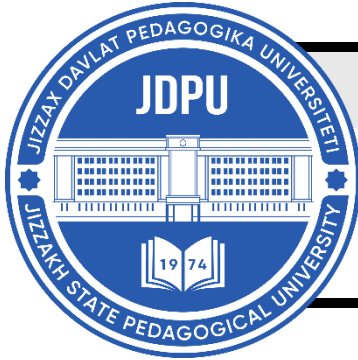


**MENTAL ENLIGHTENMENT SCIENTIFIC –
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METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**COMPREHENSIVE PHILOSOPHICAL ANALYSIS OF SOCIETAL
CONCEPTS****Bakhti Murodovna Ochilova***Doctor of Philosophy, Professor**Jizzakh State Pedagogical University**Jizzakh, Uzbekistan*

ABOUT ARTICLE

Key words: society, social contract, justice, ethics, individualism, collectivism, morality, societal structures, social dynamics, political philosophy, social issues, Hobbes, Locke, Rousseau.

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Abstract: This article delves into a comprehensive philosophical analysis of societal concepts, exploring their fundamental dimensions, emergence, and consequences. Drawing on classical and contemporary philosophical perspectives, it investigates key notions such as the theoretical frameworks of social contracts, the uniqueness of individual and societal characteristics, and the ethical implications of societal structures. Through scrutiny of influential thinkers like Hobbes, Locke, Rousseau, and others, the article elucidates the philosophical foundations shaping the dynamics of society, shedding light on the intricate interplay of influences between individuals and the community. This exploration contributes to the ongoing discourse on societal issues and proposes a synthesized perspective that encompasses various philosophical viewpoints.

INTRODUCTION

The issue of the meaning of society has become a central topic in intellectual discourse, evolving from ancient Greek philosophers grappling with ideal city-states to modern social theorists engaged in a globalized interdependence. Societal complexity and numerous layered phenomena provide fertile ground for philosophical inquiries. By examining its essential characteristics, fundamental questions, and diverse interpretations, we gain a deeper understanding of the forces that shape human interaction, cooperation, and the formation of norms. This profound comprehension not only addresses the complexities in our society but is also crucial for envisioning and constructing a more just future.

The advent of technology and the forces of globalization have significantly altered the conventional understanding of society. Technology has streamlined unprecedented connectivity, transformed the nature of social relationships, and spawned virtual communities. On the other hand, globalization has dismantled traditional boundaries, fostering a sense of interconnectedness on a global scale. While these changes offer opportunities for cultural exchange and collaboration, they also raise questions about the erosion of local identities and the exacerbation of inequality. Analyzing the impact of these changes on our perceptions of society, individuality, and social responsibility is imperative when societies are interlinked.

In a rapidly changing world, the future of society is characterized by both possibilities and challenges. Ongoing technological revolutions, environmental issues, and geopolitical shifts continue to shape the landscape of human interaction. Philosophically, the integration of societal structures, ethical implications of advancing technologies, and addressing universal challenges pose questions about global responsibilities. Embracing this evolving landscape requires revisiting traditional paradigms, actively participating in discussions on sustainability, social justice, and cultural diversity. Navigating this developing landscape is a valuable means to critically examine our philosophical perspectives, envision a future aligned with principles of justice and humanity, and contribute to the formation of a just and compassionate society.

MATERIALS AND METHODS

Scholars have long grappled with the question of what binds individuals to shape society and how these interconnections impact the human experience. From Aristotle's examination of socio-political relationships to Jean-Jacques Rousseau's exploration of the social contract, various philosophical principles have shaped the definition of society over time.

The term "society" encompasses more than just the collective gathering of individuals. It denotes the relationships, institutions, and dynamic systems of shared values that govern human interactions and cooperation.

Ancient Greek philosophers, including Socrates, Plato, Aristotle, and the Roman scholar Cicero, delved into these phenomena in their respective investigations. Socrates, for instance, posited that individuals achieve prosperity by adhering to justice and obedience. He proposed three methods to improve society:

- a) Cultivating knowledge
- b) Attaining justice
- c) Adhering to universal rules.

