

SCIENCE
PROBLEMS.UZ

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Actual problems of social and humanitarian sciences
Актуальные проблемы социальных и гуманитарных наук

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2024

SCIENCEPROBLEMS.UZ

**ИЖТИМОЙ-ГУМАНИТАР ФАНЛАРНИНГ
ДОЛЗАРБ МУАММОЛАРИ**

№ 11 (4) - 2024

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-
ГУМАНИТАРНЫХ НАУК**

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

ТОШКЕНТ-2024

БОШ МУҲАРРИР:

Исанова Феруза Тулқиновна

ТАҲРИР ҲАЙЪАТИ:

07.00.00-ТАРИХ ФАНЛАРИ:

Юлдашев Анвар Эргашевич – тарих фанлари доктори, сиёсий фанлар номзоди, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Мавланов Уктам Махмасабирович – тарих фанлари доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Хазраткулов Абдор – тарих фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети.

Турсунов Равшан Нормуратович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Холикулов Ахмаджон Боймаҳамматович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Габриэльян Софья Ивановна – тарих фанлари доктори, доцент, Ўзбекистон Миллий Университети.

Саидов Сарвар Атабулло ўғли – катта илмий ходим, Имом Термизий халқаро илмий-тадқиқот маркази, илмий тадқиқотлар бўлими.

08.00.00-ИҚТИСОДИЁТ ФАНЛАРИ:

Карлибаева Рая Хожабаевна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Насирходжаева Дилафруз Сабитхановна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Остонокулов Азамат Абдукаримович – иқтисодиёт фанлари доктори, профессор, Тошкент молия институти;

Арабов Нурали Уралович – иқтисодиёт фанлари доктори, профессор, Самарқанд давлат университети;

Худойқулов Садирдин Каримович – иқтисодиёт фанлари доктори, доцент, Тошкент давлат иқтисодиёт университети;

Азизов Шерзод Ўктамович – иқтисодиёт фанлари доктори, доцент, Ўзбекистон Республикаси Божхона институти;

Хожаев Азизхон Саидалохонович – иқтисодиёт фанлари доктори, доцент, Фарғона политехника институти

Холов Актам Хатамович – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Шадиева Дилдора Хамидовна – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент в.б, Тошкент молия институти;

Шакарров Қулмат Аширович – иқтисодиёт фанлари номзоди, доцент, Тошкент ахборот технологиялари университети

09.00.00-ФАЛСАФА ФАНЛАРИ:

Ҳакимов Назар Ҳакимович – фалсафа фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Яхшиликков Жўрабой – фалсафа фанлари доктори, профессор, Самарқанд давлат университети;

Ғайбуллаев Отабек Мухаммадиевич – фалсафа фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Саидова Камола Усканбаевна – фалсафа фанлари доктори, “Tashkent International University of Education” халқаро университети;

Ҳошимхонов Мўмин – фалсафа фанлари доктори, доцент, Жиззах педагогика институти;

Ўроқова Ойсулов Жамолiddиновна – фалсафа фанлари доктори, доцент, Андижон давлат тиббиёт институти, Ижтимоий-гуманитар фанлар кафедраси мудири;

Носирходжаева Гулнора Абдукаҳхаровна – фалсафа фанлари номзоди, доцент, Тошкент давлат юридик университети;

Турдиев Бехруз Собирович – фалсафа фанлари бўйича фалсафа доктори (PhD), доцент, Бухоро давлат университети.

10.00.00-ФИЛОЛОГИЯ ФАНЛАРИ:

Ахмедов Ойбек Сапорбаевич – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Кўчимов Шухрат Норқизиллович – филология фанлари доктори, доцент, Тошкент давлат юридик университети;

Ҳасанов Шавкат Аҳадович – филология фанлари доктори, профессор, Самарқанд давлат университети;

Бахронова Дилрабо Келдиёровна – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Мирсанов Ғайбулло Қулмуродович – филология фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Салахутдинова Мушарраф Исамутдиновна – филология фанлари номзоди, доцент, Самарқанд давлат университети;

Кучкаров Раҳман Урманович – филология фанлари номзоди, доцент в/б, Тошкент давлат юридик университети;

Юнусов Мансур Абдуллаевич – филология фанлари номзоди, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Саидов Улугбек Арипович – филология фанлари номзоди, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси.

