# Social Solidarity – A Factor in the Development of Society

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*Abstract:*
This article deals with "social cohesion in the life of society and the ways of its implementation through public policy" and considered on the close connection between the spiritual foundations of society, socio-political institutions, the positive formation of people in various areas of society and the gradual mood of socio-political institutions.

*Keywords:* social solidarity, action strategies, national statehood, person, the state, society.

## INTRODUCTION

The Strategy of Actions on the five priorities of the Republic of Uzbekistan, adopted and coordinated by the direct initiative and under the leadership of the President of the Republic of Uzbekistan Shavkat Mirziyoev, has begun a new stage of development. The practical results of this process are evident in all aspects of life, and most importantly, in the minds, aspirations and actions of our people. In this sense, the Strategy of Action is an important guide for the new era of development, which defines the scientific, theoretical, practical and constructive foundations of rapid development of Uzbekistan on the basis of rapidly changing requirements of time. This extensive, unique document is designed to introduce new approaches and criteria in all areas of the nation, the initiative of all segments of the population, the sense of responsibility and commitment for entrepreneurship, fate and future of our country, is becoming increasingly important in the implementation of the current state of affairs in Uzbekistan, as well as prominent experts and analysts from abroad, statesmen and politicians, who play a major role in the world politics. At present, we are all witnesses of the fact that every stage of state and society governance is critically analysis, strict discipline, every law, decree and decision
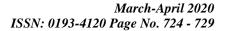
adopted, conscious attitude to the current news, and the atmosphere of dexterity and solidarity are widely accepted.Acting on clear and effective systems and standards in each area, such as the economy, not only the quality of the product, but also the continuity of professional development in those people who produce these products, always have their own personal responsibility. It also makes it necessary to live in a way that makes it necessary to maintain stability, consistency and quality in society. The strategy of action encourages people to live and work in the atmosphere of openness, solidarity and transparency. Each branch puts need for the development of public opinion on the part of civil society, which has a great influence. In such an environment, the human being's ability to live fully in the state, society and in his / her responsibility, and the commitment to one's words and actions, will be regarded as the basic criterion. The strategy of action is a document that provides a comprehensive justification for the way in which people build a nation on the legal democratic basis.

*The strategy of action is an important guide for development of the new stage of development, determining the scientific-theoretical, practical and constructive foundations of accelerated development of Uzbekistan on the basis of rapidly changing tempo.*

Today in our country there is a new state, a new society, and it is natural that a new system of values and relationships is in place. The laws, decrees and decisions that are currently being adopted give a new impulse and direction to these great changes. New terms in social life, such as "communication with the people", "electronic government", "public reception", "virtual reception", "presidential portal", "critical analysis", "strict discipline" justice, and spirituality, cheap houses, techno parks, parliamentary control, road map, guaranteed security, and so on. It has become an integral part of it. We are building people's state that today has the values of justice, peace, prosperity, solidarity, which, in turn, fully conforms to the concept of "legal democratic stateSocial solidarity in public administration is one of today's actual issues. At the same time, the relationship between the spiritual foundations of society's life and socio-political institutions, the process of social formation (political, economic, spiritual, cultural, etc.), within the human society, constitutes the specific features of social cohesion and social solidarity gradually strengthens on the basis of the mood of the members of society.In our country today, "it is not compromise in the state and society administration, but on the basis of consensus in social relations, the theory of solidarity is a social-moral and the need for the formation of the environment in all families, neighborhoods, enterprises and organizations, and this demand is becoming a widespread social movement"1.In society, there is a need for such a relationship between conditions that require social cohesion, the different groups, organizations, and agencies to have a compromise, is a guaranteed

environment for the existence of each group of society, "the necessity of limiting the rights and freedoms within these societies and the conditions that would preserve their material and spiritual principles and preserve their internal interests"2.This article highlights the fact that the unity of the society from one stage to a new level - the unification of society, is a matter of urgency. It is also important that the importance of high will be united and the solution of the problems of different layers of society. It promotes social cohesion for the rapid development of the social system in the implementation of two principles of society (material and spiritual) management.In the context of social development, it plays an important role in strengthening social cohesion in the social system-related processes, as well as on the "personality - state - society" levels. In the community life, various issues of the community have been discussed with local authorities, considering the participation of representatives of different layers, the achievement of which is achieved by achieving the external and internal security of the society its gradual dropping and destruction are being preventedThe right is a prerequisite for a changing world. The right has been understood as a necessary condition for people to come to terms with the empirical world and then understand their common goals. Common goals can only be related to a high ideality that can't be reconciled, but to unite. The UK's leading cultural-historical paradigm is a tradition, and Germany has consistently and severely discredited social and political order. Right is understood as a reality that brings people reconcile together, educates them, brings them closer together, and cohesion together3.The authoritarian system of power has blocked the pursuit of social dialogue. He just did not want to wait for his formation, to participate in the evolutionary organization of the unity of the community and to support it.

