

HISTORICAL AND PHILOSOPHICAL ANALYSIS OF SOCIAL DEVELOPMENT

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Qo'qonDPI "Ijtimoiy fanlar" kafedrasi o'qituvchisi

Annotation: The article deals with the issue on social development. There are discussed the two groups of social development theories: spiritual and materialistic ones. The author identifies the problem of the humankind progress and shares his view concerning its sense.

Keywords: Social development, driving forces of history, social development theories, indicators of progress, growth rates, harmony, environmental problems.

Since ancient times, a person has been worried about the development of the society in which he lives, how it can be changed, transformed. As he studied his history, he analyzed the logic of the change in the states of society, assessed achievements and losses. Each generation has put forward its own version of social development. This is how the theories of social formations by K. Marx, social evolutionism by G. Spencer and many others were created. Depending on the understanding of the driving forces of the development of society, a person can set new goals himself, determine the directions of social changes. Today, in the era of global problems, primarily related to the ecology of the planet, the existence of weapons capable of destroying the entire population of the Earth, awareness of the course of development of human history, determination of its directions is a vital necessity.

The purpose of this article is to provide a historical overview of the concepts of social development, to determine its criteria in modern society. Social development in a broad sense is understood as a change in society, which leads to the emergence of qualitatively new social relations, institutions, norms and values.

The study of the development of society as a whole is carried out in two directions. The first of them is to search for the causes of historical events and the driving forces of the course of history, the second is to identify the general, special and recurring in history and to create on this basis models of the development of history, a typology of societies. Speaking about the theories of the driving forces of history, one can single out the concepts of the spiritual, "personal" direction, according to which the development of society is determined by the spiritual development of its members, and the concept of the materialistic sense.

Representatives of the theories of the spiritual development of society - R. Descartes, I. Kant, I. Herder, O. Comte, A. Toynbee, N. Berdyaev, P. Sorokin and many others - attached great importance to the mind, spirit, will, vitality and a person as a whole. The undoubted merit of such concepts is the close attention to various aspects of the influence of the individual on the development of society, which, naturally, takes place in reality. Among the theories of the materialist basis of the development of society, one can single out the concepts of geographical conditionality (G. Bockl, F. Ratzel, P. Savitsky, G. Grimm), economic base and superstructure (K. Marx, F. Engels, R. Jones), demographic determinism (T. Malthus, K. Tsiolkovsky, N. Fedorov), scientific and technological determinism (T. Veblen, R. Aron, D. Bell, J. Fourastier), ecological determinism (J. Clark, J. Steward, M. Harris) and etc.

In our opinion, social development is determined precisely by a combination of factors, but the main ones are anthropocentric ones, since society consists of people and all its actions have the ultimate goal of achieving a state of happiness by people. As D. Bury notes, progress is due to people's hope for a better life, a change in the world [1]. Whatever factors determine social development, certain characteristics are always inherent in it. These are: irreversibility - the inevitability of changes that have occurred once and return to the original state; orientation - the aspiration of development to follow any chosen model; regularity - the constant relationship of various institutions, expressed in the repetition of similar social phenomena in different societies

under similar circumstances [2]. Among the models of social development can be distinguished cyclical (O. Spengler, N. Ya. Danilevsky), linear (O. Comte, K. Marx), fan-shaped (A. Toynbee), rhizomiform (J.F. Lyotard). In world philosophical thought, there are two approaches to understanding "humanity" and "society" as a world organization of people. The first - unitary - recognizes their existence and, accordingly, assumes that world society goes through certain stages in development. The second - multiple - denies the existence of the phenomenon of "humanity" and is based on the idea of the existence of separate, independent societies.

The development of society is characterized by an irreversible change in its structure and order of functioning. Such a change does not necessarily imply complication, since there are periods of stagnation, decline, and cyclicity in the life of society. In our opinion, society can be represented as a tree: a trunk stretching upwards symbolizes the general development of mankind, its striving for growth; branches extending from the trunk, sometimes far away, represent separate large and small societies. Each of them has its own life, a place in space (for example, close to the ground - darker and colder, at the top of the crown - young, hot). Due to various reasons, a tree can lose some of its branches, and they grow again, going through the same cycles, but in new shoots. All of them, despite the division in the crown, are part of one tree, one humanity. And there is progress in its development. Progress is an increase in the good (happiness) for all people.

Analyzing all the historical upheavals, changes, it can be noted that, in general, society is on the path of progress. Thanks to scientific discoveries, a person has the ability to heal and even prevent many ailments, to save life. The boundaries of possible human activity are expanding: it can transmit information at an incredible speed, explore the structures of things invisible to the eye, leave the Earth, overcoming universal physical laws, etc. mediatization of the social system [3]; growth rates of production of goods and means of production, including computers; the rate of growth of services, especially in the humanitarian sphere (health, education and social services), in the professional and technical area [4]; the degree of freedom of individuals employed in all spheres of society; the level of democratization of the social system; the degree of real opportunities for the all-round development of individuals and the manifestation of a person's creative potential; an increase in human welfare, happiness and goodness. But the most important and decisive indicator of progress, in our opinion, is the universal availability of knowledge about how a person can improve himself and transform the world.

At the same time, there are many problems associated with progress. Among them: environmental problems; military clashes, a race of weapons of mass destruction; the gap in the level of well-being between the poor and the rich population of the planet; the enormous attachment of the lifestyle of the majority of the population to the work of technology: a person becomes part of the mass, which is easy to control. The listed problems are so serious that one can think about whether they negate the achievements that accompany them? No, social progress, an increase in the level of human welfare is a historical line of life on planet Earth. However, apparently, within the framework of progress there are always counter-directions, the overcoming of which contributes to its further course. This fact serves as a vivid confirmation of the constant operation of the laws of dialectics in the world.

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