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GENERAL LAWS AND CATEGORIES OF DEVELOPMENT.

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Annotation: The article "General Laws and Categories of Development" outlines the processes of change and development within society. It examines the concept of "development," discussing its associated legal changes, types, and characteristics akin to those of society and nature. It delves into the evolutionary and revolutionary forms of development, their fundamental features, and their implications for society. The article discusses development processes through a system of "dialectical laws," analyzing categories of change and development within society, such as "individuality," "specificity," and "generality." It elucidates the concepts of "thesis," "antithesis," and "synthesis" as they relate to the final stages of development processes. The article is aimed at analyzing the processes of change and development within society to delineate their laws and systems.

Keywords: development, evolutionary development, revolutionary development, progressive, regressive, law of contradiction, identity and difference, difference, laws of dialectics, quality, property, quantity, norm, negation of negation, particularity, specificity, universality, category of particularity, category of universality, categories of whole and part, categories of necessity and chance, possibility, reality, content, form, essence , phenomenon, cause, effect.

Development — law-governed change in nature and society; the transition from one qualitative state to another, from the old to the new. The concept of "development" can be defined in relation to other known concepts — "change" and "movement". Change is the transition of things and phenomena from one state to another. It is the opposite of "stability" and has a definite direction — progressive or regressive. Progress or advancement is the transition of matter from lower forms of structure to higher forms, from simple to complex. The process occurring in the opposite direction is called regression. As a result of development, a new qualitative state of the object's composition or structure emerges. Development is a general principle for explaining the history of nature, society, and knowledge. There are two forms of development: evolutionary development, associated with gradual quantitative changes of the object, and revolutionary development, consisting of qualitative changes in the object's

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structure. Evolutionary development in society means the gradual, without abrupt explosions, transition of a system from one qualitative basis to another, while revolutionary development means a sharp transition through an abrupt explosion from one qualitative basis to another. Evolutionary development allows society to transition to a new stage continuously and without disruptions, requiring a certain amount of time. In revolutionary development, the old fundamental points of support in society are eliminated, and sharp qualitative changes are carried out. After gaining independence, Uzbekistan chose the path of evolutionary development to transition to a new society. This path is not contrary to the interests of the members of society, requires a certain amount of time, and ultimately proves effective. There is a distinction between progressive development, which is advancement, and regressive development, which is decline.

The transition between quantitative and qualitative changes is the form of development. Analysis of processes occurring in nature, society, and thought leads to the conclusion that every thing, phenomenon, and process possesses interconnected and constantly changing quantitative and qualitative aspects. The essence of these changes is manifested in the fact that quantitative changes gradually accumulate, increasing the norm of the object and leading to a change in its qualitative state. This occurs as a leap, manifesting as an interruption of the aggressive development process. Here, the general law of existence — the transition of quantitative changes into qualitative changes — is at work. In the process of development, the factor of continuity inevitably exists. As a result, the continuous accumulation of the wealth of previous stages makes development aggressive. Nevertheless, this very aggressiveness is contradictory, as development includes cyclical stages, seemingly returning to the old, giving development a spiral-like appearance. Here, the general law of existence — the negation of the negation — is manifested.

General Laws of Development. Within the system of dialectical laws, the law of contradiction holds a central position. To understand its key aspects, we must examine its primary categories, starting with the concept of opposition. Oppositions are the mutually exclusive yet interdependent aspects of an object. They are interconnected concepts. When considered from different perspectives, they may not form a unity and might not contradict each other. Contradictions involve the relationship where opposing sides of a thing or phenomenon exclude and transition into each other.

In the poles of heredity and variability, the genetic code serves as the linking element ensuring both the retention of the organism's previous state and the incorporation of new characteristics. In social life, the middle class serves as the link between the extremely wealthy and the extremely poor layers of society. Aristotle noted long ago that the majority of a country's population should belong to the middle class, as otherwise, the society remains unstable. Small property owners reinvest part

ISSN 2181-3187

of their income to develop their businesses, quickly adapt to market conditions, and enrich the market with necessary goods and services.

Identity and Difference. Difference is the non-conformity of properties within the same object, where retained properties from a previous state predominate. Differences can be significant or minor. Significant differences cause the object to enter into self-contradiction, leading to its complete transformation. Hence, the intensification and resolution of contradictions are sources of development. The concept of "identity" signifies the initial phase of the spread of contradiction. It denotes similarity in things, phenomena, or aspects to themselves or to others. "Difference" indicates dissimilarity, non-conformity to oneself or other things, phenomena, or aspects.

