THE ROLE AND ROLE OF SOCIAL SOCIETY PRINCIPLES IN SOCIETY

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ABSTRACT:

The article analyzes the place and role of the principles of social cohesion in the life of the society specific to the social sphere. In this case, a comparative analysis of the scientific and practical experience of developed countries. It was stated that social solidarity is a sociological interpretation of interests, goals, interests and mutual understanding, and the problem of ensuring the stability of human rights and freedoms was put forward.
KEYWORDS: social, social community, society, human rights, sustainability.

INTRODUCTION:

At the current stage of development of our country, social solidarity is a clear manifestation of the growing spirit of compassion in our society, as well as a special approach to solving problems of different segments of the population implies a special nature of dialogue with the people. "Organizing open, equal dialogue with the population" is one of the urgent tasks of today. Therefore, one of the most urgent tasks today is to improve the educational and propaganda work in the social sphere in the country, and there is an objective need to improve the scientific and theoretical basis, methods and tools for the formation of socio-political consciousness of the population.

It should be noted that social cohesion also requires the maintenance of social order while ensuring individual freedom. The freedom of the individual and the stability of society and the harmony of the necessary economic, social and spiritual conditions are the dominant conditions for the development of social cohesion.

The problem of ensuring the stability of human rights and freedoms in an environment of social solidarity was also seriously reflected in early medieval sociology.

Hence, the main condition of social cohesion is the peaceful coexistence of all. The consensus includes an activity contract that is scheduled to be implemented on a regular basis, as well as ethical requirements that cover and guide everyone. Solidarity also implies that a certain hierarchy is followed according to the capabilities and abilities of each person. Therefore, the social hierarchy is one of the main conditions of social cohesion.

Solidarity is a combination of interests, goals, interests and mutual understanding1. According to the etymological nature of the term solidarity, the Latin word "solidus" means "solid", "solidarity". This concept unites people in a society towards a common goal.

MATERIALS:

The concept of solidarity first appeared in 1789, and in 1840 Pierre Leroy's follower Saint-Simon spread the word solidarity3. According to Schumpeter, innovation is not only a factor of renewal, but also a factor of development. From 1870 to 1940, solidarity in France was for some time accepted as the official ideology of the Third Republic. Then the scientific discussion of solidarity was demonstrated in relation to the moral, religious, political worldview.

The great scholar of the sociology of religion, known in the West, the dervish Augustine, studied the relations of man in an environment of social cohesion through the prism of a metaphysical understanding of the universe. In his view, stable interactions retain their statics only in the formed life hierarchy, and such a state is more manifested among the elements of the lowest nature. The Russian researcher GG Mayorov classifies the state of social hierarchy as in different societies, arguing that the stability of the universe is due to the hierarchical order in society. He argues that "the norm of the existence of things is in fact directly proportional to the norm of social cohesion, and that everything that changes occurs because of the need of people to live together." Indeed, man can attain human harmony as a result of attaining perfection and understanding his own mind and heart. Solidarity requires the constant development of positive qualities in a person. When solidarity begins to take shape sustainably, there is a desire for values to work together creatively, not to overcome the contradictions between other people.

The condition for the establishment of social cohesion is the establishment of a social agreement relating to the obligations of human beings to one another. The regularity, or rather the permanence, of the consensus in this regard raises the problem of mutual agreement for its regular use. According to the Russian sociologist VV Silvestrov, "Any agreement seeks to achieve integral integrity in ensuring the unity of individuals in order to facilitate self-defense." In addition to social harmony, a clear understanding of social goals and values is essential for the transition to social cohesion based on the instinct of self-preservation. For solidarity, it is important that the agreement be accepted voluntarily, not binding, by members of the community.

For the French thinker Jean-Jacques Rousseau, obedience to authority meant obedience to the will of God. In his view, power is sustainable only if the whole society is united not only functionally, but also spiritually and emotionally. Therefore, not only legal and political governance, but also emotional solidarity plays an important role in ensuring solidarity with common goals and values. Rousseau rejects Thomas Hobbes's view that "just as we created an artificial human being called a government for peace and self-preservation, they also make artificial chains called civil laws" 2, he argues that "Conscience is the ruler of all social orders."

It should be noted that T. Gobbs adds another factor to Russo's emotional and conscientious approach - fear. Along with the inner moral steward, such as the conscience, the more firm, i.e., fear, is singled out. In fear, a person does not completely lose his identity, but cannot be determined to make a choice. Gobbs sees fear as a deterrent, not a loss, and sees it as a factor in achieving freedom: "Fear and freedom are compatible".

Russian scientist PA Kropotkin, who studied the factor of solidarity on the basis of the principle of "culture of power", said that "human thinking, as a real competitor, determines the rules of time. Whoever wins will be right, because he will understand the demands of his contemporaries. "4

Absolute approaches to creating an environment of solidarity do not always fit the logic of real life. But the positive side of such teachings is that they pay great attention to the issue of creating a peace that guarantees social order, in which human life will be peaceful and without debate.

