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LECTURE 8.

Philosophical meaning of society. The subject and driving forces of the historical process

Plan

1. Spheres of society
2. Basic philosophical views on society
3. Driving forces of the historical process
4. Social stratification training.

Society is a set of people, it is created as a set of abilities, behavior, actions, relations, relationships of individuals regulated by customs, norms and values, in other words, society does not exist without depending on people's ideas, imaginations, values and interpretations. Some philosophers define society as a community of people whose integrity is ensured by social production, that is, by joint activity aimed at the production, preservation and reproduction of their life. According to other philosophers, society is a homogeneous spiritual unity.

A person comes to an already settled society and as a member of this society joins various forms of activity and certain relationships with other people. At the same time, a person perceives the situations he faces creatively rather than passively. Therefore, we can say that society gives birth to individuals, and they, in turn, give birth to society. Society is also a human community. However, this unity is the product of purposeful and deliberate joint action based on the common interests of large groups of people. Thus, every human community is not yet a society, but every society is a self-developing, self-governing human community. **4 spheres of society are manifested: material, spiritual, social, political.**

The characteristic of the philosophical understanding of society is primarily to investigate the driving forces of the historical process, the essence and direction of this process. Philosophical examination of society consists in determining its emergence as a whole on the basis of the interaction of individuals and the exchange of activities. Philosophical view of society is divided into 3 main types: 1. Idealist teaching - creates a society of mutual, moral and spiritual relations between people and individuals. 2. Conventional (agreement) type is the teaching of 17th-18th century philosophers (Kant, Descartes). 3. Marxist teaching - people's activities and material relations create society.

Although the concepts of a systematic approach to society are ancient, the exhausted teachings about it first appeared in the philosophical thought of the 19th

and 20th centuries. Its foundations were put forward by O. Comte, H. Spencer, K. Marx, E. Durkheim, M. Weber and other thinkers:

1. O. Comte - calls his sociology "Social physics". According to him, society is a social or collective organism, as if it is a continuation of the animal organism. The basic unit of this organism is the family. According to Comte, the idea and social development of mankind are compatible with each other. That is, development is shaped by mental factors.

2. H. Spencer - considers society as a living organism. Division of labor is the basis of society's existence.

3. K. Marx considered society to be a high, complex and self-developing system. All components that make up society are interconnected. Basis is the economics of society. The remaining areas are the upper body.

4. E. Durkheim - he sees the basis of the progressive development of society in the division of labor.

5. M. Weber - according to Weber, the laws of social life, including economic laws, are nothing but the product of the human mind. Therefore, social actions are a system of conscious, understandable interaction of people. In this interaction, each person considers the effect of his actions on other people and their respective responses. The concept of ideal types occupies an important place in Weber's social philosophy. By ideal type, he meant the model that is most useful to a person and objectively corresponds to his interests.

Indeed, the questions about how the historical process goes and by whom it is carried out, which forces play an important role in the development of society, are now on everyone's mind. Dialectic teaches that the causes, sources and driving forces of every development are within the objects and events themselves. This provision also applies to human society. Contrary to theories that try to explain the sources of development in society by external forces, dialectical philosophy sees the sources of development of society within itself. There are many individuals with specific interests and goals in society. Connecting the individual with the social plays an important role in understanding the functioning of these complex and diverse forces. That method involves analyzing the activities of individuals by grouping them into social associations. Only on the basis of this principle can the driving forces and subjects of the historical process be studied. The driving forces of social development are objective in nature, that is, it is not determined by the will and desires of people. However, people are conscious beings, their practical activity is guided by consciousness and will. **It is clear from what has been said that in the system of driving forces of social development, the objective and subjective parties are united. By objective factors**, we mean the natural conditions of society, the objective needs aimed at ensuring people's living conditions, material production, the social structure of society, the existing state structure, and so on. Each generation readily grasps them. **Subjective factors include** people's spiritual world, consciousness and habits, social experience,

