

ПОЛИТИЧЕСКИЕ НАУКИ

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THEORETICAL VIEWS OF NIKLAS LUMAN ABOUT THE ROLE OF COMMUNICATION IN SOCIETY

Abstract. The article examines through the works of Niklas Luman the various theories in society, including their communications, the outdated traditional approaches to community evaluation, and the self-reproduction of modern societies. In addition, the article describes the different perspectives on the development of communication media in a comparative manner.

Keywords: communication, autopoiesis, information society, information and communication technologies, civil society, communication processes in the society, information transfer, the role of people in society, the development of information and communication technologies.

Since the second half of the twentieth century, radical changes in theoretical approaches to society have begun. This, of course, happened during the formation and development of civil society. While most scholars have focused on the institutional aspects of civil society, a number of scholars have begun to interpret it as a way of thinking about the world and the development of the middle class. Another group of scholars began to reveal society's role as communication networks. Although most scholars disagree with the conclusions made by German scientist Niklas Luman based on systematic analysis of society, we believe that his theoretical views in this area are logical. According to Luman, "society consist of people, and a relationship between people. People exist not in society but in the environment, that surrounds them. Society (social system) is an autopoietic system consisting of various communication networks developed and reproduced by means of communication networks¹.

As N.Luman put it, "autopoiesis" is "a structure that expresses its own state, that is, the productive interactions of the system components that result from these components themselves. The range of autopoiesis is extremely extensive: the brick factory itself produces bricks, though they are built of bricks; organism (consisting of organs and cells) is produced by the interaction of organs and cells; the language is a separate system that allows you to talk about languages, that is, it speaks for itself, and also how to speak and how to pronounce words through the language. Such a dilemma, or a function of separation, repeatedly creates the integrity that gives birth to its elements. This is also true of sociology (as part of society), which formed their own theories about society. Moreover, these theories themselves represent societies because they are communicative movements. In addition, the theory of

cognition that analyzes science itself is science, and it is directly involved in the creation of science².

According to Luman, autopoietic systems have the ability to reproduce themselves. If the system can build relationships with itself, it will surely be able to reproduce itself. He called this ability self-referential. Self-referencing appears as a prerequisite for characterizing the system itself³.

He goes on to describe self-referencing in systematic research as self-organizing. Luman's claim is based on the fact that biologists disagree with the fact that living tissue cannot reproduce itself. However, Luman focuses on the self-reproduction of man and society (for example, no evidence can explain the natural balance between women and men).

N.Luman relies on the views of E.Gusserl, who in his view describes communication as behavior, speech, message. According to Luman, not every element of the system may be linked to other elements. Therefore, element interactions occur separately and in select cases⁴.

According to Luman, communication is a unique social structure that, in addition to having its own internal structure, is represented at the same time by three elements: messages, information and understanding. However, these elements should not be regarded as living independently (other than before or after communication) and independent existence. Communication takes place as a result of the communication of these elements, the process of differentiating and separating messages and information. Communication takes place where this distinction exists: messages are extracted from the message. Understanding these differences (at the same time, their integrity) leads to the understanding of messages and information.

Information is "the distinction that creates the distinction." "Notification" sends only messages that

¹Луман Н. Понятие общества // Проблемы теоретической социологии.-СПб.,1994.-С.27-31.

²Қирғизбоев М. Социология. Ўқув қўлланма.-Т.: Наврўз, 2017.-Б.

³Луман Н. Социальные системы: очерк общей теории. СПб., 2007.-С.432,39 и 32.

⁴ Луман Н. Общество как социальная система. -М.: Логос, 2004.-С.147.

can be spoken out of the general message (the first difference). When a "recipient" of a message extracts information from it, it separates everything from the medium, not just, what it wants to convey to its interlocutor, and then forwards it to the interlocutor (second distinction). Information changes communication, introduces or requires further communication. When someone is offered to buy a product, he / she will only get what he / she needs in the message (say, an ad) and will only focus on the characteristics of the product he wants to buy. This creates a second connection (acquisition and payment).

The problem is that the information in the messages does not come automatically. The information in the message is the result of communication, a very voluntary structure that does not consist of finding the properties of the object or knowledge that existed before the communication started. Therefore, it is impossible to "process" information in memory, "compress" it or "rewrite it for another carrier". Saying that "removable" information is stored in a computer, a person's or communication's memory when it is needed is self-deception. Keep up to date with data storage (containers, floppies, documents, books, records, etc.) that is not stored anywhere, but has the speed and dispersion of the message, its degree of distinction, the continuation of the communication system or information that needs to be changed. Messages can, to some extent, appear as "carriers" - information containers; language, cassette, computer hard disk - they are the functional equivalent of messages.

In general, as a result of N.Luman's systematic theory, new perspectives on understanding and understanding of society have emerged. In his view, society is a whole system, which, in its turn, consists of many other social systems, which always display their functionality. As a result of the basic relationships within society, society creates communications, which in turn serve as a link between the functional subsystems of society. Thus, communication in a society is the result of three choices: information, message, understanding. This synthesis tool combines subsequent selective communications with the system performing its creative and reproductive function. That's why Luman does the communication, not the person and his mind, but the communication itself⁵. In Luman's theory, human function as a carrier of communication, that is, is not considered as a subject. Man lives in the environment surrounding the system. All the objects of communication - the external environment, people, minds, objects are manifested only in communicative form within the social system. When the issue is put in this way, society as a system

refers to interpersonal and closed-latitude interactions and relationships based on autopoiesis. In doing so, Luman rejects the traditional definition of society - the division of subjects and objects. In his theory, the distribution of systems and the environment plays an important role. Although the system protects itself strongly against the environment, it cannot survive without this environment. System and environment interactions occur during the integration of cognitive systems and communication systems using language and schema mechanisms. Thus, the society described by Luman cannot live without communications, while communications cannot live outside of society, or, "whatever happens in society, they are all communications"⁶.

To date, new interpretations of N. Luman's theoretical views on society have been proven. The communicative relationships in the society are becoming more and more difficult every year. Communication is being introduced in all aspects of society and public administration. By 2017, information technology spending will increase by 3.8% to \$ 3.5 trillion US dollars. By 2020, 90% of large businesses will begin to receive large returns from data-driven (data-as-a-service) services, processed data, analysts, and recommendations. The share of companies in this sector has reached 50%.

The market of information and communication technologies for 2017-2021 is expected to grow by 12.9%, equipment - by 12.1% and services - by 22.1%. By 2021, Uzbekistan's ICT market is expected to grow by 83.5 percent⁷.

In general, while society itself has been developing for thousands of years as a communicative relationship, now the introduction of human-centered information communications in all aspects of society develops characteristic features of civil society. The predictions of thinkers and scientists about the potential of the information society are now being confirmed.

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⁵Луман Н. Общество как социальная система. -М.: Логос, 2004.-С.110.

⁶ Понятие коммуникации в теории общества Никласа Лумана // [http://www.stattionline.org.ua/2012-10-19-21-22-](http://www.stattionline.org.ua/2012-10-19-21-22-43/29/1135-ponyatie-kommunikacii-v-teorii-obshhestva-niklasa-lumana.html)

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⁷Ниязатов А.А. Узбекистан: Реформы в информационно-коммуникационной сфере//<https://regnum.ru/news/economy/2464506.html>.