Social sociology was also seriously studied by the English sociologist J. Locke. But the first issue that most English thinkers pondered was not to lose individual freedom. Dj.Locke defined a strict boundary between the degree of an individual's subordination to society and the degree of his independence. For T. Locke, the issue of social harmony is more

important than T. Hobbes. In his view, it is necessary to distinguish the main difference between generality and specificity at all levels of social existence.

This agreement explains to man the environment of authority in the management of his individual spiritual and functional space, explains the need to follow specific "internal rules" in the "defined" personal space. This teaches others how to understand how dangerous or safe their life activities are, as well as how to protect themselves from the aggression of others.

For Locke, solidarity is "the freedom to act in all circumstances, which is not prohibited by law, nor should it depend on the will of another person's unstable, uncertain, unknown authority" 1. In general, solidarity is inextricably linked to the balance of interpersonal interests, in which everyone knows how and to what extent they are able to realize their potential.

According to Locke, social cohesion is important in taking into account the interests of people living in a society, and requires that permissions and prohibitions in interpersonal relationships and interactions be based on established ethical norms.

METHODS:

In general, special research has been conducted in the world on the concepts of "Social Solidarity", "Social Partnership", "Corporate Approach". However, these concepts imply the possibility of doing something together, of doing things fairly, that is, of sharing the interests equally. The main pillar of social solidarity is an approach to the interests of others, which is characterized by the active participation of spiritual, emotional and spiritual principles, along with rationalist principles. In particular, the scientific works of scientists T. Gobbs, G. Gegel, M. Weber2 studied the general aspects of social cooperation. ,

human life is a general process, based on the direct and indirect influence of various objective and subjective factors.

When we study the theory of social solidarity based on the Edgar Shane model1, then society has common spiritual goals and values. Understanding the essence of social life that shapes and strengthens it, that can make it so, is a very complex process. Indeed, the social place, role and importance of civic and political institutions, the guarantee of their unity and stability is the most important factor for the society and citizen of the new era.

Mutual respect between members of the social environment is important in achieving sustainable and consistent social cohesion. In the theory of social cohesion, the fact that society has common spiritual goals and values plays a decisive role. It is very difficult to understand the essence of the social life that can shape it, strengthen it, create it. Therefore, the importance of social institutions in society, the guarantee of their coherence and stability are the most important factors for the citizens of the new era.

The phenomenon of social cohesion, by its very nature, consists of two important and integral parts, which represent harmony in relations and commonality in values.

In order for a person to understand the importance of the social being in which he lives, a person must not only respect his life and values, but also firmly adhere to the national and universal principles of society. Indeed, in social development, the principle of social solidarity plays an important role not only in protecting the values of society, but also in the interests of man.

RESULTS:

The main condition of social harmony is the peaceful functioning of all in harmony. The consensus includes an activity contract that is

scheduled to be implemented on a regular basis, as well as ethical requirements that cover and guide everyone. Solidarity also implies that a certain hierarchy is followed according to the capabilities and abilities of each person. Therefore, the social hierarchy is one of the main conditions of social cohesion.

At a certain level of social cooperation and solidarity based on the existing hierarchy, how much a particular participant in social life is valued by society and can justify the content of the tasks it performs. In studying this issue, it is necessary to encourage the contribution of man to the life of society and to take into account the issue of opportunities available to everyone and everyone, such as intellectual and creative opportunities.

Every member of social life should also be given a certain social guarantee in order to understand their personal social trust and personal social significance. In such cases, someone may succeed in reaching a certain social level or improving their material well-being, and someone may lose. It is important to note that the failure of someone does not mean that he or she will be socially discredited and left without material and moral support. It is well known that any "rules of the game are intended, first of all, to increase its volume in the context of improving the structure and distribution of goodness" 1. Therefore, in order to change the norms of social life, it is necessary to form the fundamental, sustainable principles of conditions and social existence, because one of them is the task of developing society, in which the essence of its creation is hidden in the principles.

Ensuring equal opportunities in the selection of a particular type of vocational training is also important for social cohesion. For example, if there is more demand for one specialty than another, its representatives are valued and encouraged more than others, the process creates feelings of alienation in individual members of society and undermines the organizational stability of society.

DISCUSSION:

The understanding and comprehension of higher spiritual values is directly related to the rational perception of the material and spiritual world. Rational perception of the material and spiritual world, on the other hand, reflects the essence of true human humanity. In many cases, events and phenomena in nature and society have been interpreted by religion as divine judgment, while science has explained the structure of the world as secular, that is, material. At the same time, the things that express the essence of natural and social order are filled mainly with concepts of a materialist nature. In the context of the formation and development of the modern worldview, the compromise between religion and science creates new worldviews that reflect the material and spiritual principles of social life. The harmonious application of material and spiritual principles plays an important role in the formation and development of social harmony. Given this situation, in today's rapidly changing world, it is important to focus on the principles that embody not only a religious, scientific or axiological understanding of reality, but also social approaches that see the unification of people as their primary goal.