12.00.00-ЮРИДИК ФАНЛАР:

Аҳмедшаева Мавлюда Ахатовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Мухитдинова Фирюза Абдурашидовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Эсанова Замира Нормуратовна – юридик фанлар доктори, профессор, Ўзбекистон Республикасида хизмат кўрсатган юрист, Тошкент давлат юридик университети;

Ҳамроқулов Баҳодир Мамашарифович – юридик фанлар доктори, профессор в.б., Жаҳон иқтисодиёти ва дипломатия университети;

Зулфиқоров Шерзод Хуррамович – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Жамоат ҳавфсизлиги университети;

Хайитов Хушвақт Сапарбаевич – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Асадов Шавкат Ғайбуллаевич – юридик фанлар доктори, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Эргашев Икром Абдурасулович – юридик фанлари доктори, профессор, Тошкент давлат юридик университети;

Утемуратов Махмут Ажимуратович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Сайдуллаев Шахзод Алиханович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Ҳакимов Комил Бахтиярович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Юсупов Сардорбек Баходирович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Амиров Зафар Актамович – юридик фанлар бўйича фалсафа доктори (PhD), Ўзбекистон Республикаси Судьялар олий кенгаши ҳузуридаги Судьялар олий мактаби;

Жўраев Шерзод Юлдашевич – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Бабаджанов Атабек Давронбекович – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Раҳматов Элёр Жумабоевич – юридик фанлар номзоди, Тошкент давлат юридик университети;

13.00.00-ПЕДАГОГИКА ФАНЛАРИ:

Ҳашимова Дильдархон Уринбоевна – педагогика фанлари доктори, профессор, Тошкент давлат юридик университети;

Ибрагимова Гулнора Хавазматовна – педагогика фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Закирова Феруза Махмудовна – педагогика фанлари доктори, Тошкент ахборот технологиялари университети ҳузуридаги педагогик кадрларни қайта тайёрлаш ва уларнинг малакасини ошириш тармоқ маркази;

Каюмова Насиба Ашуровна – педагогика фанлари доктори, профессор, Қарши давлат университети;

Тайланова Шохид Зайниевна – педагогика фанлари доктори, доцент;

Жуманиёзова Муҳайё Тожиевна – педагогика фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Ибрахимов Санжар Урунбаевич – педагогика фанлари доктори, Иқтисодиёт ва педагогика университети;

Жавлиева Шахноза Баходировна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети;

Бобомуротова Латофат Элмуродовна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети.

19.00.00-ПСИХОЛОГИЯ ФАНЛАРИ:

Каримова Василя Маманосировна – психология фанлари доктори, профессор, Низомий номидаги Тошкент давлат педагогика университети;

Ҳайитов Ойбек Эшбоевич – Жисмоний тарбия ва спорт бўйича мутахассисларни қайта тайёрлаш ва малакасини ошириш институти, психология фанлари доктори, профессор

Умарова Навбахор Шокировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети, Амалий психологияси кафедраси мудири;

Атабаева Наргис Батировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети;

Шамшетова Анжим Караматдиновна – психология фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Қодиров Обид Сафарович – психология фанлари доктори (PhD), Самарканд вилоят ИИБ Тиббиёт бўлими психологик хизмат бошлиғи.

22.00.00-СОЦИОЛОГИЯ ФАНЛАРИ:

Латипова Нодира Мухтаржановна – социология фанлари доктори, профессор, Ўзбекистон миллий университети кафедра мудири;

Сеитов Азамат Пўлатович – социология фанлари доктори, профессор, Ўзбекистон миллий университети;

Содиқова Шоҳида Мархабобовна – социология фанлари доктори, профессор, Ўзбекистон халқаро ислом академияси.

