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THE RELATIONSHIP BETWEEN THE DEVELOPMENT OF AN INDIVIDUAL'S SPIRITUALITY AND THE DEVELOPMENT OF LEVELS OF SOCIAL CONSCIOUSNESS

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Abstract. This article reveals that the development of the whole requires the development of the part. The importance of the development of forms of social consciousness in the development of spirituality in society is justified by various examples.

Keywords. Gathering, hunting, animal husbandry, farming, sedentary lifestyle, physical labor, mental labor, moral standards, legal standards, political standards, literature and art.

Progress has occurred as a result of the gradual improvement of tools, the growth of practical experience, knowledge, and people's consciousness. The first elements of cattle breeding appeared due first to cattle breeding and hunting, then to early farming based on cattle breeding, the domestication of animals based on hunting. Their development led to the first historical division of labor - agriculture and cattle breeding – into independent forms of farming, separated from each other. Various rules, norms related to commodity exchange, etc. were established between peasants and cattle breeders. The concepts of justice, honesty, not deceiving each other, and trusting each other began to form. The newly emerged rules and norms were consolidated with the help of morality and religious beliefs. A positive or negative assessment of ethics and religion has begun, depending on the content and result of human relationships, including trade turnover, commodity exchange. Agriculture gave rise to and developed a sedentary lifestyle. The number of villages began to grow. This has once again reinforced the need to regulate and manage the relationships between people living and working together. The distribution of arable land, the diversion of water, the clearing of ditches and ditches, helping each other in plowing, harvesting forced people to work together. A sense of community was strengthened in them, collectivism became the main principle of life, prevailed over individualism. The colorful relationships of human life opened the way for the formation and development of spirituality as an integral system.

The second historical division of labor – the separation of handicrafts from agriculture - has made social relations more diverse. This applies to both trade turnover and other relations. As a result, the rules and norms governing social relations were enriched and strengthened, fixed in the moral, religious beliefs, customs, mores of the people, in oral folk art, in applied decorative and applied art. The historical division of labor has developed various knowledge, skills and abilities

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of people. Farmers have developed elements of disaster science to know exactly the seasons when rivers overflow or when water is depleted. Ranchers also tried not to get lost while roaming the pastures, to remember favorable opportunities for grazing and keeping livestock, the movement of stars and location in order to accurately calculate the season. The master studied the properties of various stones, wood, clays, various natural compounds, minerals. They figured out which item could be made better than which one. Agriculture has discovered elements of geometry and mechanics together with artisans to level the land, create a proper stream, raise water, and build dams. Public consciousness, positive useful knowledge of people were enriched, their worldview expanded, and spirituality grew. Of course, both spiritual consciousness and norms have become much richer. People began to appreciate honesty and fairness. The value system has been steadily expanding and enriching.

As a result of the third historical division of labor – the separation of mental labor from physical labor- humanity entered civilization. During its human activity, science has achieved significant success. People of intellectual labor were engaged in literature and art, science, creativity, education, religion, activities to meet the spiritual needs of people, as well as the management of society - politics, law. The development of spirituality as an integral system has led to the division of public consciousness into separate forms. Relatively independent forms of philosophy, religion, morality, refinement, law, political consciousness and, accordingly, spiritual consciousness and culture have emerged.

The agrarian society has given way to an industrial one, that is, an industrialized society. Now a man began to control production and society with the help of complex equipment and machines created by him. Agrarian society and industrial society in the process of social relations differ from each other in that the importance of human activity in the production process increases significantly. In an agrarian society, the main material production is human physical activity, whereas in an industrial society, the main type of activity is technology formed on the basis of human mental activity, knowledge and thinking. The professional and spiritual maturity of a person in social relations is of great importance in the development of society. As we mentioned above, even in various forms of society, a person managed his activities with the help of spirituality and conducted his life activities. In social relations in society, a person elevates the progress of society by relying on his spirituality.

