

Social Being and Social Consciousness

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Annotation: In Society, Each Individual Thinks In His Own Way, Each Has His Own Personal Self-Consciousness. To Realize The Natural Right To A Special Place In Society, It Is Necessary To Make Efforts. Without Denying The Rights Of The Individual, One Should Not Absolutize The Individualization Of Social Existence. Ultimately, All People Are The Product Of Social Development, Are Included In The Historical Process And Express The Content And Character Of The Historical Epoch By Their Actions.

Keywords Individual, Personality, Mythological Consciousness, Religious Consciousness, Social Consciousness, Spiritual Culture.

Introduction.

Studying Society, Special Attention Should Be Paid To The Historical Fact - The Existence Of People Endowed With Consciousness, Who Are In Diverse Relationships To Each Other And The Surrounding Nature, As Well As Carrying Out Social Production In The Course Of Their Life Activity As The Production And Reproduction Of Social Life. Material And Spiritual Production Is Accompanied By The Formation Of Certain Production Relations Between Them. Production Relations Determine The Nature Of The Social Structure Of Society, Its Political System.

The Main Types Of Social Activity Form The Basic Structure Of Society And Are Constantly Reproduced In It. These Include: Material Activities, Spiritual Activities, Regulatory Or Managerial Activities, Service Activities, Which Are Also Called Humanitarian Or Social In The Narrow Sense. Human Activity Includes Four Elements That Make Up It. These Are The People Themselves, The Physical Things, The Symbols, And The Connections Between Them. Activity Is A Specific Human Form Of Active Attitude To The Surrounding World, The Content Of Which Is The Appropriate Understanding, Change And Transformation Of This World.

Man Alone, Like Things Without Man, Does Not Yet Form A Social Action. This Action Requires Connections Between Them. Education Plays An Important Role In This. The Elements Of Human Activity - The People Themselves, The Physical Things, The Symbols, And The Connections Between Them-Must Be Constantly Reproduced. This Gives Rise To The Main Types Of Social Activity.

Speech And Language Objectified The Inner World Of The Individual And Turned His Desires And Intentions Into The Subject Of Collective Awareness, Rethinking And Refinement. Thus, The Individual Becomes The Common Property. Thoughts Are Expressed Individually Only In Form, And In Essence Each Thought Is The Result Of Communication Of Individuals, Their Cooperation And Dialogue. Public Dialogue Is The Basis For The Emergence Of All Original Ideas.

Consciousness Is Social, First Of All, Because It Is The Product Of The Cooperation Of Many Individuals. Without Such Cooperation, Neither Moral Norms Nor Scientific Theories Are Possible. Individually Born Thoughts Become Public Only If They Are In The Public Interest. Social Needs And Interests Mediate The Relationship Of Interacting Ideas To Social Existence. Their Adequacy To Public Demands Gives Them A Social Value, The Scale Of Their Distribution And The Effectiveness Of Their Impact On Individuals And Social Groups.

Public Affairs Also Affect The Nature Of The Reflection Of Social Life In The Public Consciousness. Primitive Man, With His Involvement In Nature And In The Ancestral Life And Consciousness, Has A Syncretic, Integral One, Where The Conceptual, The Figurative And The Value Are Inextricably Linked, Where The Theoretical Is Inseparable From The Practical, And The Sacred From The Earthly. This Is A Mythological Consciousness [1].

The Ancestral Way Of Life Corresponds To The Ancestral Consciousness, In Which The Central Place Is Occupied Not By The Personality Of One God, But By The Race Of Gods.

The Division Of Society Into Classes, The Differentiation Of Society, The Complication Of The Entire System Of Social Relations Leads To The Complication Of Consciousness Itself. Conceptual Thinking Is Distinguished.

Literature Review.

The First Ideas About The Systematic Nature Of Society Originated In Ancient Philosophy In The Form Of A General Concept Of Order, The Integrity Of Being. The Greatest Contribution To The Development Of This Problem Was Made By Thinkers Of The X1x-Xx Centuries: O.Comte, G.Spencer, K.Marx, M.Weber, P.Sorokin, T.Parsons. From All Natural Systems (Physical, Biological), Society Is Particularly Complex Due To The Diversity Of Social Relations In Which People Are Included, And Has A Hierarchical Nature. It Identifies Various Levels

(Subsystems), Which Can Be Considered As Relatively Independent Systems, Which In Turn Include Their Own Subsystems. At The Same Time, Society Acts As A Kind Of Integrity, That Is, It Consists Of Interrelated Parts That Mediate Each Other And The Whole. Such Interdependence Of Parts And The Whole Is Manifested In The Special Integral Properties Of The System, Which Are Not Peculiar To Its Parts, But Are Inherent In The System As A Whole, Uniting It Into A Whole. In Other Words, Society Includes Many Phenomena That Are Qualitatively Different From Each Other, And At The Same Time Has Laws That Are Not Reduced To The Sum Of Individual Laws Of Economic, Political, Legal, Cultural And Educational Activities.

