

THE PHILOSOPHICAL ESSENCE OF THE LAWS OF SOCIAL DEVELOPMENT

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Abstract: *Society is a set of people united on the basis of conscious labor, pursuing a certain goal. Society is an expression of human movement. Society is the product of the activities of people in the production of material and cultural goods, the process of influencing nature and changing it.*

Society does not consist of a collection of individuals who arise and change randomly. Society creates production relations. Therefore, at a certain stage of historical development, the sum of the relations of production of the necessary things for life between people constitutes the content of society.

Keywords: *society, law, laws of society, development process, labor.*

Society can be developed on the basis of rational organization of labor, planned influence on nature and its subjugation. For this, people need to know the laws of development of nature and society. Philosophy teaches that nature and society develop on the basis of objective laws. People cannot create these laws and cannot abolish them. Having learned the laws, people can subordinate their forces of influence to their own interests, dominate the laws.

Until we learn the laws and reckon with them, society, like the forces of nature, will continue to act blindly, forcibly, and destructively. But when we learn them, study their movement, direction and influence, then it will be up to us to subordinate them more and more to our will and achieve our goals with their help.

It should be said that there are a number of differences between the laws of society and the laws of nature.

As is known, nature exists forever. Therefore, most of the laws of nature are eternal laws. For example, the law of conservation of energy and its transformation from one type to another can be included in the list of such eternal laws. At the same time, there are laws that are not eternal, but continue for a long time based on the laws of nature. We can cite as an example the laws of development of the plant and animal world.

The main difference between the laws of social life and the laws of nature is that these laws are not eternal. Because society itself is not eternal. The reason is that society is constantly growing and developing. One socio-economic formation is legally replaced by another (primitive community, slavery, feudalism, capitalism, market relations or another society).

Social life develops and changes faster than nature. That is why the laws of society cease to apply, and new laws of a different kind begin to apply in their place. For example, the law of production that operated during capitalism, after the transition to market relations, gives way to another law of development.

Thus, society develops on the basis of its own objective laws. However, in the historical development of human society, the practical activities of people play a great role.

In conclusion, it can be said that society is a product of nature. Society is a part of nature. Society always obeys the general laws of the development of objective reality. However, since society is a product of the highest type of development of nature, it obeys its own laws that differ from the laws of society.

Society and nature are always in dialectical unity. The change and development of social life to a certain extent depend on natural conditions and the geographical environment.

What is the geographical environment of society? The geographical environment of society consists of nature surrounding a certain socio-economic formation - land, water, forests, climate, mountains, various metals, oil, gas, coal, etc. Without a geographical environment, society cannot live, production cannot be organized. Man is not a slave of the geographical environment, but its active creator and changer. The richness and poverty of the geographical environment have a negative and positive impact on the development of society. For example, in ancient Central Asia and other Eastern countries, due to the abundance of natural resources of life and the well-developed irrigated agriculture, in the early period of historical development, the states here became centers of world culture.

The geographical environment actively influences the division of labor and the correct location of production sectors. For example, Uzbekistan has been engaged in cotton growing and gardening for more than two thousand years due to its warm climate and favorable conditions, and the Kazakhs, due to the good pastures, are engaged in cattle breeding and grain growing.

With the development of society, the nature of the use of natural resources in production is also changing. For example, previously the use of coal was not very widespread. By the end of the 19th century, the burning of coal and its use as a chemical raw material became widespread. Now, however, natural gas, oil and other fuels are taking their place in the national economy.

The use of the geographical environment for the development of society depends on the nature of the economic and political system of society. Private ownership of the means of production and tools prevents the maximum use of the advantages of the geographical environment, their use in the development of the productive forces of society.

For example, in Uzbekistan, during the transition to market relations, its natural resources and favorable geographical conditions fully serve the development of the Republic's productive forces. In the previous, former Soviet period, the low level of development of Uzbekistan's agriculture was not due to low land productivity, but to unplanned land use.

Like the geographical environment, population growth and density are of particular importance in the development of society. If a society does not have a sufficient number of people, the productive forces of society develop poorly. The economic situation of a society, the strengthening of its defense capabilities largely depend on the growth and density of the country's population. The development of production is also determined by the growth and density of the population.

The law of population growth in a society depends on the economic and political system of this particular society.

In this regard, the fact that, according to the content of historically formed social and economic relations, traditional methods of production and forms of labor organization formed in Asia are characteristic of Uzbekistan is also a serious factor influencing the choice of paths and models of economic reforms. At the same time, choosing a special path of transition to market relations, comprehensively taking into account the mentality of the population and the national historical way of life, folk traditions and customs are among the decisive factors. The collective form of socially organized life is historically characteristic of the people of Uzbekistan, which is closely related to its traditional way of life. It is also necessary to take into account the nature of ethnopsychological norms inherent in the national psyche of the people of Uzbekistan. This is manifested at the level of social consciousness in the cautious attitude of people to innovations, changes in the value system, radical

changes that lead to the destruction of established norms, rules of behavior and patterns. The traditional desire of the indigenous population to be closer to the land, to have a household near their home, leaves its mark on their interests and lifestyle. Life values, norms of family life relations, skills in the field of labor activity are inherent in such a lifestyle. Therefore, the main principle of implementing economic reforms was developed, which took into account the lifestyle and activities of the population of the republic.

The development of society is diverse. Various processes take place in it. These processes are also related to the political activity of society. After all, society is governed by political means.

Even before our era, there was great interest in the development of society. An example of this is the work of Plato. The content of several of his works has come down to us. In particular, the works "The Republic", "Crito", "Charmides", "Protagoras", "Peer", "Sophist", "Politician" can be examples. In his works, he called for a dialectical approach to the activities of society. He connected society with the activities of the state. In his opinion, the state should be governed by philosophers, because they are rich in ideas. The military should participate in state governance, and their task should be to protect the state from internal and external enemies. They should protect the activities of artisans and peasants. Plato advocated three forms of state governance: monarchy, aristocratic and democratic forms. In turn, monarchy is divided into two: a) a legitimate king, b) a tyrant. Aristocracy is also; good or bad; democracy is legal and lawless. However, Plato later abandoned these forms of state governance and created a doctrine of social theory and personal upbringing. In this doctrine, he emphasizes the abandonment of private property. He created a theory of the ideal state.

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