Such factors are the worldview, moral, legal and political culture of the population, social and creative activity, voting for parties, candidates who better and relatively more fully represent their interests in elections, the establishment of public control over state and public institutions. They show the maturity of the spirituality of society, the level of the nation. Social class relations are also not the product of exclusively legal and democratic processes. In some cases, their moral aspect may prevail over the norms of law. The relationship between different classes, classes, strata, social cooperation the determining influence on the development of society, socio-economic, political stability is exerted by the atmosphere of goodwill, mutual assistance and mutual responsibility in society or their opposite manifestations and other spiritual factors. (A. Erkaev “Spirituality and progress”. T.: Spirituality, 2009. Page 4).

Spirituality as an integral system is of great importance in all spheres of human activity. He defines the goals, social goals of a person as a bus-integrity, an integrated

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system. A person makes plans to achieve his goals, chooses the means, uses his will, enriches his knowledge. If necessary, it improves its social relations, creates new moral and legal norms, and revises some of the old ones. The one who hinders progress, abandons those who have lived their lives, etc.k. Consequently, morality, law, science, will, and the environment ultimately develop in accordance with the highest goals and social goals of society, man, the system of values that reflect them, that is, spirituality, which makes up the whole, to meet its specific requirements and newly emerging needs.

Spirituality develops due to bus-integrity, social need as an integral system, and the need for historical development. Spirituality, in turn, adapting to the socio-historical necessity, adapts its components to it. In the process, each component of spirituality is improved, enriched with new elements and ideas. Spirituality, adapted to historical necessity, develops not only its components – spiritual consciousness and culture, will and spiritual environment, but also their specific forms – morality, refinement, science, law, political culture, etc., elevates the development of society as a whole, including economics and everyday life. For this reason, our first president, Islam Karimov, correctly noted: “Those who say that first you need to give people material benefits, and then think about spirituality, are probably wrong. Spirituality is the power of a person, people, society, and the state. Where there is no happiness, there is never any. Not only the old story, but also the new story provides many examples of this.” (I.Karimov “Independence and spirituality”. Tashkent. 1994. Page 15).

In an integrated system of spirituality, in accordance with the requirements of social development, its components develop and mutually influence each other, as well as spirituality. As we know, the system of spirituality originally had moral laws-rules, norms, principles, ideas. In the course of the development of society, most of them were preserved, improved, enriched, and some were deformed or changed their content over the course of epochs. This process is still ongoing. For example, under socialism, speculation was considered a disgrace and a crime, whereas today it is called entrepreneurship and is even a legally guaranteed type of activity. Or another example: in the recent past, people belonging to the upper class considered the use of rude, vulgar words in communication shameful, immoral, for example, the words “without Andisha, without shame”, said by Yusufbek's son Haji Otabek in the “By gone days” of Abdullah Kadiri, were considered the most difficult words in the morality of that time. However, today it has become fashionable among young people to be rude. This has become the norm for others as well. He is supposedly a man of modern society. It can be seen that the deformation of the moral code over the course of epochs occurs due to the decline of spiritual consciousness, that is, the weakening of the integrity of the beads. There are also many examples of positive content. As a result of the growth and development of social spirituality, the norms, rules, and customs governing family and marriage issues have changed significantly, which means that moral consciousness and the part of culture that belongs to this area have developed in a much more positive way. This applies to both everyday life and everyday relationships. The development of spirituality, worldview, and faith, which is its core, has also changed everyday aesthetic views and norms. The clothing culture has been radically updated. The shape and style of the burqa, chachwan, hijab, jelak and other garments have changed. Inner understanding and practice have stopped. The

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history and construction of residential buildings, houses and courtyards have become more modern. All this happened as a result of the rise of the spiritual consciousness of society to a new qualitative level in its development as a bus-an integral, holistic system. Thus, the development of bus integrity has led to the development of its components.