The Social System Is Self-Governing, Which Implies The Presence Of A Special Management Subsystem That Ensures The Consistency Of Actions Of All Components Of The System. The Special Specificity Of The Social System Lies In The Uniqueness Of Its Main Element-A Person Who Has The Freedom To Choose The Forms And Methods Of Activity, Which Gives The Development Of Society To A Large Extent Uncertainty, Unpredictability.

In Society As A Complexly Structured Whole, Four Large Subsystems (Spheres) Can Be Distinguished: Material-Industrial, Social, Political And Spiritual. These Spheres Perform Different Functions And Have Their Own Specifics[1].

The Material And Production Sphere (Economic Being Of Society) Is Connected With The Activity Of People To Create Material Conditions For The Preservation And Maintenance Of Their Lives; The Social (Social Being) Is The Sphere Of Relations Between Various Social Groups About The Conditions Of Their Life; The Political Sphere (Political Being) Is Connected With The Regulatory Activity Of People, Ensuring The Coherence And Integrity Of Society; The Spiritual Sphere Is The Production Of Knowledge, Experience, Values, That Is, The Production Of Information.

When Considering Society As An Integral System Of Interrelated And Mutually Dependent Spheres, Questions Naturally Arise: Which Of Them Has A Determinative Role; Are There System-Forming Structural Connections In Society That Ensure The Integrity Of The Social System And The Possibility Of Its Functioning? In Modern Philosophy, There Is No Single Answer To These Questions.

The Idealistic Model Considers Spiritual Values As The Foundation, The Technicist Direction-Technology, The Pluralistic Model Generally Denies The One-Sided Determination Of Social Processes.

Researchers Who Share Materialistic Views On Society, Assign The Role Of A System-Forming Quality That Gives Integrity, Connection And Continuity To Human History To Material Production.

Since Then, Philosophy Has Been Transformed From Natural Philosophy Into Personal Knowledge And Wisdom, And Its Main Problems Are The Problems Of Personal Consciousness And Personal Destiny. Religious Consciousness Is Also Changing: Christianity Appears As A Personalistic Religion, But It Has Become A Social Consciousness.

Thus, In Their Essence, All The Thoughts Put Forward By Individuals Are Social Both In Their Mode Of Expression And In Their Content. Speech And Language Make Them Superindividual And Include Them In The System Of Judgments Circulating In The Social Environment. This Is Possible Only Because Their Content Expresses And Reflects The Social Being [2]. Public And, Their Selection, And, Translation Into Social Memory. Social Needs And Interests Give Value And Social Significance To Philosophical, Religious, Moral, And Other Statements.

Result And Analysis.

Being Individual, Social Consciousness Is Realized In The Spiritual Life Of Each Person, And In This Sense It Is Obligatory For Him. Moral Norms, Artistic Tastes, Legal Codes, Religious Myths - All This Is The Spiritual Basis For The Development Of Society.

The Attitude Of People To The Spiritual Heritage Is Ambiguous. They Continue Their Inherited Activities And Are Surprised To Find That Their Ideals Do Not Correspond To The Changed Conditions And Experience A Spiritual Crisis. Others, Growing Up In New Conditions And Developing Them Through Their Activities, Accept In Their Spiritual Heritage What Previously Seemed Unreasonable And Even Immoral [3].

On The Side Of Social Experience Is The Power And Energy Of The Historical Process. In The Social Experience Of Young People, The Value Of Existing Moral Norms, Legal Laws, Religious Cults And Philosophical Concepts Is Tested. Expressing The Changed Mode Of Activity, Changing The Conditions Of Social Life, The New Generation Reveals Its Civic Maturity And Understanding Of The Value Of The Ideological Wealth That It Inherited.

However, The System Of Theoretical Principles That Reflect Social Relations Has Its Advantages Over The Social Experience And Collective Experiences Of The Destroyers Of Antiquity, And Does Not Completely Disappear As Soon As Their Inconsistency With Socio-Political Ambitions Is Revealed. The Resulting Ideological Legacy Is Always More Significant Than The Passing Experience, And Experience Is Not Always Universally Valid And True In Its Immediacy.

