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# FORMS OF MANIFESTATION OF ECONOMICALLY DESTRUCTIVE PROCESSES (A SOCIO-PHILOSOPHICAL ANALYSIS)

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**Abstract:** In the process of globalization, no phenomenon occurring in the material and spiritual spheres of society is entirely free from destructive processes. It is important to note that, on the one hand, as the elements of social constructiveness continue to expand, destructive phenomena are also becoming increasingly pronounced. On the other hand, destructive processes are systematically manifested in one form or another across all spheres of social life.However, since the economy serves as the basis for the development of society and functions as the driving force behind the development of social spheres, destructive processes in this particular sphere acquire special significance and, in turn, stimulate destructive processes in other spheres. By the end of the twentieth century, the modern economy had evolved into a substantively rich and structurally complex system that, under the influence of various factors, sometimes accelerates its development and at other times faces decline.

**Keywords:** constructive processes, destructive processes, globalization, constructive trends, destructive trends, global economy, economic destruction, protectionism, irrational protectionism, price volatility.

***Introduction.***The formation of the global economy has brought about a number of positive, constructive consequences. There are virtually no national economies left in the world that are closed in nature—that is, relatively independent and unconnected to other economies. Almost all countries are witnessing the emergence of open economies—those maintaining diverse ties with other economies and developing in tandem with them—alongside an acceleration and intensification of connections between national economies.

**Analysis of Relevant Literature**

Trends characteristic of post-industrial society are reflected in the works of Herbert Marcuse and Erich Fromm. Drawing upon centuries of theoretical discourse on the subject, various representatives of the Frankfurt School developed diverse versions of the concept of social destruction. A common feature of the concepts proposed by Max Horkheimer, Theodor Adorno, Herbert Marcuse, and Erich Fromm [1, p. 4] is that they all interpret social destruction as an inherent attribute of human society. Further refinement of this concept by various researchers has established a reliable theoretical-methodological basis for the systematic analysis of processes, factors, and states of negativity and destructiveness—phenomena that undermine stability in

modern society, hinder progress, and lead to regression and decline. G. Marcuse and E. Fromm put forward ideas regarding the possibility of neutralizing—or at least mitigating—socially destructive phenomena. The development of the concept of social destruction was prompted by the socio-political events that took place in Germany during the first half of the 20th century; these events were driven by intensifying socio-political conflicts rooted in economic decline. [14, p. 82]

In his book *One-Dimensional Man: Studies in the Ideology of Advanced Industrial Society*, Herbert Marcuse attempts to demonstrate that social destruction possesses an objective and axiologically neutral character. He focuses on describing the emergence and occurrence of socially destructive processes within human society. To this end, he first divides the history of human society into three eras: a) pre-industrial society; b) industrial society; and c) post-industrial society. According to the philosopher, destructive processes existed even in pre-industrial society; however, during that era, a distinct gap prevailed between destruction and productive efficiency. In industrial society, by contrast, that distinction vanished. Moreover, productive efficiency itself became driven by destruction and began to culminate in destruction. Industrial society (or "one-dimensional society") first generates excessive and irrational human needs and a consumerist mentality, then ensures human well-being by satisfying them. This well-being, in turn, continually gives rise to ever-newer irrational needs. Thus, the increase in productive efficiency leads to an intensification of destructive processes. In an industrial society, this cycle cannot be disrupted because it—specifically the link between production efficiency and destruction—is maintained through "surplus repression." By "surplus repression," the thinker refers to the social restrictions and mechanisms of control prevailing in society. [4, p. 11]. Some experts interpret this economy as a "post-economy"—a key attribute of post-modern society. [15, p. 168] By this stage, it had become evident that the majority of the world's nations could not develop without external economic ties. [2, p. 87; 7, p. 28] According to researchers, global economic trends are manifesting in ways that are both constructive and destructive in nature. [9, p. 24] Fundamental changes in the substance and structure of today's economy make it possible to conceptualize and study it as an integrated system on a global scale. [10, p. 12]

Herbert Marcuse published the book *Eros and Civilization: A Philosophical Inquiry into Freud’s Theory*. This work articulated a component of his concept of social destruction. Subsequently, in 1964, the philosopher released his famous book *One-Dimensional Man: Studies in the Ideology of Advanced Industrial Society*. This work brought the thinker's system of views regarding the concept of social destruction to completion. In this second book, Marcuse focuses on describing the emergence and occurrence of socially destructive processes within human society. To this end, he first divides the history of human society into three eras: a) pre-industrial society; b) industrial society; and c) post-industrial society. According to the philosopher, destructive processes existed even in pre-industrial society. However, during this period, a certain disparity existed between destruction and productive efficiency. In industrial society, however, that gap between destruction and productive efficiency vanished. Moreover, productive efficiency itself became driven by destruction and would ultimately culminate in destruction. Industrial society (or "one-dimensional society") first generates excessive and irrational human needs and a consumerist mentality, then ensures human well-being by satisfying them. Yet, this well-being continuously gives rise to ever-newer irrational needs. Thus, the growth of productive efficiency inevitably leads to an intensification of destructive processes. In industrial society, this cycle cannot be broken because the link between productive efficiency and destruction is maintained through "surplus

repression." By "surplus repression," the thinker refers to the social constraints and mechanisms of control prevailing in society.

The principles of systematicity, historicity, and logic, along with methods such as analysis, synthesis, observation, deduction, and induction, were employed to analyze and study the forms of global economic destruction and the specific characteristics of their manifestation in Uzbekistan.

In conclusion, destructive global economic processes are manifesting themselves in the socio-economic life of every society. Within the spectrum of destructive processes—which appear in modern society not as random occurrences but as necessities, acting as the antithesis of constructiveness—economic disruptions in various forms hinder economic progress and development. Analyses indicate that such destructive economic processes are currently evident in the global economy through irrational protectionism, high price volatility for goods and services in world markets, imbalances between the real economy and global securities markets, disparities in the growth rates of national economies, and a diminishing capacity for states to independently manage their national economies.

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