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The Role of Principles Such as Education, Law and Spirituality in Social Relations

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ABSTRACT

In the article, education and spirituality is a social force that determines the direction of social relations, the subject of social relations - how a person behaves depends on his upbringing, as well as the issues of dialectical content and communication as a whole system, which apply equally to the society itself and all areas of its structure. analyzed.

INTRODUCTION

Education is a social force that determines the direction of social relations[1]. It is known that the subject of social relations is a person. How a person behaves depends on his upbringing. Simply put, people interact when they live in society. This relationship can be good or bad. Or else it can be a mixture of good and bad. It is also possible for everyone to act in their own interest, without doing good or bad to each other. There is a proverb in our people: "If you can't do good, then don't do bad either." In a sense, this is also a kind of upbringing. But the beauty of the society is that the people who live in it do good to each other, use each other and make a living taking into account each other's interests. Positive social relations are also manifested.

DISCUSSION AND RESULTS

Of course, this is based on education. Because only a well-educated person can do good to other people and they can sympathize with the pain and worries of others[2]. A large number of people who have received such education will lead to the further development of that society. Humanity, humaneness, and generosity are necessary for all members of the society.

However, it is especially important for representatives of the materially rich stratum of the society

[1] Salimov, Bakhriddin Lutfullaevich (2023). OPINIONS OF CENTRAL ASIAN SCHOLARS ON SOCIAL RELATIONS. Oriental renaissance: Innovative, educational, natural and social sciences, 3 (1-2), 178-182.
[2] Бахриддин Лутфуллаевич Салимов (2022). ЖАМИЯТНИНГ ШАКЛЛАНИШИ ВА ТАКОМИЛЛАШУВИДА БОШҚАРУВ ВА ТАРБИЯ САНЪАТИНИНГ ЎРНИ. Academic research in educational sciences, 3 (11), 359-365.

with high educational qualities, that is, for the rich. Why should it be "The duty of a rich man is to care for the happiness of the society and light up the hearts of others with his happiness." What we agree with is that poor, poor or middle-class people who don't have a lot of wealth can't help others even if they want to. Because their financial resources do not allow it.

"If we bring happiness to the society, we create our own happiness together with it.[3]" A very valid point. After all, society is made up not of one person, but of millions, or even billions of people (in the case of China and India). It is the intelligence, dreams, aspirations, human or inhuman behavior of these people that determine the future of the society. We didn't use the phrase inhuman behavior for nothing. Because, no matter how nice it is, the existence of a perfect, ideal society is very doubtful. No society can be made up of 100 percent perfect people in real life. Like it or not, there are different people in any society. In particular, there are bad guys and villains who hold back the development of society. Society has created laws to restrain such people and fights against them through these laws. No matter how hard it is, we must admit that "Only the fear of the law stops evil people.[4]"

Among European philosophers, Montesquieu's socio-philosophical views are quite different from those of others. This difference is that in his philosophy, the first level of attention is focused on economic and geographical factors. "Montesque considers the development of the production of material goods through agriculture and crafts as the most important condition for improving people's lives." A very wise and forward thinking comment. In fact, views on the fate of human and social life, and the future of social relations in general have long been of interest to philosophers or scientists engaged in the science of philosophy[5].

We noted above that there are a number of reasons why countries are at one or another level of development. In this regard, another unique idea was put forward in Montesquieu's teaching. "He connects these reasons with the geographical environment. It shows the three bases of the geographical environment: climate, soil and topography. If we look at the world geographical map and then pay attention to the development indicators of the countries, the following conditions affecting the development of the countries are noticeable[6]:

firstly, the availability of direct access to the sea and other communication links;

secondly, the possession of many desirable useful natural resources;

thirdly, dependence on the level of development of neighboring and regional countries;

fourth, the country's geographical location and natural conditions.

