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<https://doi.org/10.61796/ejlhss.v1i7.711>**PHILOSOPHICAL ANALYSIS OF THE ISSUES OF
SOCIAL ORDER IN THE SYSTEM OF MODERN
SOCIETY****Berdiyev Fazliddin Shobidinovich**

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Abstract: This article conducts a scientific, theoretical, and philosophical analysis of the concept of modern society and its social order. It explores the conceptualization of the category of social order and delineates the primary components of social order in both traditional and modern societies within the context of socio-philosophical inquiries. Additionally, it investigates how the processes of monitoring and information regarding social changes influence the evolution of social order in modern society, contributing to the formation of a novel societal structure

Keywords: social order, social stability, social balance, social integration, social strata, cultural level, society, modernity, globalization, institutionalization

This is an open-access article under the [CC-BY 4.0](https://creativecommons.org/licenses/by/4.0/) license**Introduction**

The developing world community is objectively experiencing the need for sustainable organization of social life. Even the most advanced initiatives in economics and politics face challenges concerning the well-being and sustainability of key factors awaiting positive change. The system of social stratification in society is one such factor. Property no longer serves as the main criterion, and classes are no longer considered the primary element of social stratification. The social structure is now more fragmented and complex, characterized by numerous bases of differentiation. The emergence of social class is influenced not only by the importance of profession, but also by the status hierarchy formed based on education, cultural level, social strata, and the individual's value orientations.

In the global arena of science and education, numerous volatile processes and situations directly related to establishing and supporting civilizational centers until the infusion of funding for their establishment are directly established and reinforced by governance. The complex societal and cultural system cannot sustain itself in a state of multiple systemic breakdowns and spontaneous development or stagnation within the span of a unified series of investments made by the government. Therefore, achieving a sustainable societal order that effectively addresses current social development challenges in a stable, well-governed regime depends significantly on genuinely establishing a new social order that does not exacerbate the destructive, lethal conflicts inherent in society's innovations and traditions.

State policy aimed at improving the social order that establishes a modern form of social structure in new Uzbekistan is an important current social strategy. After all, "The effect of the economic reforms and social changes we are implementing is measured, first of all, by the extent to

which they affect the material condition and well-being of the population, its level and quality of life” [1]. This issue is related to human dignity.

LITERATURE REVIEW

In both international and domestic scientific literature, there exists a plethora of conceptual frameworks and well-developed ideas regarding social order within societies. This rich diversity provides an avenue to delineate the socio-philosophical orientation of research and to discern the divergent disciplinary approaches. Moreover, it allows for the examination of how political and legal concepts of social order have evolved and formed throughout history.

If we turn to history, the issue of social order researched within the subject is reflected in the works of ancient philosophers Aristotle [2], medieval scholars Abu Nasr Farabi [3]. T. Hobbs [4] in his work “Leviathan” analyzed that the social order is an important basis for the development and progress of the state.

In the concepts of social order, the methods of institutional analysis of social order and axiological approach are based on identifying stable forms of interaction between people in society and imply the existence of a certain order of relationships, that is, the social order that expresses the direction and content of people’s interactions and serves as the basis for their collective life. Such patterns have been examined in the research of scholars like V.G. Grebennikov, G.A. Diligenskiy, V.I. Dobrenkov, O.V. Inshakov, A.I. Kravchenko, V.N. Shevelev, and others.

Scientific research on the subject has been conducted among the scientific community of our republic. S. Shermuhamedov, Q. Nazarov, M. Kyrgyzboyev, A. Kholbekov, J. Yakhshilikov and N. Mukhammadiyev, Sh. Pakhrutdinov, N. Safarova, F. Musayev, A. Sharipov’s structural and functional approach, the integrity and stability of the social order, are gaining significant methodological importance.

