

THE CONTENT OF THE MEASURES OF SOCIAL ORDER**Berdiyev Fazliddin Shobidinovich**

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Abstract: This article describes the essence of dimensions of social order. Also, the researchers' opinions about this are stated.

Key words: Social order, category of social order, category of social order, socio-philosophical approach, measurement.

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Annotatsiya: Ushbu maqolada ijtimoiy tartib o'lchovlarining mazmun-mohiyati yoritilgan. Shningdek, bu haqida tadqiqotchilarning fikrlari-mulohazalari bayon etilgan.

Kalit so'zlar: Ijtimoiy tartib, ijtimoiy tartib kategoriyasi, ijtimoiy tartib toifasi, ijtimoiy-falsafiy yondashuv, o'lchov.

СОДЕРЖАНИЕ МЕР СОЦИАЛЬНОГО ЗАКАЗА**Бердиев Фазлиддин Шобидинович**

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Аннотация: В данной статье описывается сущность измерений социального порядка. Также изложено мнение исследователей по этому поводу.

Ключевые слова: Социальный заказ, категория социального заказа, категория социального заказа, социально-философский подход, мера.

The position of people in society in terms of access to resources, rules and norms form the basis of such interaction and represent the content of social order. To understand the criterion of randomness or acceptability of the social order, in our opinion, it is necessary to proceed from the priority of the actions of people, since in the end the exchange of such actions is carried out by society and constitutes the essence of the social order. The interaction of people should be built in an acceptable way. By its nature, it is necessary to assess the acceptability of people's position in terms of having resources, existing rules and norms, that is, the criterion of social order is the level of consistency of people's actions in terms of achieving an important result or goal. Being closely related to this matter, the social content of the goal holds significance, as human actions align with the nature of movement and the sustainability of such consensus within

society. The notion of social order is one of the important aspects of social-humanitarian sciences. The theoreticians of this concept argue that social order emerges as a result of the continuous process of societal development and renewal in line with the harmonization of human activity within society, meaning the occurrences specific to modernization. Consequently, the prerequisite for the success of modernization is the assurance of a specific social order.

Social order encompasses various compositional parts of society - social structures and institutions, social relations, social interactions, and cultural aspects such as manners, ethics, beliefs, and values - which collectively govern methods of preserving this position. Additionally, societal demands that enhance the physical state of individuals and families, promote a healthy lifestyle, preserve appropriate manners, prepare for active life positions, readiness for labor, ensure personal and social prosperity within the market economy, and uphold personal values according to democratic equality, social justice, compatibility, and the diversity of cultural values. Understanding the ethical significance of freedom and its membership with responsibility, developing a sense of justice, responsible and ethical personal choices.

The dialectic of historical necessity and the conscious activities of individuals represent the field of spiritual and practical activities where social order is concretely materialized. Broadly, social order is tied to all compositional and functional elements that ensure the existence of society. If we were to examine order types in life spheres concerning society, we could possibly highlight social-economic order, particularly, to illustrate its most significant measure as a method of distributing property; societal-cultural order as the general values, traditions, and customs of all society members. E. Giddens, in the theory of structuration, reviews order types from an institutional standpoint, emphasizing symbolic order, speech types, and highlighting political, economic, and legal institutions.

Another contemporary social thinker, Z. Bauman, supports an axiological orientation to identify mechanisms - he considers defining social order as an axiological orientation, indicating manipulation attempts to control the order setup.

Any artificial order inherently includes values that are an inseparable part of it. "It is indeed impossible for any description of artificial order to be completely devoid of values. Among the many methods of denying such "social order," only one is highlighted - it likely surpasses others in probability." [1]. In scientific literature, you might encounter a position where, according to it, a model suggests that the enhancement of societal order consists of four levels, as well as the synthesis of social development systems that objectify and integrate social and legal means and institutions in maintaining and reproducing a balanced and complex system. With this perspective, it's possible to distinguish four institutional compositional parts: firstly, an axiologically oriented (value-based) one, which incorporates mechanisms reflecting the legal direction and legal conditionality of societal order. The second compositional part of social order - institutional and normative - identifies existing institutions that shape the legal order of social interactions and creates specific legal regimes that define the boundaries and methods of people's social influence.

The third compositional part that shapes the concept of social order is directly socio-economic, specifying the public-legal characteristics of the order.