Summing Up The Understanding Of The Process Of Formation Of Spiritual Culture And Some Of The Laws Of Its Development, We Note That It Is, First, Objective, Since The Fundamental Role Of Consciousness As A Means Of Awareness Of Social Existence, An Instrument Of Orientation In The Historical Process And The Expression Of Real Life Activity Of People Does Not Depend On Anyone. However, A Person Is Free To Dispose Of The Tool Created By Society And To Be Aware Of His Existence With A Certain Degree Of Completeness And Breadth Of Events And To Be Quite Satisfied With His Results. In Their Dreams And Fantasies, People Find

Compensation For The Difficulties Of Being, Social Deprivation. In This Sense, Public Consciousness Is Subjective.

Secondly, Social Consciousness Is Existential, Is Included In The Historical Process And Can Be Considered As Its Spiritual Substance. Not Only Material And Technical Means And Social Relations, But Also Spiritual Material Is Passed Down From Generation To Generation. And The Real Process Of Life Is Impossible Without Spiritual Culture.

Third, Spiritual Culture Is Not A Simple Superstructure Over The Economy. The Social-Practical Way Of Being Includes Social Ideas And Experiences, The Totality Of Which Forms A Spiritual Atmosphere In Which Social Life Is Immersed And The Oxygen Of Which A Person "Breathes".

Fourth, In Epistemological Terms, Social Being And Social Consciousness Are The Object And Its Image. Man, Being The Subject Of The Historical Process, Is At The Same Time The Creator Of His Own Experiences, Scientific Theories And Spiritual Values. At The Same Time, He Is Forced To Take Into Account The Requirements Of The Public Consciousness Itself As A Certain Integrity. In View Of This, The Public Consciousness Always Contains Something That Does Not Exist, And Cannot Be In Real Life. Naturally, There Are Many Things In Real Life That Are Not Present In The Public Consciousness.

Fifth, Each Relatively Independent Type Of Social Activity Has Its Own Consciousness. As A Result, Public Consciousness Can Be Said To Appear In Various Forms: Scientific And Technical, Economic, Political, Legal, Moral, And Religious.

Sixth, Being One Of The Components Of The Social-Practical Way Of Being, Social Consciousness Has Its Own Depth. In Everyday Spontaneous Life, Common Sense, Mythology, Everyday Knowledge, And Social Experiences And Moods Function. A Higher Level Is Occupied By Instrumental Scientific Representations, Actual Data And Theoretical Constructions. A Person Expresses His Semantic Attitude To The World In Moral And Religious-Philosophical Concepts, In The System Of Spiritual Values.

Discussion.

Thus, A Society Is A Collection Of People Connected By A System Of Social Relations That Are Formed On The Basis Of The Entire Variety Of Socially Significant Activities. As The Totality Of All Social Processes, Social Life Is The Object Of Study Of Various Social Disciplines. In The Field Of Philosophical Thinking, Its Content Is Explored By Social Philosophy, Which, Based On The Principle Of Anthropocentrism, Studies The State Of Society As An Integral System, The Universal Laws And Driving Forces Of Its Functioning And Development, Its Relationship With The Natural Environment, The Surrounding World As A Whole. The Basis Of The Social System Is The Joint Activity Of People For The Production And Reproduction Of The Conditions Necessary For The Existence Of Man, And Man Himself As A Social Being.

As Social Matter, Social Life Is The Highest Form Of Movement In The Material World. Society Emerged As A Result Of The Evolution Of Nature And From The Very Beginning Of Its Existence Was Characterized As A Specific System Organization That Differs From Other Material Systems By A Special Element Base. It Includes Material And Spiritual Production, Various Forms Of Social Relations, The Basis And Superstructure, Social Structure, And Political Institutions. Society Has A Special Mechanism For Transmitting Information And A Method Of Inheritance. But The Most Important Difference Between Social Matter And Its Other Forms Of Movement Is That It Includes Not Only Material, But Also Spiritual Processes, Consciousness, Which In Their Interaction Determine The Level And Content Of Social Life.

Modern Philosophy Considers Society As A Collection Of Various Parts And Elements That Are Closely Related To Each Other, Constantly Interact, So Society Exists As A Separate Integral Organism, As A Single System. The Idea Of Society As A Single Organism Is The Result Of A Long Development Of Philosophical Thought. Its Beginnings Appear In Ancient Greece, Where Society Was Understood As An Ordered Whole Consisting Of Separate Parts. The Reason For The Emergence Of Such Views Is Simple: "Part" And "Whole" Are Among The Most Developed Categories Of The Dialectical Way Of Thinking, The Foundations Of Which Were Laid In Ancient Greece. However, The Concept Of "System" Is Of Later Origin And More Difficult To Understand. Society Is An Integral Entity That Has Its Own Life, Which Is Not Reduced To The Existence Of Its Constituent People, A Special Subject That Develops According To Its Own Laws, Which Are Inherent Only To It. Such A Point Of View Is Often Called Sociological Realism.

