

KNOWLEDGE ISSUES IN SOCIAL DEVELOPMENT

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Abstract: *The subject of social cognition is a specific individual belonging to certain social groups, pursuing their own specific goals, interests and needs. The subject has a significant impact on the nature of the attitude to social life.*

Social cognition, as is known, is carried out on the basis of a person's practical-active attitude to the world. In this case, the practical behavior of people is accumulated under the influence of certain social spheres in which their social content is carried out. This indicates the relevance of the issue of objective truth in social cognition, as well as the problem of measurement (criterion) in assessing social processes by representatives of various groups.

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At a certain stage of social development, with the emergence of advanced thinkers interested in objective knowledge of social life, a true science arises, interested in obtaining knowledge about society that is completely independent of the object, the subject.

Scientific truth is always unique and objective. In this sense, truth is indifferent to social groups. Therefore, there can be no truly scientific social science that is on the side of the forces of reaction.

Philosophy demanded an approach to the analysis of phenomena from a precisely historical point of view. Philosophy completely puts an end to the practice of considering man "in general" as the needs and interests of an abstract

person. Speaking on behalf of all humanity necessarily leads to innovations. Because in this, the specific relations of man to the world and other people, the forms of these relations that change with the development of society, are not taken into account.

Philosophy, as a form of social consciousness, manifests itself through the assessment of one or another event, but here too this assessment has its own form and a specific name, and its character depends on specific socio-economic relations. That is, the real attitude towards the phenomena of the same social reality is not connected with the difference in knowledge, but also with the difference in social conditions and personal interests.

Philosophy, based on the principle of objective analysis of historical reality, proves that the laws of social development have objective characteristics, like the laws of nature. These laws exist independently of the will and consciousness of people, and under certain conditions people can know and use these laws, but they cannot nullify or destroy them.

Thus, the knowledge and use of objective laws in societies has a social reason, which is carried out in the process of an uncompromising struggle.

Scientific foresight is always based on the preservation of the validity and application of the known laws of nature and society to unknown or not yet occurring events. Scientific foresight has elements of probability, which is especially clearly manifested in the issue of specific events that will occur in the future and the time of their occurrence.

This situation is due to the emergence of previously non-existent, qualitatively new causal connections and opportunities in the process of development, and when applied to society, it is associated with the complexity of processes associated with the activities of people with a conscious, individual character, etc., and the emergence of unexpected situations as a result of this.

Forecasting is a specific form of scientific, foresight. Forecasting is a scientific foresight based on knowledge of the laws of social development, understanding of the development trends of social reality for a certain period (10, 15 or more years).

From the perspective of the theory of reflection, social forecasting can be considered as an ideal model of future real processes and phenomena, built on the basis of knowledge of the laws of existence and development. Social forecasting, in turn, is specified in the relevant plans. A plan differs from a forecast in that it is a clear guide to action. The term futurology is more often used in modern non-Marxist concepts of the future. Futurology is derived from the word Futurology - the doctrine of the future, meaning the doctrine of the future. For the first time, the term "futurology" was proposed in 1943 by the German sociologist O. Flextheim to name a kind of "philosophy of the future" that stands outside the class, which is

opposed to ideology and utopia. Unlike futurology and hermeneutics, the concept of scientific foresight and forecasting in philosophy is based on a clear consideration of the trends and laws of social development that do not depend on people. This is where its scientificity and objectivity are manifested.

Hermeneutics of objective social cognition - the theory-position of the art of interpretation can also be realized from the position of hermeneutics - Latin I explain, I explain. The main flaw of hermeneutics is that, instead of trusting the direct testimony of consciousness, consciousness, manifested in language rather than logic, appeals to "other" witnesses P. Ricoeur France, G. Kuhn, E. Careto, E. Heinbel Austria.

Today, philosophers and scientists face a certain task - to overcome the state of being far from the demands of life, to achieve the orientation of all philosophy to practice. In this regard, philosophers of Uzbekistan also have a lot to do. The republic's social scientists should fully realize their responsibility in the socio-economic development of the country, pay attention to the theoretical and practical problems of the acceleration strategy, the dynamics of socio-cultural and interethnic relations, democracy and self-government, improve the mechanics of the formation of a new person, comprehensively study the causes of negative phenomena such as bribery, theft, speculation, bureaucracy and other antipodes of morality that hinder our progress, and draw conclusions.

Now, more than ever, nature protection, ecological issues, such as the preservation of the Aral Sea and the Aral Sea, a unique water body in our region, are of urgent importance for Uzbekistan and other neighboring republics.

Therefore, philosophers and representatives of other sciences are required to pay attention to the preparation of detailed recommendations for the early resolution of the Aral Sea and the Pre-Aral Sea problem.

Currently, it is also extremely important for Uzbekistan to study labor resources, their rational use, and to provide jobs to the rapidly growing labor force, taking into account the issues of intensification without scientific, technical and social progress.

Also, for us, a comprehensive study of the problems associated with the preparation of low-yield cotton and the production and creation of low-yield technology in cotton growing, which are of vital importance for other republics in Central Asia, is of scientific and practical importance.

Issues of internationalism, religious education, market relations, lifestyle, and family and marriage require in-depth study. Drawing philosophical conclusions by studying them also depends on the activities of philosophers.

In conclusion, it should be said that social knowledge is a part of the process of cognition in general, has its own specific characteristics, without which it is

impossible to analyze and evaluate events and processes taking place in society, and to determine their future trends.

In the process of cognition, great attention is paid to the issue of truth. Whether knowledge in the process of cognition corresponds to objective existence or not is clarified by the doctrine of truth.

Truth is knowledge that correctly and accurately reflects the existing state, essence, content, quality and properties of objects and phenomena that correspond to objective existence, tested through practical activity. Philosophical dialectics focuses on the types of truth. There are absolute and relative types of truth.

The recognition of the existence of an object or phenomenon and its correct and complete representation in the human brain is absolute truth. Relative truth is the sum of incomplete knowledge about objects and phenomena in the objective world.

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