Types of Contradictions. Contradictions can be classified based on various criteria: 1) according to their manifestation form - internal and external contradictions; 2) according to their role in development - primary and secondary contradictions; 3) according to their nature of emergence - necessary and accidental contradictions; 4) according to their type in society - antagonistic and non-antagonistic contradictions. Primary contradictions arise between opposing sides of a structure, while secondary contradictions arise between linking elements. Primary contradictions are essential and necessary, defining the quality and integrity of the object. Secondary contradictions are incidental and do not alter the object's quality. Significant contradictions can be momentary, internal or external, primary or secondary. For instance, during a car accident where life hangs by a thread, all internal contradictions (psychological conflicts, stresses, and physiological pathologies) become secondary. Every person faces contradictions daily, making decisions, evaluating actions, regretting mistakes. Analyzing internal contradictions in events or situations and weighing the pros and cons of decisions is a sign of mature thinking.

Law of the Transition of Quantitative Changes into Qualitative Changes. This law elucidates the mechanism of the development process, showing how development occurs and in what forms. To understand this law, it is necessary to clarify its main concepts: quality, quantity, norm, and leap. Quality is a set of properties inherent to things and linked to their existence, distinguishing them from other things. The quality of things is related to their limits; if this quality is lost, the thing itself ceases to exist or transforms into something else. All things, processes, and phenomena also possess a certain quantity - their size, volume, mass, and other quantitative characteristics. The interaction between quantitative and qualitative changes explains how development occurs. When quantitative changes reach a certain point, they lead to qualitative changes, i.e., during the development process, accumulated quantitative changes result in a sharp qualitative leap. Thus, development proceeds through the interaction of quantitative and qualitative changes. Quality defines the main

ISSN 2181-3187

characteristics of things, while quantity expresses their size and scope. When quantitative changes exceed certain limits, they cause qualitative changes, forming the mechanism of development.

Quality. Quality is the inherent characteristic of a thing, expressing the set of properties necessary and sufficient to distinguish the object. It is not just a simple set of properties but a system that defines the object as a distinct entity. The variety of relationships and connections of objects explains the presence of opposing properties and qualities within the same object.

Property. A property is the aspect of an object that defines its difference or similarity to other objects, manifested in their interrelations. Properties can be essential or secondary. Essential properties define the quality of the object, and their loss leads to the object's loss. Secondary properties can disappear or be assimilated without changing the object's quality. Any property, such as temperature, volume, or energy, has both a quantitative and qualitative aspect. The existence of objects is determined by the totality of their properties.

Quantity. Quantity is the degree or intensity of a certain property of an object. It is determined by comparing similar properties or parts of a whole. Quantitative relationships can be determined independently of quality. Quantity, as a general characteristic of different objects, equalizes them in terms of quality while being the opposite of quality. Abstracting the qualitative characteristics of an object allows the use of quantitative methods in studying various structures.

Any object is a synthesis of quantitative and qualitative oppositions. Its existence is linked to maintaining significant properties. The multifaceted nature of the world is ensured by the relative stability and independence of its elements. This synthesis of oppositions reflects the complexity and interconnection of objects.

Norm. Norm is the boundary of an object's existence, defined by the nature of its quantitative and qualitative changes. It is a limit within which quantitative changes do not harm the object's quality. According to Hegel, "Everything has its measure, that is, it is quantitatively definite." For example, hydrogen peroxide and water differ in the number of oxygen atoms in their molecules. Norm is the unity of quantity and quality, where a certain quality is associated with a certain quantity. Norm is also a range within which quantitative changes do not lead to qualitative changes, but exceeding it causes the object to lose its former essence.

The rule of the interconnection between quantitative and qualitative changes is universally significant. It applies to all things and phenomena, reflecting the dialectical law. It can be defined as follows: The law of the transition of quantitative changes into qualitative changes reflects the interrelation between the quantitative and qualitative aspects of an object. In this relationship, quantitative changes, exceeding a certain limit, inevitably lead to radical qualitative changes. These qualitative changes, in turn, result

ISSN 2181-3187

in new quantitative indicators. This rule explains the general changes and patterns in the development process, where changes in the quantitative and qualitative properties of an object lead to new quantitative indicators, indicating the general tendency and direction of development.

The law of the transition of quantitative changes into qualitative changes elucidates the content of development as a general law. Development proceeds through two interconnected stages: continuity and discontinuity. Continuity is a phase of gradual, imperceptible quantitative changes. Discontinuity, known as a leap, signifies the transition from one quality to another, where the continuity of quantitative changes is interrupted, leading to a qualitative leap. For example, this occurs in the emergence of life, the differentiation of humans from the animal world, or the replacement of one social system with another, associated with scientific and technical discoveries. This rule provides a comprehensive understanding of the general law of development, explaining how and in what manner the transition to new quality occurs. It reveals the internal mechanism of transition to new quality in any field of objective reality. The laws discussed highlight the source and mechanism of development, while the law of the negation of negation reflects the general tendency and direction of development.

