

DIALECTIC FEATURES OF HUMAN DEVELOPMENT IN SOCIETY DEVELOPMENT

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Abstract. This article analyzes the concepts of human value and its benefits above all else, human value and benefits. The problem of man and his value is one of the ancient topics of philosophy. The issues of the birth of man, his difference from other creatures, his place in nature and society, human qualities, and personal characteristics have been the focus of attention of philosophers of all times. Do we know the content and essence of our consciousness? To what extent do we use the possibilities of our consciousness and thinking, these concepts are analyzed In New Uzbekistan, it is stated that attention is paid at the state policy level to the issue of the healthy and harmonious growth of the young generation in our country.

Key words: Human dignity, for human dignity, human consciousness and thinking, benefit, spiritual and legal heritage, human rights, sustainable development, spiritual maturity.

JAMIYAT TARAQQIYOTIDA INSON QADRI YUKSALISHINING DIALEKTIK XUSUSIYATLARI

Annotatsiya. Ushbu maqolada inson qadri va uning manfaatlari hamma narsadan ustunligi, inson qadri va manfaat tushunchalari tahlil etilgan. Inson va uning qadri muammosi – falsafaning azaliy mavzularidan biridir. Odam zotining dunyoga kelishi, boshqa jonzotlardan farqi, tabiat va jamiyatdagi o‘rni, insoniy fazilatlari, shaxsiy xususiyati to‘g‘risidagi masalalar hamma davr faylasuflarining diqqat markazida turgan. Biz ongimiz mazmun-mohiyatini bilamizmi? Ongu tafakkurimiz imkoniyatlaridan qay darajada foydalanayapmiz, shu tushunchalar tahlil etilib Yangi O‘zbekistonda mamlakatimizda yosh avlodning sog‘lom va barkamol bo‘lib voyaga yetishi masalasiga davlat siyosati darajasida e‘tibor qaratilganligi bayon etilgan.

Tayanch so‘zlar: Inson qadri, inson qadri uchun, inson ongi va tafakkuri, manfaat, ma’naviy-huquqiy meros, inson huquqlari, barqaror taraqqiyot, ma’naviy yetuklik.

ДИАЛЕКТИЧЕСКИЕ ОСОБЕННОСТИ РАЗВИТИЯ ЧЕЛОВЕКА В РАЗВИТИИ ОБЩЕСТВА

Аннотация. В данной статье анализируются понятия ценности человека и его блага превыше всего, ценности человека и блага. Проблема человека и его ценности является одной из древних тем философии. Вопросы рождения человека, его отличия от других существ, его места в природе и обществе, человеческих качеств и личностных характеристик были в центре внимания философов всех времен. Знаем ли мы содержание

и сущность своего сознания? В какой степени мы используем возможности своего сознания и мышления, анализируются эти понятия В New Uzbek говорится, что на уровне государственной политики уделяется внимание вопросу здорового и гармоничного роста молодого поколения в нашей стране.

Ключевые слова: *Достоинство человека, за человеческое достоинство, человеческое сознание и мышление, благо, духовное и правовое наследие, права человека, устойчивое развитие, духовная зрелость.*

As long as there has been a human being, questions such as what the universe and man are, how they came into being, by what laws reality lives, changes, and develops, what is the meaning of life, and what is the meaning of the coming and going of generations after generations have been on everyone's mind. Philosophy deals with such questions. It is extremely ancient science. Universe and people between relationships, human value and of life content, in the world changes, mutual connection and dependency and of progress general laws philosophy main topics is considered.

Today, we are building a new Uzbek state and a free civil society based on popular and democratic principles. To this end, large-scale democratic reforms are being rapidly implemented, aimed at strengthening the political and legal foundations of our state and society, modernizing the country, and strengthening the role of parliament and political parties and public control in this process.

New Uzbekistan is a state that develops on the basis of the principles of friendly cooperation with the world community, strictly adhering to universally recognized norms and principles of democracy, human rights and freedoms, and whose ultimate goal is to create a free, prosperous and comfortable life for our people.

Uzbekistan is consistently implementing large-scale work on democratic reform and liberalization of all sectors of the system. The fact that 2017 was declared the "Year of Dialogue with the People and Human Interests" in our country and the elevation of the person and his interests to the highest level of value was a great event in increasing human dignity.

Humans are inherently such creatures that every change or innovation in their activities causes a change in their lifestyle and worldview.