The process of management in the system of social relations is very complex, therefore, it is a very responsible social phenomenon. The effectiveness of management depends on a number of factors, in particular, the educational process. Management is a continuous, ongoing education. This education is carried out in the whole society and in different levels of communities that are part of it. At this point, it is difficult to create a single principle of education that is correct for everyone, except for the partial generalization of certain aspects. Because how many people in the world lsa, there are so many different characters. The same conclusion can be drawn about communities made up of

[3] Салимов Б.Л. Ижтимоий муносабатларнинг коммуникация ва транспорт тизими билан детерминистик боғлиқлигининг гносеологик таҳлили. Фалсафа фанлари доктори диссертацияси. Ўзбекистон Миллий университети. Тошкент. 2022, 224 б.

[4] Салимов Б. Л., Мазбутов Д., Жўраев А. (2022). ИЖТИМОИЙ МУНОСАБАТЛАРДА ТЕНГЛИК ВА ТЕНГСИЗЛИК ҚОНУНЛАР ВА УРФ -ОДАТЛАРНИНГ ЎЗАРО БОҒЛИҚЛИГИ. Journal of Integrated Education and Research, 1(6), 11–17.

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[6] Salimov, Bakhriddin Lutfullaevich (2023). OPINIONS OF CENTRAL ASIAN SCHOLARS ON SOCIAL RELATIONS. Oriental renaissance: Innovative, educational, natural and social sciences, 3 (1-2), 178-182.

different people. There are no communities whose conditions are exactly the same. Therefore, each of them requires an individual approach to itself. Individual approach is one of the main rules of education[7].

Immanuel Kant, who laid the foundation stone for the formation of the German classical philosophy of the new era, puts forward the idea of popular power while analyzing social relations. The essence of this idea is that "Legislative power must express only the will of the people" and "such a will of the people should be the source of laws in a legal state." These interrelated and complementary considerations may not surprise many people today. After all, these or similar thoughts are often expressed by ordinary citizens and heads of state, and are recognized as the main principle that serves the development of countries. The above phrase "legislative power must only express the will of the people" is currently the main criterion of social relations.

However, several hundred years ago, in the conditions in which Immanuel Kant lived, it was practically impossible for him to be recognized by the government and applied to the processes of the state and society[8]. After all, at that time, all the countries of the world were ruled by monarchs, that is, sole rulers, kings, emperors, and they protected the interests of the upper classes, feudal lords and capitalists. Laws and regulations in the countries were created directly based on their demands and interests and served them. The interests of the general public were left behind. Only the advanced people of their time, like Kant, were able to say that such a situation is wrong and put forward the ideas that the state should take into account the will of the entire people, not just the upper class, and the laws of the state should also serve the interests of the people. The heads of state and the ruling classes, in turn, resisted the implementation of these ideas. Because the realization of such ideas necessitated giving freedom and liberty to the people. In turn, the emergence of this situation was unpleasant for the rulers. The reason is that the people who have freedom and freedom realize their rights and do not want to obey the rulers and always serve others. They begin to demand participation in the administration of the state and the adoption of laws[9]. They begin to fight for equal distribution of material and spiritual wealth in the society for everyone, to ensure equal decent life for everyone. They knew very well what the outcome of this struggle would be, and the representatives of the ruling class prevented it in various ways. These obstacles are made through various forms, methods and means.

Søren Kierkegaard stated that states of indifference, indifference and indifference are vices that derail social relations and have never brought light to humanity. These may not seem like bad habits at first glance. However, on deeper reflection, these vices are at the root of many faults, even evils, in society[10]. As Søren Kierkegaard pointed out, "if we imagine the life of most people from the point of view of dialectical indifference, it is shown that it is so far from goodness (faith) and that it does not have a high level of spirituality...". If you notice, the expression of spirituality is used in this comment of Søren Kierkegaard. Also, the issues we considered and analyzed above are related to the concept of spirituality. Let us take in particular the feeling of restlessness in the human heart, which has been mentioned many times. The human heart expresses the inner spiritual experiences and emotions of a person. Processes related to the inner spiritual experiences, feelings, spiritual power, inner wealth, inner world of a person in general are spirituality. It is mentioned in a number of philosophical literature.

