



EVOLUTION OF VIEWS ON DEVELOPMENT IN THE HISTORY OF PHILOSOPHY

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Annotation

Philosophical teachings on movement, progress, general linkage and connection have also emerged along with the science of philosophy. The analysis of these problems is expressed in philosophy through the concept of "dialectics". This concept has expressed different meanings at different times in the history of philosophy. Dialectics in the early periods expressed a sense of mutual debate, a reflection on the debates of thinkers, a conflict of contradictory ideas and the definition of truth on the basis. According to the thinkers of the antiquity, the participants in the discussion, having asked each other alternative questions in their discussions, tried to overcome the bias in them by comprehensively answering these questions. That is said that they have developed their own views on scientific, theoretical, moral, political, legal and similar events, taking into account different points of view in their discussions. In this article, opinions and opinions about the evolution of development in the history of philosophy are made.

Keywords: Development, dialectics, materialistic dialectics, idealistic dialectics, contradiction, jump, identity, discrepancy, denial, succession, quantity, quality, norm, texture, the law of reality, the law of Science, the law of philosophy.

Introduction

According to the thinkers of the antiquity, the participants in the discussion, having asked each other alternative questions in their discussions, tried to overcome the bias in them by comprehensively answering these questions. That is said that they have developed their own views on scientific, theoretical, moral, political, legal and similar events, taking into account different points of view in their discussions. From this they understood the art of mutual argument, the way of achieving truth on the basis of discussion, when they say dialectics. For example, the ancient thinker Socrates understood dialectics as the art of achieving reality by opening up conflicts between anti-Semitic ideas that are allowed in disputes.

In general, the emergence of the concept of dialectics, despite the fact that it expresses a narrow meaning in its early days, it played an important role in the emergence of a





method of hermaphroditic philosophical conversation, which was practiced from those times to our days, and was a major contribution to the development of human culture. The culture of dialectical debate, which has accumulated over the centuries, has been of undeniable importance in the discussion of complex problems, the discovery of the skill of opening, identifying and understanding various counterpoints of view in them. The point-of-view of Bora-bora dialectics has been viewed as a way of opening up contradictions between them. Thus, gradually, the idea arose that human creative thinking is dialectical by its nature. But over a certain period of time it became known that dialectics is not only inherent in people's mutual discussions. As a result, dialectics began to be considered not only inherent in the process of human thinking, but also inherent in things and phenomena in nature and society. In particular, this view was further developed by the identification of links and links between the forms and types of existence, the fact that they constantly change and develop, moving from one state to another. As a result, the concept of "dialectics" begins to express the meaning of a common way of knowing, understanding and interpreting a person, the world that surrounds him.

Over time, the concept of "dialectics" begins to express everything: whether it is large, whether it is small, whether it changes its previous features or begins to express the fact that they are going to form new features that they did not have before. On this basis, it begins to find a solution to dialectical understanding of the world, a dialectical view of being and knowing. But all the changes, connections and developments in the world were very difficult to understand from a philosophical point of view. Reason: until very long periods of Human Development, people have long known that the cosmos, plants, the animal world, and even the people themselves, remain unchanged, constantly the same. The emergence of imaginations about the variability of the world, the interconnectedness of things and phenomena in it, was a great discovery in the process of the knowledge of the world by mankind.

The first ideas about the variability of the world are also put forward in the philosophical teachings of ancient China, India and Greece. Philosophers of the old age, although they do not yet have any scientific evidence of the various manifestations and types of action, put forward new ideas for their periods about the general variable character of existence. People began to realize that from the very first time on their own experience, things, along with the changing properties in events, also have certain stable, unchangeable properties in them. Finally, does the world change, or does it not change? "What do you think?" appeared, and these questions were answered by a variety of thinkers. Many thinkers who rely on much information and their own daily experiences, which the practice has given, say that the world is





changing. But those thinkers who look at it, say that the world is unchangeable, stable, also have their own specific foundations. As a result, it turns out that the views of the world, what is contained in it, and what phenomena have both variable and stable unchangeable properties. The fact is that no matter how much things and events change in a certain period of time, but at the same time their certain sides remain unchanged.

Well, such views go to the collection and come up with the idea of development in philosophy due to the views of the opposite sides of things and phenomena, about the contradictions between them. The idea of development takes shape in the human mind for many centuries. Initially, people had no idea about development. But then they began to understand that the world is in continuous motion, change and development, realizing the various changes that occur in things and events in the world. The period of awakening is somewhat ahead of the thinkers of eastern and Central Asia, and later medieval Christian, religious and historical philosophy. In their views, we come across attempts to apply the idea of development to the history of human society.

The French educators of the XVIII century Voltaire and Russo put forward the idea of historical development, which included a revolutionary restructuring. And their follower Kondorse creates his own doctrine of the culturing movement of society, continuous development. These thinkers in their views put forward the idea that ideological factors (for example: morality, religion, law, etc.) are the main forces that drive, develop society. Finally, as a synthesis of different views on development, one whole theory of progress appeared only in German classical philosophy. One of the founders of this philosophy, Immanuel Kant, applies the idea of development to the interpretation of the solar system and the world of All Stars, trying to introduce it even into the social development of man, in particular, the moral development of man.

Hegel was the first to describe all categories and laws of dialectics. But dialectics was a dialectical, one-sided, standing by the head, denoted in Hegel. Because, according to Hegel, dialectics "is the driving soul of any scientific study of thought, and it is an expression of such a principle that this principle alone introduces immanent communication and necessity into the content of science."

Because if science-based dialectics, firstly, provides in-depth information about the fact that everything in the world or all sides of the phenomenon are connected to each other and are very firmly connected with each other, and secondly, it is the progress that appears to be repeating the stages that have been pressed, but repeating them differently, at a higher base, it is considered the doctrine of progressive progress, which is accompanied by certain degradation and storms. Dialectics as a common way





of getting to know people, the world that surrounds them, has created a dialectical vision of the world. A dialectical view of the world creates dialectical thinking. Dialectical thinking is also dependent on the level of development of the subject's thinking. In nature and society, ultimately everything happens dialectically. When this dialectic process is perceived in the brain of the subject, the resulting imagination and thought can be formed either metaphysical or dialectically.

Dialectical thinking in this respect is characteristic of a relatively high stage of the development of human thinking. Dialectical thinking is the same reflection of something in existence and events in the original way, in the form of a certain thought in the brain of their subject. Dialectical thinking is a method of dialectical thinking. Dialectical thinking also changes and develops with the development of Natural Science and social thought. His subsequent period with social progress, the emerging form associated with the emergence of communities of the peoples of the world, this is a new vision. The basis of new thinking is a dialectical understanding of society. The method of dialectical thinking in its essence is radically different from the methods of mystical, eclectic and dogmatic thinking.

The principle of interaction of dialectics has a gross general character. His gross commonality is that, firstly, this connection is inherent in one being, that is, in Nature, Society, human, human thinking and cognition; secondly, this connection includes all things and phenomena related to all manifestations of existence, everything and circumstances inherent in them, the process of knowing one person as a whole, and, consequently, all connections of one whole material and spiritual world. There is nothing in the world that does not have a natural connection with other things, phenomena and processes, there is no process. Knowledge of laws is achieved as a result of scientific study of phenomena.

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