23.00.00-СИЁСИЙ ФАНЛАР

Назаров Насриддин Атакулович – сиёсий фанлар доктори, фалсафа фанлари доктори, профессор, Тошкент архитектура қурилиш институти;

Бўтаев Усмонжон Хайруллаевич – сиёсий фанлар доктори, доцент, Ўзбекистон миллий университети кафедра мудири.

ОАК Рўйхати

Мазкур журнал Вазирлар Маҳкамаси ҳузуридаги Олий аттестация комиссияси Раёсатининг 2022 йил 30 ноябрдаги 327/5-сон қарори билан тарих, иқтисодиёт, фалсафа, филология, юридик ва педагогика фанлари бўйича илмий даражалар бўйича диссертациялар асосий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхатига киритилган.

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100070. Тошкент шаҳри, Яккасарой тумани, Кичик Бешёғоч кўчаси, 70/10-уй. Электрон манзил:
scienceproblems.uz@gmail.com

Боғланиш учун телефонлар:

(99) 602-09-84 (telegram).

MUNDARIJA

07.00.00 – TARIX FANLARI

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FORMATION OF PERSPECTIVES REGARDING SOCIETY'S STABILITY

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Abstract: in this article, the theoretical scientists who are engaged in the theory of stability and social stability in the development of science and who approach this trend in their own way, philosophers, sociologists, historians, etc.. In addition, the article discusses how scientists tried to interpret the independent civilizations that arose on earth in different ways with different methodologies, and the ways and stages of ensuring stability.

Keywords: sustainability, societal sustainability, (OECD) "Better Life Index", "The Legatum Prosperity IndexTM 2020", "sustainable development" and "sustainable development", Concept of Sustainable Development.

JAMIYAT BARQARORLIGIGA OID QARASHLARINING SHAKLLANISHI

Saidkulov Nuriddin Akramkulovich.,

Guliston davlat pedagogika instituti dotsenti

Annotatsiya. Ushbu maqolada ilm-fan taraqqiyotida barqarorlik, jamiyat barqarorligi nazariyasi bilan shug'ullangan va ushbu tendensiyaga o'ziga xos tarzda yondashadigan nazariyotchi olimlar faylasuflar, sotsiologlar, tarixchi va boshqalar insoniyatning mavjudligi va barqarorligi, sivilizatsiya va taraqqiyot muammosiga turli jihatdan yondashganlari haqida so'z boradi. Bundan tashqari maqolada olimlar tomonidan yer yuzida turli xil yo'llar bilan vujudga kelgan mustaqil sivilizatsiyalarni turli metodologiyalar bilan talqin qilishga harakat qilishgani va barqarorlikni ta'minlash yo'llari va bosqichlari haqida fikr boradi.

Kalit so'zlar: barqarorlik, jamiyat barqarorligi, (OECD) "Better Life Index", "The Legatum Prosperity IndexTM 2020", "barqaror taraqqiyot" va "barqaror rivojlanish", Barqaror taraqqiyot konsepsiyasi

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Introduction. In order to ensure the stability of society in the world, targeted research is conducted on the basis of measures of human capital development, and intangible resources that lead to material well-being, based on socio-political and spiritual values in society, are included in the "Better Life Index" of the Organization for Economic Cooperation and Development (OECD). [1] rating studies, the Economist Intelligence Unit's "Quality-of-life index, where-to-born index" programs, and the Legatum Institute's "The Legatum Prosperity IndexTM 2020"[2] rating studies are promoting the need for systematic analysis.

Today, there are various methodological approaches to the implementation of human capital to increase the standard of living of the population around the world, not only the generally accepted approaches to the study of human capital in order to ensure stability, but also the social, political, and the problem of applying the principles that express spiritual and

cultural characteristics is also becoming one of the priority issues. The socio-political reforms implemented in this regard have improved over the past quarter of a century, and the need to research the phenomenon of human capital in modern conditions is gaining urgent importance.