If we analyze human activity, it can be likened to a complex chemical reaction. Every innovation made by him has paved the way for subsequent discoveries or changes. If we think about the significance of the social, political and cultural diversity of human civilization, each era and region has contributed its cells to the complex of common moral principles.

Philosophical ideas about man are inextricably linked with his interests, needs and beliefs. Unfortunately, in the philosophical views that we have been promoting and agitating until now, the concrete man, his natural and social essence, dreams and hopes, needs have been overshadowed by teachings about political interests and class views. We have been constantly wondering what the social image of man should be from the point of view of political interests. But his/her cultural-spiritual level status, level to know movement we didn't.

Every one-sided harmonic developed, mature human personality about far we talked a lot manuals, like a pillow books We're done. Socialist society under the circumstances adult mature people own from their predecessors fundamentally difference does, ancestor and generations total good qualities, traits then boasting that he is incarnate We arrived. Unfortunately, that dream made person's thousand kind polished given appearance from us It got further and further away and slowly becoming dim left. Because next to us activity showing real people with dream made, image to the blues lifting praised bookish images between conflict intensifying, in practice somehow bottomless cliff to the body came. This of conflict product was worm-like, spiritual cripple people number increasingly gone.

Current time social development, especially in science and technique progress human physical and spiritual appearance, spirit and professional qualifications impact him/her one whole, integral to study demand Unfortunately, the current time science collected human about information world of civilization today's requirements absolutely answer does not give. For example, an anthropologist of scientists testimony until today collected all 95-98 percent of knowledge nature to the problems dedicated. Human nature representative data, collected of sciences one less than a percent organization will reach.

Considering the recent changes in the world community, it is easy to understand that most of the scientific and technological achievements that mankind has achieved since its creation have occurred in the last century and a half. As a result, completely new changes have occurred in the way of life, standard of living, thinking, and, of course, the moral state of man.

The reason for focusing on the historical aspect of the issue is that no material or spiritual means can become a universal reality in a short period of time. This is impossible. The development of each field, in turn, requires a gradual period. A clear example of this can be seen in the gradual development of today's scientific and technological discoveries.

If we look at history, as the contacts between peoples and countries intensified, not only development but also changes in moral traditions began to occur in that region. Human psychology is such that it is faster to directly perceive a situation or event that is happening than to hear about reality.

Even a few hundred years ago, the segment of the population that was aware of the innovations and developments in many aspects of life in a given country was mainly composed of merchants and people who made many trips to other countries.

There is a concept known to us from economic sciences, and it is “product exchange”.

The reason for citing this phrase is that the current development of humanity is largely related to this issue of exchange. The moral changes in the human mind that are taking place in the present day in which we live are occurring as a result of the transfer of norms formed in one society to another. Today's scientists call this phenomenon globalization, and those who are trying to preserve national statehood call it “public culture”, that is, “mass culture”.

The factor of mutual relations and connections between peoples, formed over a long historical period, resembles an unstoppable complex chemical process. It is this process that today is causing a change in the human worldview and the existing moral norms of peoples with existing national traditions and values.

Any activity carried out in a society against the above serious situation may, in some respects, contribute to the preservation of a certain level of moral identity of the nation, but not in full.

Based on the above considerations, it can be said that any nation or people, over time, consciously or unconsciously moves from its historically formed moral values to values that are considered the main means of communication or relationships that are increasingly intensified.

This serves to increase the value of people in the country and ensure their well-being.

The formation of a free civil society, which our people have set as their goal, is a multifaceted process that combines methodological and specific socio-practical features. In most studies, the concept of “civil society” is interpreted as a component of the concept of “democracy”, a “part” that reveals its content. Civil society and a democratic legal state are inseparable, they constantly require each other, complement and support each other. According to Guy Erme, a scientist who studies democracy, a certain culture is necessary for the formation of civil society. So, how does civil society actually function? It is formed and operates based on the goals of introducing, first of all, the legal nature of the forms of law and the relationship between state power and the subjects of law subordinate to it (the balance between rights and obligations), establishing and guaranteeing the formal equality and freedom of all individuals, the rights and freedoms of man and citizen.

Our country Article 1 of the Constitution of Uzbekistan social state that is specified. So according to, on June 1, 2023 to the population good quality social service and help show according to decree acceptance Uzbekistan Republic President in the presence of Social protection national agency organization was done.

Past time during from ten more than of the state experience deep learned, skilled experts attraction This was done. basically take visited to analyzes according to this industry 30 years previous in the system mold gone, only state separated the money distribution with engaged in. These are some people himself right to take no, help waiting to live teaching put.