Negation of Negation. The categories of "negation" and "negation of negation" were introduced to dialectics by Hegel, who used them to explain the peculiarities of development. Negation is described as a directed, irreversible change leading to the emergence of new quality. The "negation of negation" indicates that the development process begins with the negation of the old quality, which is then negated by a new quality over time. But how does development occur? Along a straight ascending line or a curve? This issue is crucial because, without the connection between the old and the new, there would be no succession, the old would entirely disappear, and development could be graphically depicted as a straight line where the new is different from the old, and the old is not repeated in the new. However, in reality, the old is preserved in the new, with its elements repeated at a higher level. The repetition of old aspects at a higher level is a characteristic of this law. Hence, another feature of the law emerges: according to the law of the negation of negation, the development process consists of an endless chain of dialectical negations of the old by the new, where the significant aspects of previous stages are preserved in the new, leading to a progressive, ascending direction. At the same time, in the higher stages of development, some aspects and features of previous stages are repeated in a qualitatively new form, characterizing the ascending spiral rather than a straight line or closed circle. The spiral nature of movement reflects the cyclicity of development, necessary for its progress: development without negating previous forms of existence is impossible. Negation involves the rejection and elimination of obstacles to development. Negation, in general, is an objective process. For example, without the elimination of the expanding

ISSN 2181-3187

plasma by the Big Bang, according to modern science, our Universe, its galaxies, stars, planets, and humans would not exist. However, Hegel and other philosophers caution against interpreting negation as mere elimination. Such negation is considered "vain," metaphysical negation, existing in both nature and society. Simple elimination throws society back, while meaningful development requires continuity and meaningful progression.

Aloneness, individuality and universality are categories that articulate aspects of things and events, expressing their shared and distinct characteristics; they embody attitudes and relationships toward the world, the peculiarity of the development of the world, its forms of existence in space and time, the general aspects that express some distinct features of each thing or event, as well as their mutual unity.

The category of "aloneness" expresses precise, unique, and unrepeatable characteristics that are specific to things, events, and processes in the world. This category also denotes concepts and perceptions about nature, social life, individual events, and unique phenomena. For example, cultural features such as language, customs, traditions, national character, and psychology represent differences that cannot be repeated in other cultures. The category of "aloneness" expresses only one aspect of material existence and its relationships, however. Certain specific events, phenomena, individual objects, and processes, with their unique characteristics, also have general features that are simultaneously similar to the specific forms, objects, events, and processes of materiality.

The category of "universality" represents the aggregate of basic, constantly recurring characteristics and features specific to things, events, and processes. This category indicates that things are universal in terms of their emergence and are related to various links in the general chain of development. For example, the transition from one era to another in social development resolves issues related to the renewal of social, economic relations, and the transformation of orders. Specifically, in the current transitional period in Uzbekistan, similar changes are taking place, but there are also unique features specific to our country. In summary, universality has a broader content compared to uniqueness; it indicates the internal regularity, general basis, and similarity of certain things, events, and processes.

Individuality refers to the characteristics and features within the framework of things or events, where they are common in some relationships but singular in others. With this category of philosophy, there is a relationship of "whole," "part," "structure," "system," and "element." That is, while "aloneness," "individuality," and "universality" represent the connections and relationships in the process of development independently, the categories of "whole," "part," "structure," "system," and "element" express their connections in space and time. From this point of view, considering the whole as universality, the part as aloneness or individuality, and the element as a

ISSN 2181-3187

separate aspect without specificity is possible. However, accepting the system as universality is not possible. In this case, the system may consist of various degrees of universality. Overall, understanding things and events in terms of "whole," "part," or "element" represents a relative process, rather than a systemic one.

The categories of "whole" and "part". The "whole" denotes the expression of the interconnectedness and interdependence of integral things, events, and the components that make them up in a specific order. The "part" refers to the individuality that enters into the composition of the whole and can perform its specific function within that composition. The generalization of these concepts is expressed through the objective unity and diversity of phenomena in the objective world. However, they also enable the understanding of specific realities in isolation.

The objective world is infinite and consists of numerous relative wholes. Therefore, one whole can be a part of another whole, while a part can also perform the function of a whole relative to other elements. For example, the Earth is a whole, encompassing all other things, events, and processes within it. In relation to the solar system, the Earth is a part, while within the galaxy, it is just one element.