Literature analysis and methodology. Scientists Z. Brzezinski, E. Toffler, F. Fukuyama, S. Huntington, A. The works of D. Toynbee, P. J. Buchanan, J. Coleman, M. Olcott, H. Malik, I. Kolak, F. Starr and Sh. Akiner, A. A. Kazantsev, Kim Min Chul, and R. B. Jeyenbekov also gained importance. They emphasize that the use of human intellectual capital is highly effective in order to ensure stability.

Theoretical scientists engaged in the theory of civilization in the development of science and approaching this trend in their own way - such as N. Danilevsky, O. Spengler, A. Toynbee, A. Weber, M. Weber, K. Jaspers, S. Huntington philosophers, sociologists, historians, and others approached the problem of the existence and stability of humanity, civilization-development in different ways. They tried to interpret the independent civilizations that arose on earth in different ways with different methodologies. If they are not connected with the events that happened in different parts of history, the system of relations, the development of culture and civilization, not only modern civilizations, but also any country will disappear in the battle of "life and death" or even claims that it is possible to witness the complete destruction of the entire planet.

Discussion. Today, the issue of ensuring social, political and spiritual stability of society is becoming more important than ever. Demographic factors are especially important in ensuring stability. If in the first half of the 20th century the total population of the earth was 1.5 billion, in 1985 their number reached 5 billion, and in 1999 the population reached 6 billion. According to experts, by 2025 the population of the earth will reach 8 billion. 524 mln. After 100 years, it is predicted to increase to 11 billion [3]. It is natural that these indicators make the existing countries think alike in order to ensure the stability of the world. Because the obligation to satisfy the basic needs of so many people, to provide them with food, clothing and housing, imposes a huge responsibility on the states. Fighting unemployment, creating a decent job for them, ensuring all their rights in general requires a lot of resources. Therefore, each country will have to prepare reserves for the future in all areas. In this regard, it is extremely important to study the essence of the concepts of "sustainability", "sustainable development" and "sustainable development", as well as the characteristics and theories of manifestation.

The problem of "Sustainable Development" raised by a prestigious international organization like the UN has moved from theory to practice. When experts rightly talk about modern political existence, it is impossible not to talk about sustainable development. In fact, we see that this problem is not only a political existence, but also a global one when we approach it from a philosophical point of view.

But one thing should be noted, in most cases when talking about this problem - the problem of "Sustainable Development" is defined by experts as the social sphere, the standard of living of the population, the economy, poverty, health care, regional improvement, ecology, damage to the atmosphere and biosphere. enumerates. However, the philosophical essence of this problem seems to have been somehow forgotten. True, it is necessary to admit that these problems mentioned by experts are directly present and the development of mankind is related to them. However, special attention should be paid to one issue. First of all, modern theoretical ideas directly act as a problem of philosophical thinking. This shows that the problem is actually

a lack of philosophical thinking. It is impossible to talk about the solution of the problem without philosophy, without philosophical thinking. Philosophical formulation of the problem is absolutely correct. If we look at history, we can be sure that the main problem of philosophy has always been the problem of human development and state stability. But the development of various problems against the background of the scientific and technical revolutions that took place in the world in the 20th century, and the continuous continuation of contradictions created the existence of serious shortcomings in the approach to the problem on a cosmic scale.

A. Pechchey writes about the direction of the modern trend: "Man, believing in his mind and consciousness, thinking that he has become a star against the background of the happiness brought by the technical progress he created, deprived himself of his natural foundations and destroyed nature. began to change according to himself" [4.-P.302]. However, when we approach the matter philosophically, man is a biological being like any other living creature. Some scientists think that as a result of the historical process, instead of changing nature, man should adapt to nature.

In a word, as a result of scientific and technical progress, the image of a person as a person on earth can also change. Today, instead of decreasing, the problems of societies are somehow increasing rapidly. The problem is that in the past, man considered the earth's resources to be inexhaustible and thought that these resources could be used as he wished. But the scientific and technical development of the 20th century revealed that there is a danger of running out of earth's resources. As a result of this departure, the existence of living beings living on earth as a whole is expected to be questioned. After that, different concepts of "sustainability", "sustainable development" and "sustainable development" were put forward all over the world.