In sociology, the concept of an institution (Latin: institutum - establishment) is described as the designated order of rules and standardized actions. This term is used in various ways and is often ambiguous. Social institutions denote subjects who govern a significant portion of individuals managed by societal norms and roles." [2] They also indicate that "social interactions designed to meet certain human needs form historically established and strengthened, sustainable, evolving types or methods of self-renewal or adaptation, providing a structured system of roles and positions that meet human needs."

In scientific literature, institutionalization begins by generally identifying a social need as a societal requirement and proceeds through a multistage process that concludes with the creation of a system of roles and positions. The fundamental requirement for institutionalization is recognizing and elevating a specific need to societal importance and organizing additional organizational actions to address it. In the next phase, efforts focus on seeking operational means that ensure relevant social norms and rules, formulating and implementing operational regulations and rules. Another essential condition is providing material, financial, labor, and organizational resources for this institution, ensuring the continuous satisfaction of the need it addresses and, consequently, not being able to create special subcultures without them.

Assistance and support from individuals responsible for the activities of this institution are essential. Additionally, the development of a social control system is necessary - that is, maintaining sanctions for preserving the norms and rules associated with the institution. The ultimate stage of the institutionalization process is formally registering and legalizing the structural-role arrangement.

One of the detailed descriptions of the institutionalization process is related to the concepts of P. Berger and T. Luckmann, who emphasize the following: "the necessity of recognition - the process preceding the creation of an institution consists of three stages: habilitation, typification, and the formation of social constructs." [3].

Social institutions emerged as the basis of economic analysis, initially perceived as enduring customs under the influence of E. Durkheim and the foundational American economist T. Veblen's ideas, representing established thought patterns, commonly shared by the majority of society. The primary tenets of institutionalism are methodological holism and institutional determinism. Methodological holism highlights how individuals' ethical and material well-being is influenced by interrelated institutions, while institutional determinism refers to institutions as the primary determinant of societal development, serving as a stabilizing factor.

In Veblen's understanding, an institution is defined as "habitual methods of response to stimuli," "conventional thought patterns," and "widely shared ideas about societal and individual relations and the broad functioning of individual functions." Later, B. Malinowski, A. R. Radcliffe-Brown, and then T. Parsons related institutions to the functional conditions and imperatives of societal evolution. E. Durkheim regarded institutions as the functional forms of social organization related to the general conditions of collective life. E. Hoffman introduced institutions as contributors to the social forms of community life, while bureaucratically organized institutions are even referred to as "general institutions."

Judging by the executed functions, the common practice is to categorize economic, political, ideological, and cultural institutions as habitual. S.G. Kirdina correctly emphasizes the terminological and semantic ambiguity, highlighting the sociological aspect of distinguishing 'economics, politics, and ideology fields as the fundamental, integrated, and clearly defined lower systems or projections of society.' From the above, it is evident that institutional analysis has been an adequate method for examining social changes in evolving societies.

Thus, the stable mutual influence among individuals in a society indicates the existence of a certain order of relational arrangements, revealing the direction and content of their collective life, which constitutes the fundamental social order. Social order has several dimensions. Firstly, it involves the actions of individuals relative to each other, involving interactions. This type of order is referred to as a diachronic process, akin to the process of human actions within the boundaries and constraints of a particular system and time.

Secondly, it entails rules and norms governing such actions. Thirdly, societal order indicates the position of individuals within the resources employed in these actions. As E. Giddens points out, 'resources participate in the production and reproduction of social action and thus are considered means of reproducing the social system.' The positions, rules, and values of individuals within a society's past actions are the product of these resources. These parameters signify a different kind of order—ensuring the synchronization of individuals' actions. Fourthly, social order does not just pertain to actions themselves but maintains the position of individuals concerning resources, rules, and values. Social order involves the culmination of these parameters from a unique standpoint. Based on this perspective, the author defines social order as a course of human actions in the process of achieving a stable, articulated outcome or purpose, where the stability lies in the continuous repetition of actions based on existing rules, values, and resources.

Thus, it is possible to draw the following conclusions. In the analysis, the theory of social order plays an important role in conceptualizing the social order category by emphasizing stability. The stable mutual influence among individuals in a society indicates the existence of a certain order of relational arrangements, revealing the direction and content of their collective life, which constitutes the fundamental social order. Social order has several dimensions: Firstly, it involves the actions of individuals relative to each other, involving interactions. Secondly, it entails rules and norms governing such actions. Thirdly, societal order indicates the position of individuals within the resources employed in these actions. Fourthly, social order is not merely about actions themselves, but also about the position of individuals in terms of owning resources, as well as the rules and norms guiding people's actions.

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