According to Socrates, living a just life in society involves self-awareness. Self-awareness, in turn, transforms one's spiritual and mental world, subsequently altering life and the world one inhabits. Socrates believed that enhancing one's spiritual and mental world through self-awareness is

crucial for personal development and contributes to positive actions. He argued that a knowledgeable individual, driven by virtuous intentions, avoids wrongdoing and immoral actions, emerging from ignorance. Knowledge, therefore, serves as a powerful tool for personal growth and ethical conduct. Socrates emphasized that individual knowledge is not merely a subjective outcome but an objective necessity, a product of rational thought and power. This objectivity is essential for genuine understanding and the fulfillment of objective requirements. Plato's views can be considered as the logical continuation of Socratic ideas. He contemplates, "How many types of life exist that could be pleasing to us, and each individual could willingly accept as law? Life types such as contemplative (philosopher's), rational, courageous, and healthy. These four are in direct opposition to the other four: thoughtless, foolish, cowardly, and unhealthy. Whoever is acquainted with the contemplative life experiences ease in every respect: their pains are easy; their pleasures are easy; they lack disturbing passions, and there are no cravings that lead to servitude. Conversely, a thoughtless life is full of..."¹.

In Aristotle's "Politics," he emphasizes that the realization of individual freedom in a human society is achieved through the establishment of justice and the supremacy of law. The proper and just nature of laws holds particular importance in governing a society. In this era, Aristotle particularly focuses on civic culture, highlighting three factors – namely, nature, habit, and reason – as instrumental in cultivating positive and virtuous traits in individuals. As living beings, humans cannot exist outside of nature, and therefore, they must maintain a favorable relationship with nature. One cannot be a member of society without assimilating the customs of the community to which they belong. According to Aristotle, reason does not define humanity; rather, humanity defines reason. Furthermore, reason not only distinguishes humans but also separates tranquility from turmoil and pleasure from pain. It moderates emotions and prevents the development of harmful habits. Aristotle delves into the concept of "poverty," asserting that, in his view, citizens constitute a collective entity.²

The earliest cultural and legal legacy - as recorded in the Avesta - encompasses ideas such as people living in harmony, mutual relations, and the adherence to ethical and moral values. In this context, the attainment of legal supremacy within society is emphasized, signifying the fundamental characteristics of a civic society, not governed by an individual, but rather, under the rule of law. Abu Nasr Farabi (873-950) elaborates on these principles in his work "The Virtuous City," stating, "Each individual is structured by their nature in such a way that they need many things to reach a state of well-being, but an individual alone cannot acquire these things; they require the cooperation of the community to reach them... Therefore, to attain the well-being essential for life, individuals need to contribute to each other and, through collaborative efforts, achieve the well-being dictated by their

¹ Plato. Laws. T: Generation of the new age. 2008.-S.B.143.

²Aristotle. Politics. Ch. Sh. - M., 1965. - S.5

nature. The collective activity of such a society, as a whole, delivers to each of its members the necessary elements for living and well-being."³

One of the perennial philosophical debates revolves around the tension between individuality and societal constraints. Thinkers like Thomas Hobbes emphasize the necessity of robust social contracts to preempt the "war of all against all," highlighting society's role in curbing individual disorder. In contrast, existentialist philosophers like Jean-Paul Sartre cast doubt on the balance between personal freedom and social conformity, questioning the individual's pursuit of authenticity in the face of societal expectations.

The French philosopher and sociologist Emile Durkheim (1858-1917) posited the idea that "society is not merely a simple aggregate of individuals but a system formed by their specific characteristics, a 'sui generis' entity with unique qualities derived from their association." According to the German philosopher Max Weber (1864-1920), society is a system shaped by interpersonal influences, manifesting as a structure formed by the collective actions of individuals and oriented in response to the actions of others. Weber considers social development to be rooted in social activities.

American sociologist and expert in social philosophy Talcott Parsons (1902-1979) proposes that society is a system based on the interactions of individuals linked by values and norms.⁴

RESULTS AND DISCUSSIONS

In a philosophical context, the purpose of society extends beyond satisfying individual needs. While societal structures encompass collective demands for security, cooperation, and equitable resource distribution, many philosophical traditions assign deeper significance to the social purpose. Some assert that certain ethical foundations serve as an intellectual basis, providing service to ensure the realization of shared values, cultural expressions, and common objectives for the betterment of society. They emphasize its pivotal role in human progress, enabling individuals not only to transcend mere survival but also to engage in noble pursuits and contribute to lofty ideals and societal well-being. In particular, the concepts put forth by French sociologist Emile Durkheim, encapsulated in the notion of "social solidarity," form the foundation of his perspectives on society.⁵

Émile Durkheim, from a functionalist perspective, views society as a complex system interdependent on mutual connections, fulfilling the task of maintaining overall stability. Social structures, according to Durkheim, ensure order and differentiation within society. The role of institutions in preserving social equilibrium is emphasized through the structural-functional approach.