Sometimes when experts talk about "sustainable development", it is possible to understand the processes from the sustainable development of a person to his scientific and technical way of life in a global sense. The scientific and technical way of life serves to improve people's living standards and social conditions. However, one thing is clear that the problem is broad and it covers the cultural, spiritual, social, political, ethical, scientific, man-made, ecological, domestic, linguistic, religious, literary, existential and other spheres of life and has its own influence on these spheres. reveals the secret.

If we turn to Western philosophy of the 19th-20th centuries, it can be seen that the term "sustainable development" was the focus of scientific circles as the main field of theoretical thought.

K. Marx, F. Engels, F. Nietzsche, O. Spengler, M. Heidegger, A. Camus, J. P. Sartre, K. Jaspers, L. Wittgenstein, and other giants of Western thought, from the spiritual crisis of modern man, from the "social decline" of society. " and felt the global, not local, destruction of the trend in all spheres, warned the society about such morally disastrous problems as "alienation" becoming a value, spiritual decline, intellectual nihilism, and made a lot of arguments about it. However, in general, the 20th century is a revolutionary century in all its spheres. This revolutionary age brought about many changes and brought the unimaginable to life. Even the achievements of this century are sometimes considered by experts as a whole to be equal to the sum of the achievements achieved in the history of civilization - the things that have been created historically as a whole.

Scientists talk a lot about the glory of the 20th century. Some scientists say that after the

development of science and technology, man has become the slave of all living beings and the planet, and in this regard, regarding the evil and horror of man, they say, "There is no dragon more terrible than man." However, when we approach it theoretically - from the point of view of religion, science or philosophy - we see that it exists as a conscious being. Man has always thought about one question since his creation. That is, the question "what does it mean to be human and what is its purpose on earth?" This question has indeed been, and will continue to be, an eternal theme of historical, philosophical, and religious thought. This has led to the promotion of various theories and opinions in the history of philosophy.

The concept of sustainable development has gone through a long evolutionary stage. Experts distinguish different periods in this regard. In particular, K. Belousov distinguishes the following 3 evolutionary periods:

1) primary (1968–1972). This stage is characterized by the emergence of different views related to sustainable development, the formation of scientific approaches to this issue, and the actualization of issues about the possibility of an ecological disaster as a result of the negative impact of human activity on the environment;

2) political (1972–1992). This stage is interpreted as the mutual cooperation of the concept of sustainable development with international organizations;

3) the period of socio-economic problems (the period from 1992 to the present). During this period, as a result of various approaches affecting sustainable development, the process of its acceptance as a more scientific guide was observed. Also, under the influence of this concept, other related concepts, for example, collective (corporate) sustainability concepts, began to be developed [5. -P.47-50.].

G. Krasnohekov and G. Rosenberg show 4 evolutionary stages: 1) 1839–1939; 2) 1940–1962; 3) 1962–1992; 4) Periods from 1992 to the present [6. -P.157.].

Another expert, A. Pasenov, suggests two periods. The first is the period from the middle of the 20th century to 1992, that is, the processes related to the emergence of the concept of sustainable development. The second is the period from 1992 to the present day. The processes of acceptance and improvement of this concept [7. -156-160.].

Western scientists R. Kostantsa and K. Folke distinguish 3 types of problems related to sustainable development [8. -P.17.]. They provide support for the following areas and directions:

1. ensuring large-scale economic stability that does not damage the ecological system;
2. Preservation of the opportunity to use the available resources not only today, but also the future generation;
3. effective distribution of available resources at the right time, that is, taking into account natural reserves.