Researchers Who Considered Society As A Whole, Not Reduced To The Sum Of Its Constituent Individuals, Inevitably Asked About The Basis Of Its Integrity. E. Durkheim Insisted That Society Represents An Independent, Non-Individual And Supra-Individual Reality. This Particular Kind Of Reality, Which Is Not Reducible To Its Other Types, Is Included In The Universal Natural Order. Social Reality Is As Stable And Solid As All Other Types Of Reality, And Accordingly, Just Like Them, Develops According To Certain Laws.

"Element" Or "Part" Is Usually Understood As The Smallest Particle Of The System. It Is Clear That The Parts Of The System Are Very Diverse, Multi-Quality And Have A Hierarchical Structure. In Other Words, Each System, As A Rule, Has Subsystems That Also Consist Of Certain Parts.

The Problem Of Systematic Social Life Was Developed By O.Comte, G.Spencer, K.Marx, E.Durkheim, M.Weber, P.A.Sorokin, And Other Philosophers And Sociologists Of The X1x-Xx Centuries. When Considering A Society, There Are Usually Two Main Aspects-The Structure Of The Society And Its Change.

Modern Social Philosophy Distinguishes Four Main Characteristics Of Society: Self-Activity, Self-Organization, Self-Development, Self-Sufficiency. Self-Activity, Self-Organization And Self-Development Are More Or Less Inherent Not Only In The Whole Society As A Whole, But Also In Individual Elements. But Only Society As A Whole Can Be Self-Sufficient. None Of The Systems Included In It Is Self-Sufficient. Only The Totality Of All Activities, All Social Groups, Institutions (Family, Education, Economy, Politics) Together Create A Society As A Whole As A Self-Sufficient System.

Changing In One Way Or Another, Society Is Always In A State Of Mobility. But, At The Same Time, It Needs To Provide A Certain Level Of Stability. Otherwise, As Dialectics Proves, Exceeding The Measure Leads To Significant Qualitative Changes, Which For Such A Complex Hierarchical System As Society Can Be Associated With Great Problems And Threatens Its Very Existence.

Conclusion.

The Structural Characterization Of A Society Involves Not Only Identifying Its Element Base, But Also Determining The Place And Role Of Each Of These Elements In Its Functioning And Development. The Main Spheres Of Life Of The Society Are Material And Industrial, Social, Political And Managerial, And Spiritual. In The Interaction Of These Aspects Of Social Life, The Leading Party In The Social Process Is Material-Production Or Economic, That Is, The Production, Distribution, Exchange And Consumption Of Various Items And Services. Material Production Creates The Initial Conditions For The Life Of People. It Is Always Of A Social Nature And Determines The Interaction Of People In The Process Of Their Impact On Nature, The Transformation Of The Material Of Nature Into Objects Necessary To Meet Human Needs. However, In The Implementation Of Public Relations, In Their Qualitative Characteristics, The Leading Role Is Played By The Spiritual Sphere. Depending On What Level Of Understanding – Conscious Or Unconscious - A Person Carries Out His Activities, Its Results Depend On Both Global And Local Scales. Social Life Is An Indissoluble Unity Of The Material And Spiritual, Their Interaction And Transitions From One To The Other.

Society Is A Constantly Evolving System. In The Course Of Its Evolution, It Has Consistently Passed Through Certain Regular Stages, Recorded In Social Science In The Socio-Cultural And Civilizational Criteria. Each New Stage Of The Civilizational Process Was Characterized By The Development Of Higher Technologies, With Their Corresponding Technical Support, The Complication Of The Social Structure, A Wider Scale Of Interaction With The Environment, Certain Forms Of Collective Social Activity. But The Main Indicators In The Development Of Society Have Always Been The Nature Of Social Relations, The Level Of Spirituality Of The Human Factor And The Democratic Nature Of Social Structures. The Distinctive Features Of Modern Society Are The Global Scale Of Production (Material And Spiritual), The Information And Technological Method Of Reproduction Of The Entire System Of Social Relations, The Establishment Of Democratic Forms Of Life, The Outstripping Development Of Science And Spiritual Culture In General In Relation To All Other Aspects Of Its Life.

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