of youth problems. Foreign researchers who have also studied the problem include Howard Williamson, Ron Johnston, Bastien Sheri, Holmarsdottir Halla, Daniele Morciano, Maurizio Merico, **Anne-Marie** Peatrick, Winthrop Rebecca, Dominic Rushe, Lauren Aratani and Amanda Holpuch, A.A. Rean, Jaime Marks, Lam Chun Bun, and Susan M. McHale Sarah Gasior, Cheryl Forchuk, Sandra Regan The likes of Natalie Ross can be included. In particular, scientists from developed Western countries in their research pay attention to the pragmatic influence of innovative processes on the socialization of the individual, the fact that the growth of these processes by individual needs and perceived interests is becoming a stable trend. Among the scientists of the CIS, O.I. Beliy, N.B. Gorbachev, V.V. Davnis, S.O. Yelishev, I.M. Ilinsky, V.A. Lukov, A.I. Kovaleva, I.S. Kon, A.F. Radchenko, V.I. Chuprov, Yu.A. Zubok, K. Wilmas mainly focused on the priority of institutional factors in integration processes.

However, the role of institutional factors in transformational processes, i.e., parents, referential groups, individuals, is poorly studied.

At the moment, this situation requires a consistent study of the problems with integration processes. However, in the process of modernization of society, the socio-innovative activity and transformational processes that take place in their minds, and especially the formation of various social groups in New Uzbekistan, the issues of systematic study of the state of this social group have not been fundamentally studied as an object of independent social research. This plays an irrelevant, scientific and practical value when conducting research in this direction.

In the conditions of New Uzbekistan, an urgent task is to reveal the theoretical and methodological foundations of integration of the individual into modern social processes, identify the existing problems and develop scientific and practical recommendations aimed at ensuring effective integration. In this direction, it is necessary to carry out the following tasks:

- Theoretical and methodological analysis of the impact of socio-political, economic and cultural reforms in New Uzbekistan on the socialization and integration of the individual;

- comparative study of philosophical, sociological and political science interpretations of the concept of integration of the individual into modern social processes and the development of an author's definition.

- identification of emerging transformations in the social activity and identity of a person in the context of globalization, digitalization and information society;

- studying the role and effectiveness of education, the labor market, civil society institutions and mass media in the integration of individuals in New Uzbekistan;

- empirical analysis of the mechanisms and problems of integration of youth, women and vulnerable groups into modern social processes;

- substantiation of the social position and responsibility of the individual in ensuring the harmony between social solidarity, national values and modern democratic principles;

- identification of institutional and cultural barriers in the process of personality integration, as well as development of scientific conclusions on their elimination;

- Development of practical recommendations and a conceptual model aimed at ensuring the effective integration of the individual into modern social processes in the conditions of New Uzbekistan.

The system of modern social relations and social processes that are being formed in the conditions of New Uzbekistan affect the mechanisms, factors, forms of integration of the individual into modern social processes and their social consciousness and social activity. The concept of integration of the individual into social processes was interpreted in a more general philosophical context, and did not fully cover the institutional, legal and cultural features of the reforms of New Uzbekistan. On the basis of the system-activity approach, theories of social transformation, the interaction between the individual, the state and society was reconceptualized in the new social conditions. In the context of the reforms of the new Uzbekistan, it is expressed as a dynamic and open system covering the active participation of the individual in the legal, civil, cultural and digital arenas.

Traditional models of social identity are insufficient to explain the new identity states that are emerging under the influence of digital space, social networks and transnational information flows. Multidimensional identity processes of the individual were analyzed on the basis of the

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concepts of postindustrial society theory, digital cultural hybridity. Based on a combination of national, civic and global identity, it reflects the mechanisms of self-expression in the digital environment.

In the integration of the individual, education, civil institutions and the information space have been studied separately, and their interaction as an integrated mechanism has not been sufficiently disclosed. Based on institutional analysis and communication approach, the influence chain between these spheres and their integrative functions have been modeled. In the socialization and integration of the individual, it constitutes a holistic mechanism that ensures the interaction between education – civil society – the information space.

The factors that prevent the full participation of the individual in social processes have been studied scattered, and their interrelated system has not been sufficiently analyzed. Based on structural-functional and cultural analysis methods, these factors were comprehensively studied. Factors that hinder individual integration are systematically classified, covering institutional, cultural, communicative, and socio-philosophical aspects.

Conclusion

In the conditions of the new Uzbekistan, it plays a practical role in improving the state policy aimed at ensuring the adaptation and active integration of the individual to modern social processes. In particular, the developed theoretical conclusions and conceptual approaches can be applied as a scientific and methodological basis for planning the spiritual and educational work of state and public organizations, youth policy, civil society institutions.

The mechanisms of personality integration allow using philosophy, sociology, political science and the fundamentals of spirituality as teaching material in the educational process, especially in higher education institutions. At the same time, the results of the research serve as a practical guide in the development of educational programs aimed at informing young people's civic awareness, social activity and digital culture.

The proposed conclusions in the scientific work can be applied in the activities of mahalla institutes, non-governmental non-profit organizations and the media, ensuring effective participation of the individual in social processes, preventing social apathy. Through this, it serves to strengthen social stability, social cohesion and active civic attitude towards reforms in society.

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