THE CONCEPTUAL STATUS OF SOCIAL PHILOSOPHY

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Abstract

The research is that only social philosophy studies man and society as such. The problem is that it's far from certain that social philosophy has an object and subject. What's interesting here is that not all forms of spiritual activity have an object and subject. For example, art has no object, but it has a product, because art is not a way of understanding the world, but its creation according to the laws of beauty. Therefore, the first step is to understand the place of social philosophy in the system of human spiritual activity.

Key words: social philosophy, system of human spiritual activity, discussion, values of human existence, ability, disagreements.

Introduction

Value-based social philosophy proceeds from the understanding of philosophy as the wisdom of being in the world, called upon to answer the question of the meaning of human existence in society and history. Accordingly, the task of social philosophy becomes a discussion of desirable forms of social order, the possible purpose of history, and the norms of a dignified existence within it that correspond to the highest values of human existence.

Research methodology

Value-based social philosophy - from Plato's views on the state to the ideologies of the Communist Manifesto and the historiosophy of Friedrich Nietzsche and Nikolai Berdyaev - is an alternative to scientific understanding of society and functions as a unique form of "social preaching." Its judgments are based on value preferences that can be qualified as true or false only when they concern "values as means," not ultimate "values as ends" freely chosen by people. The universal validity

of such goals, their adequacy to the tasks of survival, provides no basis for recognizing their epistemological truth or the mutual reduction of what should be to what is.

Its alternative to science is not a drawback, but an advantage, of value-based social philosophy, which substantiates "supersystems of human culture" consisting of knowledge, beliefs, images, and norms, reflects on the values of existence, and therefore appears as the value-based self-awareness of the eras of human history.

Analysis and results

In studying the essence of social life, social philosophy views it as a society - a human world, diverse in its manifestations, isolated from and distinct from nature. The development of this ability signifies the transformation of the biological activity of living systems into human activity.

The most important problem of social philosophy is the substantial basis of social life, which imparts societal properties to its diverse subjective, objective, and organizational manifestations, determining their qualitative self-identity and internal systemic integrity.

The problem of the substance of social life has caused and continues to cause sharp disagreements among philosophers. Some consider transcendental consciousness to be such a substance; others, this-worldly consciousness, acting as a system of meanings (ideas, images, values, norms) that integrates the diversity of their bearers into sociocultural systems. Human activity, in this understanding, functions as a mode of ideal substance, a process of objectifying meanings and their subsequent socialization.

An alternative perspective views the objective activity of social man as a social substance. As an ideal-regulatory subsystem of activity (the totality of its motives, goals, and programs), consciousness determines the process of goal-realization and significantly influences its results, diversifying them in accordance with the subject's inherent "free will." However, this freedom is not absolute, since the content of

human desires, drives, and goals is determined by a system of material factors of activity. Above all, we are talking about human needs as the primary causes of their activity. Alternative interpretations of social substance lead to different understandings of many of the most important problems of social philosophy, from the question of the existence of forms of space and time specific to society to the problems of social determinism. Thus, the human capacity for predictive modeling of virtual states of the environment is linked to the question of the specific nature of cause-and-effect relationships (under conditions where the cause of an action is the perception of its possible consequences). The ability of consciousness to rank the needs that determine it raises the question of the relationship between necessity and freedom, chance and probability in human behavior.

The most important task of social philosophy is to construct a systemic-structural model of "society in general," which should bring together the universal, historically invariant characteristics of social organization, independent of the spatiotemporal forms of its existence. This is achievable only through a systems analysis of objects with an organic type of integrity. The initial task is a structural analysis of society - establishing a register of the parts that form the social system, identifying the levels of structural organization of society (its subsystems, components, and elements) that are in hierarchical relationships.

Leaving the specific analysis of social structure to sociology, social philosophy discusses the most general principles of "social statics," in particular, the principles for identifying the subsystems of society or spheres of social life. Various approaches to identifying the various spheres of society can be identified:

➢ the subjective approach, according to which large groups of people (ethnosocial communities, economic strata, political unions, etc.) are considered subsystems of society;

➢ an organizational approach, based on institutionalized systems of social relations (such as "base" and "superstructure");

- an activity-based approach, which links subsystems with types of human collaboration. Defining these types involves identifying the elements of collaboration without which its reproduction is impossible.

These include human individuals, objects of practical use, or things created in material production; information, defined in symbols and signs, created in spiritual production; and finally, subject-object and subject-subject connections and relationships. Various social groups and the institutions behind them, associated with the distribution of professional, economic, power, and cultural roles and statuses among the bearers of the corresponding social relations, comprise the structure of society as components.

The structural analysis of society is complemented by its functional examination, which should establish the methods and mechanisms for reproducing social integrity. In the course of such consideration, social philosophy seeks to reveal the system of mediations that arise between the elements, components and subsystems of society in the process of their interaction. Different interpretations are given to the initiating subjects of socio-cultural changes, their optimal, most effective forms (evolutionary change or social revolution), etc.

Conclusion

The applied aspect of the philosophy of history is the development of methodological problems of historical knowledge, such as the question of distinguishing between historical "structures" and "events," the nature of historical fact, the relationship between nomothetic and idiographic procedures in the knowledge of history, "explanation and understanding" in it, etc.

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