This system has not been able to address internal and external political challenges in this direction.The East differs from the West by the fact that every social group knows the mental and spiritual essence

of its functional function, but there are almost no alien groups than other societies.The social problems and disagreements in the West have been resolved politically and administratively. The vast majority of city councils and masters in Europe, the decrees and documents (for example, popular charters) are examples of the rights and obligations of a particular social association. Despite the long-term disappearance of serious layers and interdependence through objective-functional mechanisms, the European society has often lacked solidarity and unanimity. For example, in France during the war with Prussia (the 70 years of the XIX century) there was a lack of solidarity. Despite the fact that this state has been well-known with its political and administrative institutions, they could not resist the national social self-awareness developed4.At the same time, there are factors that hinder social integration in the East. Finding a common axiological role within many ethnic and cultural elements has been a permanent and important problem. In spite of a number of factors that hindered social cohesion, the aspiration for an interconnected structure was to find the fundamental and basic spiritual foundations, and to extend the principle of unity, which is manifested in the interests of the groups, despite all the elements in society, regardless of their particular and timeless nature. Social progress has been recognized only when societal solidarity is accomplished, or if this principle is accompanied by other social changes. It should be noted that the geopolitical nature of the West's lifestyle is not only a matter of putting private ownership, but also the development of the individual, the spiritual and moral development of the whole. The external and internal layout of the society, with its limited human existence, did not create a sense of danger, but a personal impression that it was a new stage after its perception of the universality.Any society tries to find the basis of spiritual and functional life in its past, to find a certain "understanding" of its perceived and sophisticated history program, to see the chief priorities of its life.In the West there existed a well-

respected and influential social group which provided social influence over the centuries. In this regard, the leaders of their respective countries have expanded their reputation. Due to the fact that there are few people who can preserve and reproduce this honor, many historic figures have played an ethic and practical role model for later generations. The absence of unification has put the first of universal axiological problems, which can unite society.The inseparable integrity of society in our country is evident when the spiritual foundation recognizes the secular foundation. Acceptance of worldly existence is an indispensable attribute of the religious worldview. The two edges of existence bring them closer together, bringing them closer to the worldview and cultural and daily roots.We conclude that life can be observed in other experimental manifestations of social dialogue. The merger of religious and secular grounds is not a political or ideological foundation of society, but the basis of a society that has a permanent, axiological role, which can provide the participation of certain individuals in the life of the free and conscious society. Islam religion is closer to practical and everyday life and emphasizes the moral side of human life. According to Ahmedov, "the basic means of implementing the Islamic social ideal is the moral perfection of the individual"5. But in this doctrine, worldly morality can exist in any society, and may change as a result of changes in various aspects of life. It is impossible for him to show the reality that has arrived and shortened. As a result, there is a serious delay between a person's own actions and their occurrence.
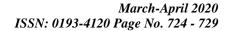
> *In the community life, various issues of the population are discussed in collaboration with local authorities, with the participation of representatives of different strata and layers, with the achievement of the internal and external security of the society, and its gradual dropping and destruction are being prevented*

A.A. Guseynov draws attention to human behavior based on religious consciousness: "A person can't hide behind scientific or sacred theories in his practical work, and in any case, he must act, no matter what. He has to take charge of himself, his responsibilities, and events, not the events"6. That is why, it must consider the practical and material world changes in the human body, that he should adopt the accepted ethics in his thinking, and adapt it to the situation when it is necessary. For him, moral and practical work is the embodiment of the spiritual and material foundation of life.Religious consciousness that is linked to the search for different freedoms within the community and which is relatively inexpedient to other areas has always maintained the need for a social life under the conditions of maintaining a certain level of social activity. It was necessary to make the human macroeconomic environment an enemy and not a tyranny, but rather to manifest itself and to perceive it as an indirect spiritual-practical activity. First of all, it was difficult to find a clever and compromising relationship between the individual and the general social harmony. In the paradigm of domination or in every case the suspicious and indifferent attitude to general axiological phenomena, and the personal space where the general macro-stigma is alienated, favored the universal idea that unites all. However, despite the moral and deep socio-cultural content of this idea, it could have been totally unacceptable that the

development of a particular individual was capable of manifesting his creative talent.The ideological paradigms (in particular the Roman idea) dominated the axiomatic efforts to preserve and consolidate society. First, they were aimed at preventing the collapse of society; secondly, to maintain the stability of the state, to preserve its independence and its universal historical role. Although the freedom of a particular member of society was closed to these universal goals, the task of social cohesion was also revealed.

