

THEORETICAL-CONCEPTUAL BASIS OF THE DEVELOPMENT MODEL OF UZBEKISTAN

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A B S T R A C T	K E Y W O R D S
<p>The article describes the development of society, the global socio-philosophical problems of mankind, the selection of a paradigm of development, which is one of the initial conditions of development after the independence of many countries.</p>	<p>social, knowledge, current, methodology, problem, social development, model, general law.</p>

Introduction

Determining the path of development of society has always been one of the global socio-philosophical problems of humanity. Especially in the post-Soviet period, after the independence of many countries, one of the initial conditions of development is the selection of a development paradigm.

This, in turn, is one of the urgent methodological problems in contemporary social knowledge, and when choosing a model for the future path of society's development, it requires a deep and detailed knowledge of its general laws, that is, it is based on certain theoretical and methodological principles. Based on this issue, this chapter will philosophically analyze the importance of strategic modeling in the study of development models, social development. Also, the action strategy of further development of the Republic of Uzbekistan is studied as a complex system.

As one of the current methodological problems in social knowledge, when choosing a model of the future path of society's development, it is necessary to know its general laws in depth, that is, to be based on certain theoretical and methodological principles.

In scientific literature, the following models of society development are presented: linear, cyclical, non-linear (spiral development) and rhizomatic development.

Which model is paradigmatic in development?

The cyclical model of social development is based on the idea of simple mechanical repetition of processes and events in history. There is no direction in development. Without it, development will continue forever in a closed circle. The idea of cyclical development appeared in the philosophy of the ancient world. Since the movement of history consists of a closed cosmic cycle, it repeats itself again and again. For example, in the teaching of Stoicism, the universe goes through a series of cycles in its development. Each cycle ends with turning into fire, then a new birth begins. "But this world repeats

what happened in the previous world. The surface world will exist until it is destroyed by a new fire. This process continues with new worlds and new fires. The Stoics created the concept of continuously alternating history. The universe does not move forward (or up or down) in a straight line, but in a circle: everything repeats itself, like the four seasons of the year. The idea of cyclical development continued later in Nietzsche's philosophy with the doctrine of "eternal return", rejecting the idea of a linear conception of history. According to Nietzsche, he understands the historical process as "eternal repetition of one thing".

Italian historian J. Vico establishes a cyclical model of history. He describes three stages of history: 1) the age of gods, 2) the age of heroes, 3) the age of mankind. J. According to Vico, this is "eternal ideal history, through which all nations pass. They more or less approximate this model of "eternal ideal history," that is, the ideal type of historical action. A nation is born, made and dies. New nations repeat the same cycle.

Like Vico, Herder believes that all nations benefit from different "life cycles". Culture and nation are born and die like a living organism. And admits to going through the same life stages. Modern scientific knowledge has socio-economic formation and civilizational models as a way of researching society. In these methods, the structure of society is analyzed in different ways, and different aspects are characterized as follows. For example, in some sources it is recognized that the formational model of the development of society is one-sided, that is, "the economic basis of the structure of society is absolute,... looking at the structure of the formational model as the "only correct" model, it contrasts with other models of the structure of society, calling them idealistic and erroneous. considers", as well as opinions that the formational model has a dogmatic character, that is, that "the history of humanity is divided into five formations, ... and currently does not correspond to real facts", etc. Based on this, it can be noted that the formational model is characterized by a low level of universality in the study of society, its development, leaving aside many other determinants of society's development.

According to the German scientist Leonid Levitin about the transition period: "usually, people understand the words of the "transition period" reform exactly and think of it as the present between the past and the future. In the emergence of the "transition period", according to such views, the past is a cause, and the future is a goal.

It is clear from this quote that "transitional period" means "intermediate". Of course, such a view can be an important basis in the development of the theory of transition.

Since gaining its independence, Uzbekistan has chosen the path of civilizational (evolutionary) development, and all socio-economic, cultural, spiritual, etc. is advancing based on the civilizational model of development. Human development is considered the ultimate goal of this glorious, unique path, and to achieve this supreme goal, expanding human capabilities, and ensuring its stable development, full participation in social, political, spiritual, economic, cultural life is important, if necessary, the most important part of society's development. is a factor. In this regard, our society focused on human interests in its development model and took human development as the main goal. One of the important theoretical conclusions put forward in this regard was the step-by-step transition to the market economy, not by a revolutionary way ("shock therapy"), but by an evolutionary way. This concept found its vivid expression in the principle "Don't destroy the old one before building a new one", which was put forward by the first president of the Republic of Uzbekistan and later became famous all over the world.

At this point, the "action strategy" of the development of Uzbekistan, defined by our president Sh.M. Mirziyoev, is the highest goal of human interests and their realization, the sustainable development of a person, and the means of achieving these goals are also defined by our president as "from a strong state to a strong society". based on the idea, methodological guidelines for building a civil society were developed.

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