Cancellation Culture and its Manifestations in Uzbek Society

Talipov S. M.

Researcher Department of Social Work National University of Uzbekistan named after Mirzo Ulugbek

Latipova N. M.

(DSc), Professor, Head of the Department of Social Work National University of Uzbekistan named after Mirzo Ulugbek

Abstract: The article presents an overview of current trends in the study of the influence of the network society on human development. The article analyzes the main theoretical approaches of network theory, the main approaches to the typology of users. A new phenomenon of the network community in the form of "cancellation culture" and "canceling" as a manifestation of positive and deviant qualities is revealed. The impact of canceling is carried out through discrimination of a person, humiliation of his honor and dignity, expressed in an indecent form, aggressive persecution, the use of violence, followed by the expulsion of an objectionable person from various kinds of collectives. It seems necessary to optimize, modernize and reasonably limit this process, refract the problem of tolerance to real manifestations of the culture of cancellation, search for ways to use canceling as an innovative change towards a more constructive form, aimed at action, not a person.

Keywords: network society, network theory, digital technologies, social networks, communications, virtual communication, risks, cancellation culture, canceling, public relations, impact, society, discrimination, insult, ethics, communicative solidarity.

The social network has now become of particular importance in modern society. In the Development Strategy of the New Uzbekistan for 2021-2216, special attention is paid to the digitalization of the main spheres of life and the construction of an information state. The development strategy defines the further transformation of a number of important areas, such as public and social services, law enforcement agencies, and healthcare. Digital modification occurs in almost every sphere of society's life.

Communications began to be carried out with the help of virtual communication via e-mail, social networks and fast messengers, which allowed to have limitless opportunities, flexibility of employment, speed for contacts with other people. In particular, interactive whiteboards, tablets, electronic diaries and journals are used in the education system, new systems, for example, Hemis in higher education, create video lessons, teachers provide consultations through social networks.

The network society can be characterized as a specific form of social structure and an integral part of the information space.

Network theory is a relational (from the English relation) direction of sociological knowledge, in which the position of an actor in the network is considered, on the one hand, as a determinant of his social behavior, on the other, as social capital that allows him to realize his aspirations.

The term "network community" was used by Stein Braits, and a little later by James Martin. They considered this term from the point of view of its influence on the social and political

processes of society.

Sociologists E.Durkheim and F.Tennis hey also paid attention to social connections among individuals and social groups and foresaw the emergence of social connections for communication. In particular, E. Durkheim's collective consciousness plays a crucial role in the formation of mechanical solidarity. Connecting people together resembles "social molecules". The complication of social relations, allow more people to coexist, in conditions of scarcity of resources. According to F.Tennis noted that social groups will communicate in the form of personal and social ties.

The sociological approach of the theory of network society can be traced through the works of Y.Moreno, who developed the method of sociometry in the study of social groups as a visual representation of a communication network.

Scientists such as G.Simmel, N.Elias, G.Bloomer, A.Redcliffe-Brown contributed to the development of basic forms of network-oriented analysis of society at the level of an all-encompassing network, other scientists analyzed the role of network content in terms of creating social connections.

At the present stage of society's development, there has been a change in the social, economic, political and managerial order from hierarchical and market-type structures to network structures. To date, the widespread use of electronic means of communication determines the development of a network society and network communications. In this regard, it should be noted that most sociological approaches in the theory of "network society" explain the social behavior of individuals and social groups through generally accepted behavior, norms and values.

In the context of network theory, attributive characteristics, norms, values are secondary, and relationships are primary, as a result of which the main epistemological problem of this direction is the problem of recognizing the structural features of social relations.

The network resource comes from the concept of a "network society" developed by M.Castells, which he defined as a dynamic system where the source of power and productivity was the processing and transmission of information. In his work "The Power of Communication" M.Castells develops the concept of a network society through the prism of considering the psychological foundations of the interpretation of social action in accordance with the latest research in neuropsychology. According to M.Mcluven, the means of communication as a technology of information transmission carries a message about a change in scale, speed or form, which is introduced by him into human affairs."8.

At the same time, the network users of the network community develop naturally in the process of its members achieving their life goals and without official control. American sociologists Dan M.Boyd and N.B.Alison, studying social networks, identified the following features: users create an open or partially open profile within the closed system of the site, form a list of users with whom they are ready to communicate, see and can trace the connections between their list and the list of other users.