The categories of necessity and contingency. Necessity refers to events, phenomena, and processes that are determined by internal important connections and therefore follow a predetermined pattern in the objective world. Contingency, on the other hand, refers to phenomena that do not emerge from the necessary development of the given process. Necessity and contingency are philosophical categories that describe the relationships in the objective world that occur during the development of events. Other philosophical categories, like necessity and contingency, have also attracted much attention in terms of their content and general characteristics.

Some philosophers have argued that events and phenomena in reality occur due to specific reasons, implying that there is no contingency in the world. They regard every event as a necessity that arises from certain causes. They believe that there is no contingency in the world; rather, everything in existence signifies necessity and development. Therefore, necessity and contingency, first of all, represent different forms of the dialectics of things and events in reality and simultaneously express the various relationships and connections of different phenomena and processes during the process of development.

Impossibility and contingency - philosophical categories that describe the continuity of development in the world, as well as their interrelation. Change, development, and the emergence of phenomena signify the interdependence in the process of progress and development. When we speak of progress and development, we are referring to the fundamental and significant feature of change in the world, where one thing evolves and interacts with another, transitioning from one state to another. We understand the complex process of evolution in organisms, bodies, and

ISSN 2181-3187

ordinary phenomena, where they undergo intricate transformations in both structure and content.

Of course, these processes do not occur randomly or mechanically; rather, they follow specific necessities and laws. Possibility signifies the emergence of new things, events, and ideas, contingent upon specific conditions and circumstances. A thing or phenomenon must necessarily manifest under certain conditions and situations, but it has not yet emerged. Contingency, on the other hand, is the counterpart of possibility and represents the actual existence of phenomena. The concept of contingency, according to its content, expresses two meanings in science and philosophy: first, that all existing things in the world are real, and second, that some things or phenomena have the potential to emerge.

The second meaning of contingency implies that as part of the universal world laws, necessity dictates the emergence of phenomena and events. Contingency represents a specific part of reality that is contingent upon the laws of the universe. It manifests the necessary existence of things and events that have already occurred. Thus, possibility and contingency denote the interdependence of different things and events in reality and are forms of mutual relation and interaction during the process of development.

Content and form - crucial categories in understanding the dialectics of various things, events, and processes in the world, as well as in understanding their relationships and connections. Content refers to the specific nature, characteristics, essential features, and elements that make up a particular thing, event, or process. Form represents the mode of existence of the content, expressing the internal and external structure of things and events. For example, the content of an object or body is its materiality and movement. Similarly, the content of an atom consists of more than 30 negatively charged, positively charged, and neutral elementary particles, their resonances, and interactions in the quantum mechanical sense.

At the same time, their movement indicates the interaction and reciprocal influence on one another through specific fields. The form of an atom represents the arrangement of elementary particles within it, indicating the connections and relationships between particles and fields. Similarly, the content of any artistic work embodies the system of ideas and images reflected through the event, while its form expresses the structure, language, and narrative of the work.

Essence and phenomenon - philosophical categories that express the internal, essential aspects and external, observable aspects of things, events, and processes in the world. Essence refers to the internal, essential, fundamental, necessary, stable connections and relations of things and events, reflecting their totality. Phenomenon, on the other hand, represents the external manifestation of essence, the appearance, the external and relative changeable aspects of things and events. Thus, from single-celled

ISSN 2181-3187

organisms to complex human forms, there is an internal general nature (essence) inherent to all, yet the specific external manifestations (phenomena) in each are unique. A body devoid of a certain essence, or a process not manifested in a specific phenomenon, cannot exist. Consequently, essence and phenomenon represent the unity of internal and external aspects of things and events in the world. In philosophy, the issue of essence and phenomenon is approached variously, with idealistic, materialistic, and metaphysical views. Some consider the universe and its phenomena as mere mental constructs or perceptions, while others assert that phenomena are manifestations of an absolute ideal essence. Agnosticism, for instance, distinguishes between essence and phenomenon, regarding phenomena as the ultimate reality, while essence remains inaccessible in the realm of ideas. Other perspectives attribute a spiritual content to the essence of things, considering this content as the unifying principle relative to material elements (Aflatoon's ideal world of forms, Hegel's concept of nature as the manifestation of absolute idea).

Cause and effect - categories that describe the interrelation, influence, and reciprocal interaction between things and events, unique to the phenomenon. Cause refers to the primary phenomenon that ensures the necessary emergence of a second phenomenon after a certain change has occurred in the world. Effect, on the other hand, is the new phenomenon that emerges as a result of the influence of the cause. The cause and effect relationship is of an objective nature and operates in the interactions between things and events. For example, over thousands of years, the changing climatic conditions on Earth have been the cause of changes in the flora and fauna. Similarly, the development of tools from ancient times to the present has been the cause of both progress in manufacturing and advancement in productivity, whereas in agriculture, it has led to the advancement of both technology and human progress.

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