

THE ROLE OF NATIONAL WITCHCRAFT HERITAGE IN THE SPIRITUAL RISE OF SOCIETY (SOCIO- PHILOSOPHICAL ANALYSIS)

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ANNOTATION

Society is a special form of the Association of people, the sum of a huge number of relations that are valid between people; part of nature; Social being. Society is an extremely complex and multifaceted phenomenon, which has a constant nature of change and development. Since very ancient times, the great thinkers of mankind have tried to know the essence of society and determine the role and role of man in society. In different historical periods, mythological, religious, scientific and philosophical views made it possible to form certain knowledge, perceptions of the origin and development of society.

Keywords: origin and development of society, sophisticated and reliable scientific and philosophical

As the spirituality of mankind grew, so did the views on society, which became more and more sophisticated and reliable scientific and philosophical views on society in relation to extremely simple religious-mythological views.

A significant contribution to the development of consistent scientific and philosophical views on society was made by such great thinkers as Central Asian thinkers as holders of encyclopedic knowledge: Farabi, Abu Rayhon Beruni, Ibn Sina. Their progressive views have been important for many centuries in improving social relations, in the formation of a perfect human personality, and still retain their significance.

MATERIALS AND METHODS

Abu Rayhon Beruni and Ibn Sino were the first to try to answer the question of how society arose on a scientific basis. They attributed the reasons for the emergence of human society to the development of intelligence and thinking in people, the natural aspiration of people to unity. Ibn Sina argued that social inequality in society is a normal-natural state. He tried to substantiate that the social distribution of Labor is important in the development of society.

The views of Central Asian thinkers on society were later further developed by European scholars.

In European socio-philosophical thought in the Middle Ages, religious views occupied a leading position. Thinkers of this period (nominalists and realists) argued around the issue of which of Man and society arose before.

The famous theologian Foma Aquinas and his followers associated the emergence of Man and society with the will of God. By the middle of the XIX century, research of society on a scientific basis, foreseeing the prospects for its development, solving the social problems posed on a scientific basis became a vital necessity. The great discoveries made during this period in the field of Natural Sciences encouraged scientists to create a scientific theory about society as well. The application of the methods of scientific cognition of the natural sciences to the knowledge of society has led to the conclusion that it can give good results: the scientific theory about society-the science of Sociology-has arisen. Social philosophy, relying on the conclusions of sociology and other social sciences, set itself the goal of creating a holistic doctrine and worldview about society. European socio-philosophical thought took the path of an incredibly painstaking ideological struggle until it created a holistic doctrine of society. European social philosophy, relying on the conclusions of science, was aimed at creating a consistent doctrine of the emergence and features of development of society. The famous German philosopher Hegel interpreted the reasons for the emergence of society as a legitimate result of the development of the absolute spirit. The French philosopher Comte, who founded the philosophical science of society. Comte, on the other hand, interpreted the emergence and development of society as a responsibility for the spiritual development of mankind. Great German philosopher I. Kant. The emergence of the personality Society of Kant connected the development of moral consciousness, the emergence of the family.

English philosopher Spencer explained society as an integral part of nature, a process of general evolution; by comparing society and nature with each other, he showed similarities and differences between them. In the knowledge of the essence of society, such a philosophical doctrine as social Darwinism, psychologism (Freudianism, instinctivism, psychology of peoples) Marxism played a certain role. We can say that such social philosophical views were attempts to know the essence of society on a scientific basis, although at the moment has acquired its significance. The social philosophy of the present time is contrary to the cohesion, error and social practice of these teachings and was decided on the basis of further improvement of those aspects that he did not approve of.

In every philosophical teaching about society, the spirit, spiritual potential of the concrete historical era finds its expression. In Hegel's phrase, society realizes its identity through philosophy.

Society and Man are concepts that are essentially inextricably linked with each other. It is both a mistake to equalize these concepts with each other and to contrast them. A biased understanding of the human essence inevitably leads to an unifying and erroneous understanding of the essence of society. The separation of biological and social aspects in man, the consideration of one of them as important, fundamental, has led to the fact that Marxism and Freudianism remain a cohesive doctrine.

Famous Russian philosopher N. A. Berdyaev believes that "Marx was a talented sociologist, but an empty anthropologist. Marxism puts the problem of society, but does not put the problem of man, for him man is the function of society, the technical function of the economy. Society is a primary phenomenon, and man is a secondary phenomenon".

Social philosophy (historical materialism), which was studied for many years during the former Union, was based on a unifying explanation of the essence of society. The material, economic life of society was put above its spiritual life, insufficient attention was paid to the importance of spirituality in the life of society and the individual. The new political thinking, formed during the years of national independence, made it possible to understand in a new way the role and role of spirituality in the life of society. President I. A. Karimov. The idea "High spirituality is the basis of the development of society", put forward, serves as the methodological basis for a new understanding of the essence and prospects for the development of society.

Man and society - are inextricably linked: a person loses his true essence outside of society. However, society is not just a sum of people. In addition, society also encompasses Real relationships that are valid between people; such relationships bring people together into the family, clan, tribe, nation, state and, finally, the human community. Observing the sum of peoples. However, it is impossible to see, observe the relationship between people, since they have a hidden character and are fleshless, intangible. In public life, such relationships play a decisive role.

In the history of social philosophy, the question of the relationship of Man and society has caused various controversies. Only some people exist, philosophers who believe that society does not exist have denied the existence of the state and other social organizations (these are called macro individualists, anarchists)

Another philosopher believes that only society is a higher value, and people are its smaller parts. They do not see the Real man that forms the basis of society. These were supporters of Marxism and put forward the idea of combat collectivism, totalitarianism. People and between thingy relationships cannot define its entire content, even if it is a fundamental element of the structure of society.

The structure (structure) of society is not two-dimensional, but multi-dimensional. Only for the convenience of theoretical analysis of society is the structure of society divided into two main elements. A living, Real society, on the other hand, consists of a very large number of units of communication, attitude and interaction, which, from a

diverse set of elements, give rise to a holistic social organism. Understanding society as a whole and as a whole system was also characteristic of philosophers of the ancient world. However, by the XIX-XX century, in the study of society on the basis of its system, o. Kont, G. Spencer, K. Marx, E. Durkheim, M. Weber, P. Saragin, T. The services of such scientists as Parsons were significant.

RESULTS AND DISCUSSIONS

Elements of society are understood as the smallest parts of the social system. Social relations are a certain connection and connection between the subjects that make up society. Stable and constantly recurring relationships gradually lead to the formation of stable social groups, organizations, institutions. The richer, more diverse the relationship in society, the more evidence that this society has a democratic character, developed.

The important characteristics that the social system distinguishes from other systems are;

- 1) The abundance of elements that make up society;
- 2) The fact that the social system is the colorfulness of the elements, the different quality and character;
- 3) The uniqueness of a person, the main element and core of the social system, is the free manifestation of his own activity and behavior. These situations make it difficult to anticipate what the prospect of society will be.

However, despite this, socio-philosophical thinking sought to find a single basis that inextricably linked the elements of society with each other. The basis is human activity. Thanks to human activity, the entire social system comes into motion, connections between different elements are strengthened.

CONCLUSIONS

The following four elements are required for the occurrence of human activity, which is the fundamental basis of social life. The first and main element is man, people. He is an active part of activity, a subject of activity.

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