cultural level and willpower as a whole. Organization, which is of great importance in people's activities, can also be attributed here. It is very important to correctly consider the interaction of objective and subjective factors. One-sidedness should not be allowed here. Thus, underestimating the role of people's conscious activity, burying everything in objective factors leads to mystification of the historical process (controlled by a magical force). It turns out that here everything is predetermined and people cannot change anything. This view asserts that the duty of men is to follow the course of events and to adapt to the operation of spontaneous necessity. Such an approach is called fatalism (fatalis means fate). The development of society proves him wrong. Because the scale and possibilities of people's conscious activity are constantly expanding. In this process, science and culture, social experience play a big role. The other extreme is subjectivism or voluntarism. Its supporters exaggerate the importance of people's consciousness and will, and ignore the objective laws of society's development. As a result, theories and schemes separated from life are developed. Attempts to implement them put the society in a difficult situation. Relying only on subjective factors, without taking into account objective conditions, leads to failure. Social philosophy teaches that all changes in society are created by people. In this process, they act consciously or under the influence of certain instinctive drives. The mentioned fact proves that this science has nothing to do with mysticism (magic). People create their own history. They are the subjects of the historical process. First of all, we are talking about different social groups, classes, intelligentsia, national associations, as well as different political parties, social organizations and individual personalities. Recently, in science and political practice, such an idea is often found that humanity is an independent subject of the historical process. This opinion has a certain objective basis. Thus, in modern conditions, economic, political and cultural relations between the peoples of different countries are strengthening, and their interdependence is strengthening. As a result, humanity acts more and more as a whole. It is within the framework of its integrity that many general issues of the modern era (ensuring peace in the world, protecting the environment, strengthening the cooperation of all peoples and states of the planet) are being solved. In a word, modern humanity maintains and develops its existence as a whole.

The subjects of the historical process and its participants should be distinguished from each other. Thus, all people in the society participate in the historical process to one degree or another, because they work in different fields of social activity (economic, political, spiritual). However, based on this, it would not be accurate to consider all of them as subjects of history. People who are participants in the historical process become subjects of history only to the extent that they act consciously, that is, to the extent that they understand their place in society, the social significance of their activities and the direction of the historical process.

The social structure in the current society, the teaching of social stratification, which has long been fashionable in the West, plays an important role. Strata means layer in Latin. This concept has passed from geology to public science. P. Sorokin, one of the founders of that teaching, wrote: **Social stratification means dividing the** existing set of people (population) into classes based on their hierarchical rank. Its basis and essence is the unequal distribution of rights and privileges, responsibilities and obligations, the level of social values among people in this or that society, and the level of influence on the government and society.

It should be shown that social stratification exists in every society. The stratification theory separates different strata in the social structure of modern society according to the following six criteria: First, professional prestige. In society, there are differences in prestige between different professions and accordingly, groups of people working in those professions.

Second, power and majesty. This criterion expresses the diversity of people in society according to their use of power and their own greatness.

Third, income and wealth. It is known that people are not the same in terms of income and wealth. Groups of people differ from each other according to that indicator, regardless of the methods of their acquisition (inherited inheritance or income and wealth obtained by the owner of the profession). Fourth, the level of education and knowledge. Historically, people have not been equal in terms of their education and knowledge. This sign has a serious impact on their social role and aspirations to rise in society. The characteristic feature is that the role of this sign is increasing. The fifth criterion, religious affiliation, is the degree of performance of religious ceremonies.

Finally, the sixth criterion is the differentiation of people according to signs of kinship.

The doctrine of stratification is very important in explaining social structure. It provides an opportunity to comprehensively characterize the groups of people existing in the society. P. Sorokin showed that social inequality is the starting point in the concept of social stratification and in the analysis of the social structure of society in general. According to him, social inequality is eternal, and therefore social stratification is a permanent feature of society.

Existence of a society without the diversity of classes and social groups is unthinkable. This is as ridiculous as the claim that a single-celled complex organism would be possible. Therefore, it is logical to assume that social life will be complexly diversified in the future society. The division of labor will remain in

the future society. Therefore, groups of people engaged in different types of work will continue to remain.

The changes occurring in society are also found in the social sphere, social relations, and social structural indicators. To characterize this, the concept of social mobility (social displacement) is used. This concept makes it possible to follow the vertical and horizontal directions of displacement (rise or fall from one social level to another, or transition from one social group to another).

The study of social stratification allows for a comprehensive analysis of the state of the social structure of modern Azerbaijani society. After gaining independence, fundamental changes are taking place in all aspects of the public life of our republic. All these in a complex case lead to significant changes and new trends in the general characteristics of the social system.