

## Evolution of views on society

MIRABBOSOV XOJIAKBAR MIRXOSIL O'G'LI

*Student at TDTr.U.*

Salimov Baxriddin Lutfullayevich

*Scientific director*

**Abstract:** *Aristotle's doctrine was formed between materialism and idealism. He was a student of Plato and later criticized his idealism. In his opinion, the driving force of society is "god".*

*Changes in society also change the state and politics. These changes depend on revolutionary, progressive circumstances. For example, the system that hindered bourgeois society was the feudal system. Bourgeois revolutions aimed at destroying this feudalism and replacing it with a political and economic system under the rule of the bourgeoisie are bourgeois revolutions.*

**Keywords:** *Aristotle, Plato law, state, monarchy, aristocracy, democracy, power.*

Aristotle, in his social views, advocated the system of slavery and tried to strengthen the rule of the slave class. Although he condemned Plato (his idea), he himself was in the idealist movement. In his opinion, man consists of a unity of soul and body. It is natural for a society to have slaves and slave owners. Society divides people into three. 1) the richest class; 2) the poorest class; 3) the middle class. People have three moral qualities depending on their wealth. Of these, the rich and middle class have beautiful qualities. Poor people do not have beautiful qualities. In his opinion, the state should be in the hands of the middle classes. He created a theory of the state and promoted three forms of the state. 1. Monarchy - the power of one person. 2. Aristocracy - the power of the minority. 3. Democracy - the power of the majority. The best power of the state is the power of the middle class.

In the countries of the dependent and colonial revolutions, bourgeois revolutions also serve the purpose of achieving national independence. The main causes of bourgeois revolutions are the contradiction between the new productive forces developing during feudalism and the feudal relations of production.

The bourgeois revolution began in the 16th century. The first bourgeois revolution took place in the Netherlands. It took place in England in 1642-49, in France in 1789-94. The revolutions that took place in several European countries in 1848-49 (France, Germany, England) were also bourgeois revolutions. Also, the war of independence in North America in 1775-83 were also bourgeois revolutions.

The hand is not only an organ of labor, but also a product of labor. Therefore, man differs from other creatures due to labor. It is known that animals live by consuming ready-made things in nature, that is, they instinctively adapt to nature.

Man, on the contrary, actively influences nature as a result of his labor, uses nature and its forces for his own benefit.

The most necessary condition for the labor process is the creation of tools of production. Man is not able to produce material wealth without tools of production. In turn, there is no production or social life. For production, the following factors must be present: 1) Labor; 2) Objects of labor; 3) Tools of labor.

People must interact and interact with each other to produce material wealth. Each person cannot produce anything alone. As the labor society develops and develops, man also changes and develops. Types and tools of labor also improve. For example, if in the era of primitive society stone tools dominated, today all work is done by automatons. Accordingly, the types and methods of labor have also changed. The activities of society are also changing.

Society and spirituality. In the process of transition to market relations, especially when the unity of economy and spirituality is achieved, development will occur much faster. These areas do not deny each other, but rather complement each other. People with high spirituality do not betray the community and the state, someone else's property. People with poor spirituality do the opposite. They act only in their own interests. The development of the economy largely depends on the spirituality of the entrepreneurial class. A modern entrepreneur, in addition to being extremely economical, must have the following aspects of high spirituality:

- Correct understanding of his duty to the Motherland;
- have a clear idea of the activities of trade and their enterprise, have a thorough knowledge of the scientific and practical aspects of their field, and be enlightened;
- have secular knowledge and their own worldview;
- have a thorough knowledge of the laws and regulations related to their field;
- not be obsessed with wealth, personalism, or arrogance, be humble, noble, honest, and well-mannered;
- be able to distinguish between what is lawful and what is unlawful in all areas, be hardworking, and be humane;
- know some foreign languages;
- be honest and fair, courageous, determined, and able to foresee the outcome of the work he has begun.

