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SOCIETY AS A SOCIAL SYSTEM

Abstract: *This article analyzes society as a social system. The author explains the concept of society in detail.*

Key words: *science, society, research, personality, freedom*

ОБЩЕСТВО КАК СОЦИАЛЬНАЯ СИСТЕМА

Аннотация: *В статье анализируется общество как социальная система. Автор подробно объясняет понятие общества.*

Ключевые слова: *наука, общество, исследования, личность, свобода.*

Society, or society, is a human community, the specifics of which are the relations of people with each other, their forms of interaction and unification.

Human societies are characterized by a model of relations (social relations) between people, which can be described as a set of such relations between its subjects. In the social sciences, society as a whole often exhibits stratification. Society is a supra-individual, supra-group and supra-institutional association of people, which is characterized by various types of social differentiation and division of labor. Society can be characterized by many characteristics: for example, by nationality: French, Russian, German; state and cultural; by territorial and temporal; by production method, etc.

Society is often identified with sociality in general and is reduced to forms of communication and joint activities of people; from another point of view, people themselves who are in communication and are engaged in joint activities, including the distribution of a jointly produced product, do not yet constitute society in the sociological understanding, since they remain the same people included in group (including collective) forms of life. If naturalism

claims that society is reduced to its material carriers, then in its phenomenological interpretations society refers to the types of consciousness and forms of communication.

Society in the phenomenological sense is *mens intencas* (mind, thought, as it were, in itself) - a multitude of social worlds of our mentalities, worlds imprinted in our consciousness.

A society with a naturalistic approach is *res extencas* (extended things) - a set of bodies, physical and biological, in real objective relations to each other.

K. Marx in his works reveals the essence of society, which is hidden not in people themselves, but in those relationships in which they enter with each other in the course of their life. Society, according to K. Marx, is the totality of social relations.

The generic concept in relation to the concept of “society” is “community of people.” Social community is the main form of human life. At the same time, society is not reduced to a social community, that is, this concept is much broader in scope and contains, first of all, the social mechanisms of its own reproduction, which are not reducible to biological ones. This means that it is not a community that is secondary to society, but that society grows out of a social community. In his work of the same name, F. Tönnis, relying on the analysis of the works of K. Marx, showed the primacy of the community in relation to society.

Historically, the tribal community was the first form of existence of the human race as a community of people. “On closer examination of the term community,” writes F. Tönnis, “it can arise 1. from natural relations, since they have become social. Here, kinship relations always turn out to be the most common and most natural ties that bind people”. In the process of the historical development of society, first of all, the basic forms of the community of people

have changed - from clan and neighboring communal, estate and social-class to modern socio-cultural communities.

Sociological relationalism considers society through the interrelationship of all elements and their mutually substantiating significance within a certain system, essential only for a certain historical type of being, with a change in which the system itself changes [3]. This definition of relationalism is given by K. Mannheim in *Ideology and Utopia* (1929). Society in a relationalist interpretation is a *relationibus inter res* (relations between things).

Sociologist Gerard Lenski proposed to distinguish between types of society based on the level of their technological, communication and economic development; its classification included five varieties - hunting and gathering society, simple and complex agricultural, industrial and special (that is, not falling under any specific type) [4]. A similar system was developed somewhat earlier by cultural anthropologists Morton Freed and Elman Service; it contained four stages of social evolution, distinguished on the basis of indicators of social inequality and the role of the state in the life of society, namely, the group of hunters and gatherers (where the division of duties and responsibilities was made), tribes (where the first signs of social ranks and social prestige appeared), stratified communities and civilizations (characterized by a complex social hierarchy and organized, institutionalized government). In addition, the whole of humanity as a whole and the virtual society characteristic of the information age and existing on the Internet can be considered as separate types.

Over time, some societies have evolved towards more complex forms of organization and management. The corresponding cultural evolution had a significant impact on social models: tribes of hunters and gatherers settled around seasonal food sources, transforming into villages, which, in turn, grew and turned into cities of one size or another, and then evolved into city-states and national states. associations. As society develops, various phenomena

characteristic of human collectives are institutionalized, and certain norms are developed to be followed.

For many forms of society, the same phenomena are characteristic: joint activities, avoidance, scapegoating, generosity, risk-sharing, reward, etc. A society, for example, can officially recognize the merits of an individual or group, endowing them a certain status if they perform some desired or approved action. In almost all communities, selfless actions are observed in the interests of the group, etc.

Human communities are often classified according to the way in which they provide their livelihoods.

In political anthropology, societies can also be classified in terms of their political structure. In order of increasing size and organizational complexity, such forms as clan, tribe, chiefdom, and state are distinguished. The strength of political power in these structures varies depending on the cultural, geographical and historical environment with which these societies have to interact in one form or another. Accordingly, with a similar level of technological and cultural development, a more isolated society has a greater chance of survival than a society located in close proximity to others that could encroach on its material resources. Failure to fight back other societies usually ends up swallowing up a weaker culture.

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