Example for, to work competent allowance for people paid bride Disability all those medical and social rehabilitation to do, to do to teach through to life to return enough attention not given .

Our country leader this the system fundamentally reform to do, social of help addressability and effectiveness provide the necessity emphasized.

– In this area general working It won't be. Every one family and human to fate individual, professional approach necessary. Social service correct on the road if you put it, you are in need citizens in society own instead finds, – said Shavkat Mirziyoyev.

Social activity in a state governed by the rule of law and civil society, in contrast to a dictatorship, is based on the principle that “everything that is not prohibited by law can be done.” If in a dictatorship the state controls everything and grants citizens certain rights that are legally prohibited, then civil society assumes that a person is born free and liberated from the very beginning. In the process of social activity, a citizen begins to acquire a number of skills and abilities. The most important of them is political culture. Summarizing the ideas expressed in the scientific and theoretical literature, political culture can be defined as follows: it is a system of values, political ideas, beliefs and symbols that political parties, associations, and communities, which are subjects of the political system, use, rely on, and adhere to during their participation in the exercise of state power, as well as in the regulation of political relations. In addition, political culture is a set of ideas of a particular nation or social community about the political world, the laws and regulations of political processes. The following general characteristics of the political culture formed in Uzbekistan can be distinguished:

- the consistency of individual interests with the interests of the state and society;
- recognition of the crucial role of the state and society in solving social problems;
- the existence of a tradition of respectful treatment of authority, high demands on the spiritual image of leaders;
- the presence of a careful attitude to the role of parliament and other representative bodies in social life;
- A characteristic characteristic of representatives of almost all political parties is a firm belief in the correctness of their causes and principles.

Today, in the political culture that is being formed in the process of socio-political reforms being carried out in our country, it is not difficult to trace the influence of political

culture of the past, present and foreign countries. If in Western democratic countries, civil society and the individual are mainly in the lead in the interaction of the state, society and the individual, then in Uzbekistan such harmony is only being formed at the present stage. In addition, political culture is emerging in our country not in the form of a struggle for power, but in the form of solving socio-political problems together with the state and government institutions, relying on traditional and moral values. Another of the most important conditions for building a civil society and a legal state in Uzbekistan is to increase the socio-legal activity of citizens, to raise the legal culture in society. The level of legal culture can be assessed or determined by how current laws and regulations are implemented, how well they are applied to life, and how much they are observed in everyday life. If we create laws and regulations for society and consider ourselves exceptional, it is clear that our progress will also remain exceptional.

The following areas of legal culture formation and the tasks arising from it can be identified:

- improving national legislation and ensuring that adopted laws and regulatory documents fully comply with the Constitution of the Republic of Uzbekistan;
- ensuring that everyone, from ordinary citizens to lawmakers, obeys the law;
- to develop the skills and culture of going to court;
- improving the legal culture of senior officials, legal institutions and bodies;
- to establish regular legal education and advocacy activities;
- to act based on the fact that legal culture is a component of national ideology, general cultural, moral and social education;
- supporting the activity of non-governmental and public organizations, voluntary associations and unions of citizens in socio-legal life;

Civil society cannot exist without individual freedom. At the same time, the main function of modern civil society is to satisfy the material and spiritual needs of a person, create a decent lifestyle and create conditions that allow for the free development of a person. In this case, the state manifests its social character, which we can see in the enrichment of the nature of the state with a social basis, which leads to a significant transformation of its management functions. Having embodied the nature of sociality, the state eliminates the role of a “night watchman” and takes responsibility for the socio-cultural and spiritual development of society.

In this process, civil society performs a number of important social functions:

- On the basis of legislation, it studies the private life of individuals and citizens and protects them from unjustified strict regulation by other political structures.

- creates and develops mechanisms of social self-governance on the basis of civil society associations.

- Civil society helps to form and simplify the democratic bodies of the state, its entire political system;

- Civil society performs a function of social control over its members, and it has tools and sanctions independent of the state.

During the years of national independence, as a result of a thorough study of the advanced historical experience of developed countries in building a new state and society in Uzbekistan, the theoretical foundations of the “Uzbek model” of building civil society were developed. According to it, the conceptual program “From a strong state to a strong civil society” and the formation of civil society in Uzbekistan are finding their expression in practice. In particular, as our Head of State emphasized in his speeches: “In the enlightened world, there is no talk of a “state of citizens”. They say “civil society”. The state is one thing, civil society is another. In such a society, public organizations are valued higher than state organizations. Power-using structures, ministries, local authorities are included in the system of state organizations. Public organizations are formed on the basis of voluntary association of citizens. We must strive to achieve this.”