The theory of "social construction of technology" by E. Becker defines social networks as a set of groups on the Internet created for the purpose of communication and self-presentation. And these groups will influence the formation of both active and deviant behaviors.

Studies of foreign scientists have revealed the socio-psychological content of users of social networks. Segments such as:

➢ Creators, those who create and publish content;

➢ Critics, those who express their opinion to the created and published online.

➤ Collectors, those who classify and organize content on the Internet.

➤ Social activists this group uses social networks;

➤ Consumers of content, i.e. download music, videos, read forums, visit recommendation sites;

➤ Inactive representatives of this group are not included in any of the groups.

Networks have positive characteristics; first of all it is the exchange of information, instant access to media resources, the development of new forms of socio-political participation, etc. But at the same time, the network society has not only positive qualities, but also carries the risk of technical errors, violation of ethical norms. This phenomenon can be reduced through increased control and further improvement of social and communication technologies.

One of the types of such violations can be considered a new social phenomenon "Cancellation culture" (Cancellation culture) of "erasing" from the available information space information about a person, brand, events that have received a negative assessment, the exclusion of such individuals and legal entities from the communicative environment. The culture of cancellation as a phenomenon emerged in the XXI century and is a way to bring to justice for socio-legal, ethical and moral violations of the well-known and empowered. A person or group through refusal of support and public condemnation in the basics on social networks.

In the modern global space, such an innovative element as "cancellation culture" or "canceling" is being introduced into the life of society and legal reality. And all the listed groups can participate in canceling.

The "cancellation culture", as the name implies, is associated with the mass and public refusal or cancellation of support for the activities of people and organizations in social media. First of all, adherents of the "cancellation culture" stop subscribing to specific celebrities on social networks, stop buying products of certain brands, and also agitate their friends and subscribers to do the same. It is obvious that the technologies of "trolling", "cyberbullying", viral communications and "heyting" had a great influence on the practice of the "cancellation culture". Unfortunately, in a number of cases, the digital boycott is unfair and disproportionate.

The phenomenon of "cancellation culture" is associated with the polarization of public sentiment and political life not only in the United States, but also in other countries. In this regard, social media has become a breeding ground for the development of a "culture of cancellation", since they have personalized goals for the implementation of aggressive communications.

Recently, people's personal boundaries have become blurred, in particular online privacy in social networks has been violated. This is especially true of politicians, artists, famous people. Anyone can find information about a person's lifestyle, despite the fact that it contradicts the laws of network ethics. Although this phenomenon seems to lead to lifestyle adoption and positive results and unites a community of common interest in the idol, but often it develops into a negative image and leads to a new form of negativism as a "culture of cancellation". That is, events from the life of a person who is being watched by others, those who not only admire, but also criticize and insult them.

In this case, the phenomenon of "communicative solidarity" occurs. According to Russian authors, this kind of solidarity arises in the process of free exchange of opinions, when relative unanimity is achieved on many discussed issues that are raised in the process of communication. A.V. Kucukyan emphasizes that "communicative solidarity" differs significantly from the categories of organic and mechanical solidarity, since it describes the

processes occurring only in the field of communications.

In this virtual space, you can speak impartially about your opponent, harshly condemn the offender, delete or block a friend, mark an email address as a source of spam, that is, remove a person from your life. But at the same time, offenses and unethical offenses are significant for canceling.

The Law of the Republic of Uzbekistan stipulates the Article on confidentiality and protection of personal data. Article 27-1 states that the owner and (or) operator, when processing personal data of citizens of the Republic of Uzbekistan using information technologies, including on the world information network Internet, is obliged to ensure their collection, systematization and storage in personal data databases on technical means physically located on the territory of the Republic of Uzbekistan and registered in in accordance with the established procedure in the State Register of Personal Data Databases.

The main purpose of "canceling" is the exclusion of the individual from the socio-economic society. The reason for the "cancellation culture" may be the public statement of a position that is currently unacceptable to a particular society. In this regard, it can be stated that "canceling" is carried out through discrimination of a person, that is, humiliation of his honor and dignity; through such phenomena as bullying, ostracism, abuse, shaming, which leads to violation of the observance of constitutional rights and freedoms of man and citizen.