It should be noted that these aspects are more related to the economy and do not take into account the social and political factors of sustainable development. As we mentioned above, the political system in a particular region, the political path chosen by it, and the form of governance are important in ensuring sustainable development in practice. From this point of view, it is not appropriate to ignore or bypass political factors in ensuring sustainable development [9. -P.27.]. Indeed, man is nature and history at the same time. Our nature is revealed in heritage, our history in tradition. Man is a philosophical problem. Most of the philosophical problems are directly related to human problems. Humanity must recognize that

the solution to any problem lies in the philosophy of communication, in the deep layers of culture and morality. This creates the process of "development" and "progress" for the all-round development and progress of mankind.

This aspect, as a system, applies equally to all aspects of society (economy, politics, life, culture and spirituality) and, as the Uzbek scientist T. Jorayev pointed out, "in turn, each aspect It should be considered as a separate system according to its own private aspirations and interests, that is, its internal factors"[10. –P.10.]. It can be seen that the object of public security consists of public life in the state, its activities in interaction with the outside world and states, and the activities of public organizations. For this reason, the First President of the Republic of Uzbekistan, I. Karimov, "...there is a deep meaning behind these simple words: security, stability and not deviating from the chosen path."[11. –P.421.] - he said.

Stability has never been fixed forever. Society always feels the need for stability. The solution to this conflicting situation-dilemma lies in ensuring the process of continuous renewal of the components of stability. The parts existing on the basis of renewal and self-adjustment ensure the stability and educational progress of society. In addition, the concept of "progress" can be considered as a relatively advanced movement, which is related to the priority of growth. The concept of "progress" does not exclude some losses. It is distinguished by its internal connections, a source of motivation for development, and a high level of strength. "Development" is more of a philosophical concept. The concept of "development" is also related to social, economic, cultural and political aspects. "Development" is a concept with a broad meaning, representing the events taking place in both animate and inanimate nature. It is necessary to see the development not in a ready, complete, consistent state, but in the form of continuity and gradualness[12. –P. 13.].

If the society falls into a backward state of development, conflicts and disagreements arise in the society, in which the dynamics of the development of threatening situations gradually take shape. For this reason, the nature of development is closely connected only with the method of production, although it is a process closely related to the spiritual image of society and political factors[13. –P. 160.].

Ensuring the stability of society has been important in all times and periods. The head of our state, Shavkat Mirziyoyev, said that "strengthening peace and stability, mutual respect and harmony in our society remains our main task"[14. –P. 396.] - he emphasizes that these concepts are not simple concepts, but very important reality for humanity. First of all, mutual respect and harmony in each family is the prelude to the great blessing called peace, not to mention society, people, nation, nation, territorially, so to speak, each neighborhood.

Results. Sustainability is very important today, but in fact it is as old as mankind. In ancient times, architects and builders worked with great skill to create buildings that were as tall as possible. The pyramids and Roman aqueducts continue to withstand natural disasters and erosion to this day. They are an example of sustainable architecture. But people have not always been able to work steadily. Wood was one of the first natural resources that fell victim to the development of civilization. Our modern concept of sustainability is also due to forestry: the Saxon mining captain Hans Carl von Karlowitz first used it in his Economic Culture in 1713. In it, he defined a simple rule of stability. "Cut down only the wood that can grow back," he says, "and that's the blueprint for a self-sustaining economic system."

World War II caused environmental destruction as a negative effect. Problems such as

water pollution and deforestation have arisen. Humanity had to invest a lot to overcome such problems.

Conclusion. Analyzing concepts and terms, it was found that there is a concept of "progress" that is close to the concept of "development". Experts interpret the concept of "progress" and "development" as being used in the same situation. But logically, the development is in some sense real. This can be interpreted not as progress, but as a movement in the opposite direction. For example, the term development sometimes refers to further growth, expansion and crisis in the economic, social and environmental spheres. A crisis can be said to mean that a cancer patient's disease is growing and developing. Therefore, it is not logical to accept the concept of "development" only as progress. Because the term "development" moving in different directions can sometimes not be usefully implemented in the direction of development. It should be noted that the directions of the development of the society, like other development processes, can lead to the expected development aspirations with different results.

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