There are many vices that contradict the high human essence of mankind, artificially complicate its life, and subject it to troubles and disasters. Most of these vices arise from the narrowness of the scope of thinking, lack of understanding of one's own identity, in short, from the weakness of faith. Consequently, the root of the countless vices that are dragging all of humanity to the brink of destruction and making the world seem narrow to the eyes lies within each of us. We know this. That is why we sometimes describe ourselves as "powerless", "a slave who has sucked raw milk."

The solution to the problem of building a humane society should be seen as the need to make that society scientific and enlightened.

The main goal of the ideology of national independence is to unite the people towards a great future and noble goals, to encourage every citizen living in our country, regardless of nationality, language, and religion, to always feel responsible for the happiness of the single Motherland, to achieve a life worthy of the invaluable heritage of our ancestors, national values, and traditions, to educate people of high virtue and perfection, to encourage them to creative work, and to make selflessness for this sacred land the criterion of life.

The main task facing our society today is to create a promising education system that can prepare young people to live in the new conditions of civilization.

Nowadays, the decisive factor in the potential of every state and every nation is the knowledge and enlightenment, intellectual and spiritual potential of its people.

In the current conditions of fierce competition, it is impossible to talk about the process in isolation from the issue of further development of innovative technologies and science, attracting talented, gifted young people to scientific activities, creating conditions for them to demonstrate their creative and intellectual potential. This is natural, because in the modern world, the intellectual potential of any state is the basis of technological power and material well-being. Based on this, one of the main directions of the policy concept aimed at improving the quality of education in Uzbekistan is the intellectual education of students, the development of their cognitive and creative qualities as preparation for the challenges of the 21st century.

It follows that modern educational policy should be aimed at the formation of a new type of intellect, a new style and method of thinking, and adaptability to the rapidly changing social, economic, technological, and information realities of the surrounding world. Therefore, in the 21st century, it is especially important to train highly qualified pedagogical and scientific-pedagogical personnel who can meet the integration criteria of “pedagogical skills + communication art + new technologies”.

Current on the day supreme education in the institution education taking youth knowledge and qualifications formal channels of acquisition only with is not enough . Students of the youth potential opportunities further complete opening, social experience active mastery, complete professional to recover supportive pedagogue with informal cooperation high appreciates. Exactly so cooperation by means of of the youth professionalization, self-development realization and socialization done is increased.

Current on the day our society for necessary was of intellect new type calculated high virtuous and perfect people in upbringing historical memory, national our values and education – upbringing role important and is relevant.

That is why the development of spirituality and culture remains an important area of society. After all, the strengthening of our independence, the results of reforms in the economic and social spheres, the development of the country and nation largely depend on how well we develop spirituality and culture.

The life, achievements and discoveries of our great scientists, which they have given to the field of science, amaze today's enlightened humanity. Their courageous actions for the development of society, even in extremely difficult conditions, are a spiritual feat, and we bow before them with pride and honor. Today, the scientific heritage of the great discoveries of the geniuses of the Middle Ages is being deeply and fully studied and researched. The spiritual heritage of our ancestors, who made a huge contribution to our national culture and the

development of world civilization, has been returned to our people, and their birthdays have been widely celebrated throughout the country at the international level in cooperation with UNESCO.

Human and his/her value the problem of philosophy eternal from the topics is one. Man of the breed to the world arrival, other from creatures difference, nature and in society place, human qualities, personal feature about issues everyone period philosophers attention in the center standing. In the field of science person's physical structure, natural-biological features study still continue is doing. Social in sciences and person maturity, its social, spiritual appearance and maturity with related aspects research is being done.

Thus, for mankind, problems related to other people similar to himself, their characteristics, place in society, value, past and future, have been the main object of research and observation from time immemorial. In Uzbekistan, the tasks of appreciating ancient oriental values, cultivating a spirit of loyalty to universal human values, restoring and preserving national values, ensuring the priority of human value, rights and interests are also among the important issues. The value of a person is manifested in a dialectical relationship with the time in which he lives, its processes, socio-historical conditions. The requirements of the environment and the era shape and refine the value of a person, and he himself, as a subject of social relations, moves towards a deeper understanding of how his value is related to his personal requirements, needs and goals.

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