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When we get acquainted with the works of Søren Kierkegaard, one of his definitions of spirituality, or rather spiritual life, is expressed as follows: "Everything in spiritual life is dialectic." One question here is what would have changed if Søren Kierkegaard had used the word spirituality instead of the word spiritual life. In our view, nothing significant would have changed. Because spirituality manifests itself in spiritual life. There is no need to talk about spirituality if there is no spiritual life. Therefore, we would like to ask you not to be surprised if we sometimes use the terms spirituality and spiritual life together in the following places. At the beginning of our opinion, first of all, it should be emphasized that not only spiritual life, but all spheres of society, all processes taking place in it have a dialectical content[11].

One of the factors that hinders the advancement of human spirituality is two forces in the human spirit - in the simultaneous existence of good and evil or good and evil forces. Because, "A person always carries an infection with some kind of evil. The internal presence of this infection is manifested in the fact that a person occasionally has short bursts of inexplicable terror." In fact, we all have this evil infection that Søren Kierkegaard described. We hear in our conversations: I didn't even understand what happened. Something boiled inside me, I didn't even know what I said and what I did out of anger. Unfortunately, because we don't know ourselves, we hurt each other and hurt our hearts[12]. The saddest thing is that such a situation sometimes causes irreparable, very big mistakes to be made. All this happens due to the effect of that evil infection. We can write a lot of information and give evidence about the negative impact of evil and evil on human life and retarding the progress of society. But more than that, how can you cut off that evil and wickedness? Man and humanity should take measures to avoid them? We would have done more useful work if we looked for answers to these questions. Although it is difficult to find a satisfactory answer to these questions, let's try. In our opinion, it is impossible for mankind to be completely protected from evil and evil or to completely eliminate them. In the fight against these evils, success can be achieved partially and in certain directions. At the heart of this success lies the struggle between a person's inner self and himself. That is, each person must show his Self in the struggle between good and evil or goodness and evil in his heart. I think it is a feeling that reminds us of our identity in the psyche of each of us. I always live in our hearts between good and evil or goodness and evil. Sometimes he shows his height under the influence of this, sometimes he shows himself under the influence of him. As we discussed above, it is also influenced by unexplained horrors. In this case, this process is sometimes done with the mind, sometimes with emotion[13]. In order for a person to find the Self in his heart and pull him out of the bosom of evil, he needs will, fortitude and patience. Indeed, "if a person does not have a will, he does not have his Self. However, the stronger the strong will becomes, the more a person realizes his identity." In this way, a person who realizes his identity by the power of will, as he frees himself from the influence of evil, he gets to know and learn about his Self. Knowing oneself means that a person directs himself towards goodness and goodness. How long this process lasts depends on the will, determination and endurance of that person[14]. If there is a will, the Me of a person will continue to function as goodness. If he just relaxes, if he can't stand it, good will give way to evil and it will all start again[15]. "As long as life represents a high degree of danger," this process is doomed to repeat itself forever. That is, no one was guaranteed that the path of life would be smooth.

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CONCLUSION

Dialectical content and communication apply equally to the society itself as a whole system and to all spheres within it. Whether it is the economic sphere or the political sphere, it cannot be dependent on dialectics. In particular, the sphere of spiritual life. The concept of spirituality, which we defined as the totality of inner spiritual experiences, the richness of the inner world and emotions, is related to all spheres of society and has its influence on them. Spirituality is expressed in a person's spirit, character and character. Or if not, in other words, spirituality is in every person. A person cannot exist without spirituality. Only its levels are different for everyone. So, together with man, spirituality entered all areas of society. After all, the subject of processes in society is a person, and the object is the things-phenomena that have arisen as a result of human activity. Therefore, you will not find any place in society outside the sphere of influence of spirituality. What does this mean? This means that the impact of every positive update or negative change in the spiritual life reverberates throughout society in a short period of time. Alalkhusus, attention to spiritual life means attention to society as a whole. In the updated policy of Uzbekistan, fundamental changes are being made in this area as well[16].

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