The phenomenon of "cancellation culture" has become a noticeable phenomenon not only in the mass culture of our time, but also in everyday life. The Internet space has become a world of permissiveness and limitation of the boundaries of permissiveness and a vague concept of ethics of behavior.

It is possible to give an example, the teaching staff, students and masters of the Department of Social Work of the National University of Uzbekistan every year on November 25 holds an action in support of women dedicated to the International Day for the Elimination of all forms of Violence against Women, held at the international level. The aim was to inform the students of the faculty that violence against women is unacceptable.

Participants demonstrated homemade posters on the topic of sexism, domestic violence and the protection of women's rights. It was not a protest against people or religion, it was an educational event, the participants demonstrated homemade posters on the topic of sexism, domestic violence and the protection of women's rights. There were inscriptions on them: "At 23 not to be married = the norm", "Beats – go away", "A woman is a servant", "A daughter–in-law is also a slave", "A woman also has the right to live as she wants"), "Beats - means she loves to sit down, "A woman has the right to an opinion", "My short shorts do not call for violence" and others.

The girls demonstrated the palm gesture accepted in many countries. But the action caused a great resonance on social networks, mostly negative. The harassment of the participants of the action began on social networks. Girls and boys have been subjected to canceling, through psychological violence, attacks, threats, etc. They were compared with the leaders of the Pussy Riot group, Femen, accused of anti-religion, illiteracy, and unscrupulousness. Although the action was supported by the university administration, experts of the international children's organization UNICEF, they supported the action of students for the protection of women and girls, and defending their rights.

In particular, some bloggers on the estate of "Qitmirchol", Abu Solih Fox under the headline Stop feminism accused students and teachers, and immorality, feminism and protest sentiments. The entire Internet community criticized this action and expressed negative thoughts; those who tried to protect university students were also bullied and abused. Among some students, such phenomena as depression began to occur, the level of anxiety rose,

difficult situations arose in families.

There is an article in the Criminal Code of the Republic of Uzbekistan on liability for insult. "An insult, that is, intentional humiliation of the honor and dignity of a person in an indecent form, committed after the application of an administrative penalty for the same actions "18", The Code of the Republic of Uzbekistan on Administrative Responsibility states that "Insult, that is, intentional humiliation of the honor and dignity of a person "19".

An insult in printed or otherwise reproduced form, including posted in the mass media, telecommunications networks or the worldwide Internet information network, is punishable by a fine of two hundred to four hundred basic calculated values or compulsory community service from two hundred forty to three hundred hours or correctional labor from one to two years 20.

Social networks create a platform and conditions for discussion or rapid dissemination of information, and often Internet users do not want to listen to refutations and pour out all the accumulated negativity on any event. According to Russian sociologist P.V.Kolozaridi, "the culture of cancellation" often leads to harassment and not only in social networks, in particular Telegram, Facebook; Tweeter is a tool through which information is instantly distributed.

According to American writers in society, "the free exchange of information and ideas is the lifeblood of a liberal society, it is decreasing daily. While we are used to expecting this from right-wing radicals, censorship, intolerance of opposing views, the fashion for shaming and ostracism, as well as the desire to dissolve complex problems in blind moral certainty are spreading in our own environment...». In this regard, it is necessary to make changes, that is, the adoption of the Code of Ethics of a journalist, and maybe somehow call for the observance of moral and ethical standards of bloggers. It is also important to increase the efficiency, modernization and reasonable limitation of this process, to refract the problem of tolerance to the real manifestations of "cancel culture", to find ways to use canceling as an innovative independent socio-legal public tool.

The new conditions offer a new vision of the place and role of law in the state, the peculiarities of its perception by citizens, while maintaining the need to achieve the quality of information perception, building a communicative action "focused on achieving mutual understanding and consent." Here we can adhere to the principle proposed by political scientist Y.Habermasom "Politics is when people are shaking together, and they are moving somewhere, moving somewhere, marking the boundaries of their own and others." But at the same time, the analysis showed that the possibility of using social networks has both a positive perspective and carries risks. In this regard, in the future, the "cancellation culture" will change towards a more constructive form, aimed at action rather than a person.

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