Although we have only touched on the aspects of high spirituality of an entrepreneur, we say that these qualities are necessary for all people who deal with social problems. Unfortunately, there are many people who do not understand the aspects of society correctly. They also forget their duties to society. In fact, human duties were not invented today, they are the result of the experience of many generations of our ancestors. "The market, the economy - said I.A. Karimov, in his speech at the tenth session of the Supreme Council of the Republic of Uzbekistan of the twelfth convocation - it would be a sin to forget about human spirituality. If money and profit are all the rage, but our people are spiritually impoverished, then no one needs such a society." Therefore, since gaining independence, the Republic has set itself the task of restoring the culture and spirituality of the past, values, and



cultivating national consciousness. In a society where spiritual aspects are valued, people living in that society have more guarantees from a social perspective. Therefore, constant efforts are being made to be highly spiritual. After all, the ideology of national independence is also dependent on spiritual and educational values. During the former Soviet Union, our people were sometimes secretly and sometimes openly discriminated against. "You are not capable of governing yourself independently, of building an independent state," "You are a dependent, nationless people," "We will think for you, create theories, give orders, and you will only carry them out." Our President I.A. Karimov did not cite these thoughts of the members of the Politburo as examples for nothing. History shows how shameless the thoughts of those who insist that "we are above." The people, freed from the sole rule of ideology, are restoring their spirituality and ideology and striving towards the highest peaks of civilization. Consequently, the fate of development is decided by spiritually mature people.

The acquisition of secular knowledge also contributes to ensuring spiritual perfection. Perfection is the highest sign of a person's spiritual and moral potential, his enlightened character. "We want economic recovery, economic revival, economic development to be completely consistent with the efforts of spiritual recovery, spiritual purification, and spiritual elevation, and we will fully implement it. Let our people be productive, capable, consequential, honest, and steadfast in the social arena." Even today, work is being carried out in accordance with these ideas, which has become a priority direction of state policy. We are witnessing the fact that the state provides assistance and grants certain privileges to people, entrepreneurs, and all sponsors who extend a helping hand to spiritual and educational work. As is known, the state itself plays the role of patron for the development of spiritual and educational spheres. Because spirituality and education are areas that require special attention. In solving this issue, work is being carried out in accordance with the teachings of our wise men, namely, the philosophical thought that "Enlightenment is courage."

Those who believe in enlightenment respect enlightened people and create conditions for their timely creativity. The reason is that a society that pays attention to enlightenment does not forget its younger generations. And the younger generation is the foundation of the future. Achieving the goal, building a new society depends on this generation. Explaining to them in a timely manner what economics and spirituality, enlightenment, and politics are is a huge task for the elderly and middle-aged intellectuals living in this society. Because the fate of reforms in all areas is in the hands of these young people. In this sense, while we recognize that the state is the main reformer in economic reforms, if this is also the case in spiritual and educational fields, this will be a guarantee of success. That is, the state determines the spiritual directions. In the era of market relations, it is necessary to pay special attention to the effectiveness of education for society. "Since spirituality is an integral part of education, its rational use, teaching young people patriotism, honesty, and love of justice are the demands of the time.

## REFERENCES:

[1] Salimov, B.L. (2023). Negative consequences of science and technology development. International Conference Law, Economics and Tourism sciences in the modern world. 5(1), p. 5-10.

[2] Salimov. B.L., Abdimurodov, N.Sh., Savriddinov, S.S. (2023). The Development of Automotive and Road Engineering Industries in a Deterministic Relationship. (2023). WEB OF SYNERGY: International Interdisciplinary Research Journal. 2(2), Page 338-341.

[3] Salimov, B.L., Abdullaev, U.K., Makhkamov, M.R. (2023). The Development of the Automotive Industry and Road Construction are Interdependent. International Journal of Trend in Scientific Research and Development (IJTSRD). 1(2), Page 330-332.

[4] Salimov, B.L., Allamurodov, K.B., Toshkhojaev, K.K. (2023). Prospects of Development of Communication and Transport System in Uzbekistan. WEB OF SYNERGY: International Interdisciplinary Research Journal. 2(2), Page 342-346.

[5] Salimov, B.L., Narzullaev, J.A., Sodikov, T.I. (2023). The Social Significance of Roads and Ongoing Road Construction Work. International Journal of Trend in Scientific Research and Development (IJTSRD). 1(2), Page 311-313.

[6] Salimov, B.L. (2024). The social and philosophical importance of engineering thinking in engineering personnel training. Международная научно-практическая конференция «Устойчивое развитие транспорта: экономика, трансформация, логистика, ESG повестка». p. 100-112.

[7] Salimov, B.L. (2023). The Importance of Sea Transport in the Communication System. Web of synergy: International Interdisciplinary Research Journal. 2(1), p. 272-275.

[8] Salimov, B.L. (2023). The Influence of the Transport and Communication System on Social Relations. Web of Semantic: Universal Journal on Ie Education. 2(2), p. 209-212.