Contrasting this, social contract theorists like Thomas Hobbes, John Locke, Jean-Jacques Rousseau, and G. Spencer focus on the covert negotiations between individuals in shaping political

³ Abu Nasr Farabi. City of virtuous people. -Tashkent: A. Qadiri, 1993. -B. 183.

⁴ Philosophy. (under the general editorship of M. Akhmedova).-T., 2005.-B. 556

⁵ Durkheim E. Sociology. Yee subject, method, prednaznachenie. Series: Socio-Logos. M. Terra. 2008. - 400s.

societies. Their discussions revolve around the nature and principles of governance, emphasizing the role of legal and governmental structures in maintaining social order. Their theories laid the groundwork for discussions on interpersonal relationships within societal frameworks.

Hobbes, in his work "Leviathan" (1651), presents the social contract as a solution to the problem of the state of nature. In a hypothetical state of nature, life without governance is described as "solitary, poor, nasty, brutish, and short." In such conditions, individuals pursue their self-interests, leading to disorder and conflicts. To prevent this, Hobbes proposes a social contract where individuals relinquish some natural rights to establish a sovereign authority (Leviathan) responsible for enforcing laws and ensuring security. This authority possesses the right to safeguard people's interests, allowing individuals to be protected from certain freedoms.

Locke, in his "Two Treatises of Government" (1690), presents an optimistic perspective regarding the state of nature. He asserts that individuals have natural rights to life, liberty, and property. Unlike Hobbes, Locke is optimistic that individuals can peacefully coexist in a state of nature. In Locke's social contract, individuals form a government to protect their natural rights. However, if the government fails to safeguard these rights or becomes oppressive, individuals retain the right to revolt against it. Locke's ideas significantly influenced the American Declaration of Independence.

Rousseau, in his work "The Social Contract" (1762), introduces a more egalitarian and democratic perspective. According to Rousseau, individuals are born free, but societal institutions subject them to chains everywhere. His social contract envisions a collective agreement where individuals, looking beyond personal interests, contribute to general welfare, subordinating personal ambitions to communal goals. Rousseau highlights the importance of citizens participating as active contributors to decisions for the benefit of society. His ideas had a profound impact on subsequent democratic movements.

English scholar G. Spencer observes the developmental progression of societal structures during the intervals of time, attributing social changes to alterations in the functions within these structures.⁶

Italian sociologist V. Pareto perceives society as a perpetually evolving system, deeming it inherently stable and self-regulating. He places significant importance on the interconnectedness of the constituent parts of society, considering their mutual influence as a crucial factor.

⁶ Spencer G. Sociologii Osvania: Danie sociologii. Sociology of induction. Per. English Series: Iz naslediya mirovoi sociologii Izd. stereotipe. Knizhny dom LIBROKOM 2016. - 440s.

Renowned Russian researcher E. V. Tadevosyan, in his definition of society, underscores its stability, coherence, self-regulation, independence, self-improvement, the specific interrelation of people, and the existence of particular social norms and values as essential attributes.⁷

The dynamic evolution of society and the emergence of new concepts elucidating complex social phenomena have given rise to fundamental theories. These theories can be categorized into five generations, aligning with five types of paradigms:

- Evolutionary – the linear theory and the corresponding positivist paradigm;
- Probabilistic theories of social events – and the interpretative paradigm that corresponds to it;
- Theories that incorporate various aspects such as distinctive fluctuations (P.A. Sorokin), heightened differentiation (T. Parsons), and social ambivalence, giving rise to an integral paradigm;
- Contemporary societal analysis theories that amalgamate individual reflexivity and institutional aspects, forming the reflexive paradigm.⁸

Renowned scholar T. Parsons, who played a significant role in the development of the general methodological conception about society, identified four functional systems in his research: a) goal attainment; b) adaptation; c) integration; and d) maintaining order as a condition for the existence of social institutions. The first function is closely related to the society's achievement of purposeful objectives, aligning with the political organizational system. The second function, adaptation, is associated with aligning society with its environment, corresponding to the economic system. The third function is devoted to ensuring internal order and unity, fitting into the cultural system. The fourth function articulates the internalization of societal norms by its members, enacted through the moral system⁹. T. Parsons describes society as the social system encompassing all levels of relations, considering sociality as the social value.