Results and Discussion

Modern Society”, by comparing and analyzing different theoretical ideas, argues that modern society is a high-tech, advanced industrial society, whose social system is described in terms of mass society. In addition, modern society strives to preserve its identity without losing its national-state characteristics. In this regard, the state comes to the fore as the main regulatory body. The social order of modern societies is fundamentally dependent on and based on the state. A modern state is a social state. Any social state performs an active regulatory and even shaping function in society. The state economy has laws, their implementation, legal control and punishment systems – the prosecutor’s office, the police, and the system of punishment execution. The most important source of power, control, and influence for modern society is concentrated in the hands of the state – the army. This allows us to discuss the main, constitutional role of the state in modern society. A constitutional and controlling state is a welfare state. Mass society cannot exist without the support of the welfare state.

Globalization, multiculturalism, the emergence of network quality in most social institutions and processes create additional tasks and problems that must be solved only by the modern social state. These problems can be solved only by a state with national characteristics, that is, a state with a social society. Thus, society exists as an orderly unit, as a national-territorial structure, that is, society as a social category becomes a necessary tool of theoretical analysis. Undoubtedly, modernity requires a

serious understanding of many problems and the creation of a theory of modern society, in which the problem of regulating social life in accordance with new socio-cultural realities must also be solved.

The condition for the possibility of any social order is the moving set of relations that produce social phenomena, always global and local. Each approach has its own theoretical foundations and research processes. However, Western scholars used the term “social order” interchangeably and sometimes it was replaced by terms such as “social stability”, “social balance”, “social integration”. There are different definitions of the concept of “social order” in Western scientific literature. Thus, R. Park explained the social order as a model that continues due to the accommodation necessary for the continuation of collective life in conditions of competition and conflict. The term “social order” by T. Parsons confirms the randomness of social interaction of people. M. Weber [5] defined the social order as a method of distribution of symbolic honors.

The definition of social order given by M. Weber mainly includes its static elements and assumes that socio-cultural dynamics occur through a transition from disorder or “axiological vacuum” to social order, which is usually positively evaluated in mass and theoretical consciousness. Another important aspect of the analysis is the distinction introduced by Weber between the legitimacy and regularity of the existing social order.

The first of these – the legitimacy – is used to describe the social order that has legality and authority, as a result of which it establishes mandatory requirements for the individuals included in it and sets a behavioral pattern. “With this specific sociological concept of legitimacy, Weber seeks to distinguish the empirical legitimacy of the social order, which has real significance for people’s social behavior, from the normative regularity characterized by formal conformity to the laws of the country (legality)” [6].

Based on the above-mentioned points, the institutional components of the social order in society can be divided as follows:

1. The first component is axiologically oriented (value-based) and includes mechanisms that reflect the legal consciousness and legal conditionality of the social order.
2. The second component defines existing institutions that are integrated into organizational complexes, which make up the legal order of institutional and normative-social relations. This creates special legal regimes that define the limits and methods of social interaction among people.
3. The third component indirectly determines the socio-economic and public-legal nature of the order.

The social order in traditional society determines the subjective rights and obligations of people and regulates three areas:

1. The exchange of values between people.
2. The relationship of management and subordination.
3. Protective relations resulting from violations of the rules in the first two areas of coordination of actions and subordination.

“The concept of the normative order of society refers to the interaction of individuals and groups oriented towards general and structural rules, expecting their needs and interests to be satisfied within the framework of accepted rules and social control. Institutionalization of the social order means giving the normative system of society a reasonable legal status and a general mandatory definition of rights and obligations determined by state authorities” [7]. Institutionalization is related to the social stratification of society. The concept of stratification (stratum - layer, facio - I do) comes to sociology from geology, where it means that layers of different rocks are arranged vertically.

In order to analyze the characteristics of increasing and developing social order in modern society, it is necessary to identify the socio-cultural foundations of this order. First, in general, social order serves as a specific state of social dependency among people, because due to these dependencies, individuals' actions cease to be equally probable and random. Thus, relative regularity emerges, and disorder is overcome. Second, the state of social dependency determines the specific characteristics of the influence individuals have on each other in the realization of their special interests and “regulates” their mutual actions, as it determines access to the objects of an individual's special interests, it manages their actions in accordance with their interests.