The main regulatory and system-forming form of public consciousness in public life is law. In modern society, one of the main spiritual requirements is the right to live by the law, to respect the law, to recognize that another person has the same rights as you, the autonomy of human life as a whole, to put human rights above the rights of the state. The continuous complication and enrichment of public life, the strengthening of the role of the human factor in it, the importance of information and communication in the spheres, determine the development of an integral system of spirituality and impose new requirements on its structure. To meet these requirements, needs, each structure is enriched with new concepts, norms, principles. Partially revises and changes some of its norms. In modern society, it is increasingly likely that the approach to human rights acquires a formal legal content. This leads to the fact that a person puts abstract law above all, sometimes denying moral and spiritual requirements. For example, to see, hear, and read works of “art” that openly depict various scenes of seduction, murder, and violence is supposedly a human right to information. And the creation of such works is allegedly connected with the freedom of speech of the authors who created them, freedom of creativity, pluralism of opinions and views, etc.k. this is justified.

People's increased demands on nature as a result of their increased interest in accumulating wealth in some places cause a decrease in environmental awareness and culture. Deforestation, changing the course of rivers and lakes in order to develop protected lands, dumping industrial waste into the water, the negative impact of various gases on the atmosphere-all this leads to the degradation of Mother nature. Even in the Avesta, the sacred book of Zoroastrianism, water, air, and soil are recognized as sacred elements and their preservation as pupils is emphasized. In order to prevent such troubles in our independent country, an environmental committee was established, and 15 seats were also allocated in the Legislative Chamber of the Oliy Majlis for employees of the environmental committee. The purpose of this is to develop laws aimed at improving the ecological culture of the population. This was the result of an increase in the spiritual level of development of our spirituality as an integral system. In other words, the development of our spirituality as a whole affects the development of our ecological consciousness, which is its structural structure.

Political consciousness and culture also occupy a special place in the system of spirituality. As a result of the change in progress, the political life of society has changed. In ancient times, the participation of slaves and women in political life was prohibited. Women could not work in any area of society. This was not allowed by religion, morality, or law. And today? In a modern democratic legal society, the rights of people, regardless of gender, are equalized. Some of the norms of morality and law that discriminate against women have been completely lost, some have partially remained in the public consciousness as vices, but are gradually disappearing. Only in our republic, according to statistics for the current year, “currently, 514 doctors of sciences, 6 academicians, 15 Heroes of Uzbekistan, 17 senators, 15 deputies of the Legislative Chamber, as well as more than 23% of deputies of local keneshes are

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women among the women of our country. (President Of The Republic Of Uzbekistan Sh. From the speech of Mirziyoyev. The people's word newspaper. March 7, 2017). “Dozens of our sisters have been awarded high honorary titles by our state, such as “Uzbek scientist”, “people's poet of Uzbekistan”, “people's teacher of Uzbekistan”, “People's Artist of Uzbekistan”. Among them, 240 young talents were awarded the Zulfiya State Prize, and this year they are joined by 15 more talented girls. These data indicate that in the process of social development, the spiritual consciousness of citizens increases as a result of changing forms of social consciousness in the system of spirituality and increasing their role in society.

The development of spirituality as an integral system in conditions of diversity of opinions, ideological pluralism, the rejection of communist ideology from the norms of classism, partisanship, militant atheism opened the way for the development of moral, aesthetic, legal, political, religious consciousness, freedom of thought. In literature and art, works related to various trends of modernism and postmodernism began to be created. Beliefs, political views, and freedom of speech are developing. Religious literature is being translated into Uzbek. Various political parties are protected by law, their activities are guaranteed, and their charters and programs are published and disseminated through the media. New norms have appeared in our political and legal consciousness. All types of political, religious and other activities must comply with the Constitution, and not contradict it, including the newly created laws themselves. But it should be recognized that the development of forms of social consciousness in an integral system of spirituality is not without contradictions. Sometimes unilateral approaches, overestimation of certain aspects can cause some destructive ideas to penetrate into the public consciousness and have a negative impact on the spiritual environment. It has also been noted that the interpretation of freedom of conscience by certain groups of people leads to religious fanaticism. There is also no need to prove that a misunderstanding of moral freedom negatively affects etiquette. It can be concluded that the development of spirituality as a whole system inevitably requires the development of its components.

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