For example, while learning, a person acquires a system of spiritual principles while understanding life on the basis of material principles. In the process of human learning, one achieves the observation of the multifaceted and close connection that constitutes a social being on the basis of comprehensiveness and continuity. Today, there is a growing emphasis on the humanitarian aspects of learning more in the process of learning about the formation of worldviews. This is necessary not only for one

to understand spiritual principles, but also for one to understand oneself as a complex part of the macrocosm. It is through the study of the humanities that man can distinguish his natural qualities from those formed as a result of his social cognition and social activity, as well as his intellectual and creative development and the possibilities of its application in practice. After studying the educational process, it is necessary for everyone to determine their attitude to the macrocosm at the level of "person - society - state." This describes him as a citizen who has formed the objective-functional (legal and political) mechanisms of the integrity of society. Education plays an important role in the formation of relations at the level of "person - state - society", which assesses the professional training of the person, at the level of "person - state - society" reflects the high moral discipline and moral principles necessary for communication. In short, if we consider education as a special component that affects many areas of human life, we need to focus on a multifaceted approach that is important for every learner. If we take into account the unique abilities of a particular person, this does not mean forgetting the general rule that emphasizes this versatility in the educational process.

One of the principles of social solidarity in communicating with the people is the social freedom of the individual. Freedom itself simultaneously determines one's place in society, as well as the possibilities of certain actions within something. It is its manifestation that depends on the harmony in society, that is, the fact that a person has consciously mastered social rules even because he exists in a particular social system, which means that he is in a clear ideological and practical position with respect to a particular social order. In our opinion, social freedom is understood in this social system as the freedom of behavior, the choice of actions by the subject (individual or community). The degree of freedom depends on the knowledge acquired in the system and the disciplines adopted by the subject, as well as his conscious actions in this social system. While all human actions, on the one hand, represent elements of his freedom, on the other hand, they become a symbol of his close connection to the established social order. Although a person's close connection to society leaves its mark on all the principles of his individual life, including political, economic, cultural, spiritual, moral, it should be noted that the concept of "social freedom" can often be a holistic expression.

If the social order formed to a certain extent is understood as an integral part of human freedom, a person can get closer to society, realize its mood and variability, and make changes in their lives and activities. Social order and personal freedom remain in close contact for him. It is necessary to take responsibility for human freedom and at the same time to be in harmony with the existing procedures in social life. Acquaintance and recognition with them defines the boundaries of social communication for a person, within which he understands his identity, independence. The principle of social freedom in communication with the people is such a principle that its existence is a guaranteed opportunity for a person to perform various actions while fulfilling the obligations imposed on him in a particular social system.

It is well known that the pursuit of freedom should not be free from the paradigms of adherence to the general requirements of social and political life. If a member of society does not align his or her personal desires and behaviors with collective goals and interests, this can have dire consequences. In such cases, the individual is separated from the macro world. There are many examples of this from history. When a person sees himself as a savior

of society, takes advantage of the indifference and depression in society and tries to destroy the social, political, economic foundations of pre-established regimes by his actions, regardless of the wishes and opinions of others, inevitably a social, political cataclysm occurs.

Another important aspect of social cohesion is the rise of an individual to the level of understanding that a particular social order is an integral part and an integral condition of his or her personal independence.

In our opinion, everyone considers himself an integral part of the social environment in which he is formed. This integrity teaches him social identity and everything to direct him as a person, that is, to socially important activity. Man feels a guarantee of completeness and behavior in this social environment. In this way, everyone feels, on the one hand, that he is fully immersed in a particular activity, and on the other hand, that he is in constant contact with a certain social order that suits his psyche, inner desires and aspirations.

CONCLUSION:

It should be noted that the first stage of social cohesion is objective-functional, helping to strengthen social norms in the form of political institutions, law and morality. It is at this stage of social cohesion that the conscious freedom of man, a special form of social freedom, is formed, providing various forms of individual physical and intellectual activity as well as a number of guarantees of personal security.

Social solidarity is more concerned with the subjective understanding of the processes of communication and cognition with the people, which are formed under the influence of the axiological structure of social cohesion, rather than with certain external forms of socio-political existence. This includes economic activity, which provides material support and is a moral determinant of human life.

One of the most important aspects of social cohesion is religion. Other forms of social consciousness, in particular, in harmony with science, integrate with the formation of a synthesis of a positive worldview in the life of society and with a moral understanding of life processes. The education system also plays a special role in the formation of the axiological foundations of social cohesion.

It can be concluded that the formation of the principles of social solidarity in communication with the people occurs under the influence of the principles of material, spiritual, moral, religious, social freedom. Therefore, social solidarity plays an important role in communicating with the people and, in conjunction with civic institutions, creates the necessary environment for the population to solve problems in the professional, cultural and economic spheres.

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