In the information society, the defining object of special interests is knowledge, as the direction and content of information flows and access to them determine all aspects of an individual's life and their position in society. Thus, the basis of social and managerial order in this society is dependency on information. According to the general typology of social dependency, there can be personal information dependency, group information dependency, and social information dependency in society.

In modern societies, where the concentration and dissemination of socially significant information is carried out mainly through the state and mass media, the emergence of personal dependence is common. This is primarily characteristic of totalitarian and authoritarian systems of government and has existed for a long time. In modern democratic societies, where the spread of social information sources is high and the state is not the sole determining source, personal dependence can appear in a short time under the influence of one person. Thus, the spread of corrupt information through the media and especially the Internet is a regular occurrence. The higher the social importance of information, the greater its potential to disrupt the social and managerial order of a democratic society.

The great Greek scientist Plato said: “If the people feel the need for laws and study them carefully, it will only benefit them. Otherwise, the goal of the law cannot be achieved”. Indeed, as long as our people do not stand firm against violations of the law, it will be difficult to ensure the rule of law, no matter how hard state agencies and officials try. Today, our society has literally woken up, and now our people directly evaluate the actions of people in various positions and learn to freely express their opinions.

RESULTS

The analysis of the formation of a new social order in modern society should begin with an examination of traditional society, which forms the social basis of classical ideas about social order. Traditional society is structured or organized strictly as a whole, not only as a whole but clearly hierarchical (in relation to its parts). The individual within it is not merely a part but exists as a combination, an addition, not in terms of differentiation or autonomy. This functional integration is

crucial as it contributes to the whole, serves its interests, and fulfills its goals. Here, the important actor is not an individual person but rather their collective - a community, which forms the foundation for the existence of social order within society.

As for the social order, it can be reflected on the basis of stratification models of the description of the social structure in any existing and existing type of society. Therefore, we can conclude that the social order has a balanced and composite systematic structure in the form of hierarchically reinforced relations of inequality. Different societies are distinguished by special forms and bases of social inequality and methods of social ranking, different types of stratification systems. In modern society, the structure of stratification is becoming more and more multifaceted, but understanding the social order still means finding general principles, laws, or invariable models of the relationship of individuals to the social structure.

The following suggestions were made on this topic:

- social order is a requirement established by the state, and representatives of all social strata must comply with it;
- considering that social order is of strategic importance, it is advisable to strengthen the role of teamwork;
- to enhance the effectiveness of social order, it is necessary to further develop the digitization system. Establishing a platform for social order to regulate the oversight of social issues and implementing a fair approach by integrating all social assistance and protection systems into it;
- to improve social order and the cultural environment in public places, it is essential to increase the involvement of community members and activists in neighborhood systems. Organizing informative readings and discussions among the population to promote respect for the cultural norms and order among representatives of different social strata.

Conclusion

In summary, conducting a socio-philosophical analysis of social order during the transition from traditional to modern society yields a theoretical framework and methodological approaches that lay the foundation for theoretical analysis. These new conclusions can significantly contribute to future studies addressing these complex issues.

First and foremost, the author proposes refining and viewing the model of societal order as a complex educational endeavor, suggesting its influential impact on enhancing several levels, including synthesizing and objectifying the societal development order, emphasizing the continuity and expansion of the institutions and means that integrate and unify societal development. Consequently, it is feasible to delineate four institutional components: the value-oriented component, the institutional and normative component, the instrumental or socio-economic component, and firmly establish the organizational structure of the process of shaping social order and its legalization.

Thus, conducting a comprehensive socio-philosophical analysis of the formation of a new social order in modern society holds significant scientific and practical importance, offering substantial opportunities for exploration.

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