Society is a complex and dynamic phenomenon, and understanding its fundamental dimensions is fundamental to studying social events. Important dimensions include:

- Social structure
- Culture
- Social institutions
- Socialization
- Social interaction

⁷ See: E.V. Tadevosyan. *Sociology*. M., 1999. p. 120-130.

⁸Kravchenko S.A. *Razvitie sotsiologicheskoy teorii v nachale tretego tysyacheletiya: po materialam mejdunarodnykh kongressov i konferensiy* / S.A. Kravchenko // *Humanitarian yearbook. #7 / Otv. ed. Yu.G. Volkov*. - Rostov n/D: Sotsialno-humanitarnye znaniya, 2008. - P. 110-128.

⁹System of coordinate action and general theory of system action. *Functional theory of change. Ponyatie obshchestva// American sociological thought*. — M.: Izd. Mejdunarodnogo un-ta biznesa i upravleniya, 1996. - P.462-525.

- Social change
- Social stratification

Social structure ensures stability, order, and regulation in interpersonal relationships and influences resources and authority distribution within society. *Culture* establishes the foundation for comprehending the world, shaping individual and collective identities, and influencing societal customs and communication. *Each institution* contributes to the overall stability and function of society, serving specific purposes. For instance, the family institution is crucial for socializing individuals, while economic institutions organize resource production and distribution. *Socialization* shapes individuals' personalities, values, and broader societal roles, affecting both individual and collective behavior. *Social interaction* facilitates the development of personal relationships, extends culture, and establishes social order. *Understanding social change* aids scholars and policymakers in anticipating and responding to dynamic societal changes. *Social stratification* indicates hierarchies based on factors such as wealth, power, and social status, impacting individuals' life opportunities, possibilities, and access to resources while influencing social mobility and interaction.

These fundamental dimensions of society form the basis for understanding the complexity and interdependence of social life.

How can we ensure the inclusivity and fairness of societies?

Ensuring the inclusivity and fairness of societies requires a multifaceted approach. From a philosophical perspective, it involves embracing principles of justice, equality, and respect for diversity. Systematic inequalities and discrimination must be addressed through structured political and institutional measures. In the development of an inclusive culture, challenging incorrect perceptions and fostering empathy play crucial roles. Additionally, active citizen participation and advocacy are essential for promoting a more just society. Ultimately, the pursuit of inclusivity and fairness necessitates continuous societal dialogue and a collective commitment to ethical values. Specific measures include:

- Philosophical adherence to justice, equality, and respect for diversity.
- Addressing inequality through systematic political and institutional means. Enhancing the role of education in developing inclusivity and empathy.
- Citizen engagement and protection as a means of facilitating change.

CONCLUSION

Addressing societal issues philosophically involves not finding a definitive answer but rather engaging in critical analysis, casting doubts on assumptions, and fostering discussions about the challenges and possibilities of the 21st century. Philosophical engagement with society includes:

1. Many social issues in the 21st century are inherently complex, involving multiple trends, perspectives, and interrelated systems. Often, these issues lack a singular, clear definition. Examples

include climate change, technological advancements, and socio-economic imbalances that require nuanced scholarly analyses.

2. Philosophical inquiry allows for the examination of ethical trends in the context of evolving technologies, cultural changes, and societal norms. It provides a means to scrutinize ongoing ethical debates beyond rigid or outdated ethical foundations.

3. Society is diverse, comprising individuals with varying beliefs, values, and cultural backgrounds. A singular approach may not be applicable in a globalized world. Philosophical thinking encourages the exploration and appreciation of diverse cultural, religious, and philosophical perspectives, enriching the discourse of society.

4. The 21st century is marked by rapid changes, and addressing current challenges while anticipating new ones is essential. Philosophical engagement emphasizes adaptability and continuous questioning, fostering resilience in the face of unforeseen difficulties.

5. Dialogue is essential for addressing social challenges and fostering societal understanding. Dogmatic approaches hinder open discourse and impede the exploration of innovative solutions. Philosophy promotes inclusive, respectful conversations, transcending ideological boundaries and aiding a comprehensive understanding of the challenges and opportunities of the 21st century.

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