As we have already pointed out, the structure of the community is a combination of political and legal mechanisms and life ideologies, not only by the general axiological foundations, but also by changing the spiritual-practical aspects of its members. At the same time, strict attention is paid to the axiological principles of social existence, and in many cases, it is forgotten that personal axiological foundations exist. Once the social organism is strengthened and liberated from external influences, there is a desire to focus on the historic opportunity to glorify the state and to elevate its prestige, accompanying the process of social cohesion by the individual.In this way, a number of other, primarily external functional institutions will be functioning. The idea must be strong and reliable, and may be members of a minority, contrary to the general program of the community. At the same time, every member of society (conscious or subconscious) has a sense of self-preservation. It relates to the desire to preserve the vital and functional basis of the living space. The width of the space, its diversity, integrity and solidarity has given rise to the idea. It also added that this space is free from external influences and attacks. Thus, he wanted to find a part of it in order to save it.

At the same time, the living space and the social space are also considered as unstable and unreasonable. The alert attitude also applies to those who rule this venue. In the social and political life, the consequences of the process of social disintegration in the imagination of the people will remain. Western states consider that a state that

demands a lot of external and internal power in its management, will soon lose its power and power, even though it is weak in the short run, because it has to do with the integrity and integrity of its social organism it needs a lot of power and time to restore it.On the one hand, there is a lack of confidence in the authorities and a lack of independence, and secondly, independence and aggression. This secondary attitude to the government when leaving it and not being able to protect it from the external forces at the same time has caused a feeling of total loss of social existence. It is thought of as a cause of all evil, and the inner darkness that is not protect us from external forces.The danger side is that a person not only sacrifice his own home for his own home, but also suddenly rejects the "official" basis of his existence as the primary cause of his own unselfishness and dependence wanted. Government does not prefer to get the top management of social management mechanisms out of the public - public institutions, which set the essence of the management of power and form the state ideology. However, the effectiveness of preventing rapid decay of society could lead to the loss of national ideological and cultural trends, and the loss of individual characteristics of the vitality walls of civilization.In our opinion, it was premature to have an outward influence, and the formation and establishment of the cultural and social life. There was no social stratum for social life. Each layer has the tendency to preserve the main priorities of social life, the main one is domination alone so the wall of social life has existed and survived. The inclination to these bases is the protection against external forces, at the same time, the fact that the separatist and anti-state forces are not far away. The religion and the cloak are deeply rooted in the social organism, making its greatness and the foundation of life patriarchal, conventional. Religion plays a major role in maintaining a common unifying spirit, general spiritual aspiration, and spiritual power, but also capable of making a story that cannot be called politically or ideologically strong.In the meantime, at the time of the sudden, old-fashioned, loss of

"officially recognized" values of social life, representatives of alternative values were ready to sacrifice when it could impede or shatter society. In many cases, there was a readiness to sacrifice their independence for the preservation of the social organism.In the social order, it has been possible to preserve previous social values, and the second, despite its national color, completely denies previous values. In many cases, after the end of the abandonment of previous values and the achievement of it, the consciousness of social consciousness in the minds of many members of the society was formed.The preservation of the society and the transformation of its essence on the basis of changing values and values are not only conservative, but also reflected in the anarchic worldview. One or more of the human minds cannot be the basis for changing the existing lifestyle rules with new ones. Unless it is understood by society, it cannot be realized. The idea must be before life, not life. Early introduction of new forms of social existence should have negative consequences. Despite differences in views and approaches in understanding the life of society, the essence of its gradual, gradual development in thought is that it is important and necessary because it is in complex external and internal conditions.

Gradual evolutionary development of the society was more important than intensive, but dangerous developmental processes that led to its sequential separation. The goal was to prevent the import of casual and foreign processes, both of which had a spiritual and objective function, which would ultimately lead to a serious division of society. The social existence of the society itself is not only a short period of time to preserve the unity of a society that is unique in its cultural and political backgrounds, with frequent external threats and frequent exchange of internal and social-cultural paradigms it is possible to have an external, public policy framework, but a stable feature, an axiological basis is needed, which can give him solidarity.In the course of the research, it is possible to conclude that the priority should be given to

establishing a system of values, establishing social cohesion through them, and building a society capable of maintaining a spiritual foundation and identity. The idea of survival is the foremost principle that emerges in the idea of social solidarity rather than legal and political regulation. Processes related to social cohesion in the society have positive and negative aspects. On the one hand, they have helped to unite different groups and groups voluntarily on the basis of archaic and traditional concepts. On the other hand, the institutions of the state power used these bases to strengthen their socio-political and ideological influence, to suppress the diverse human freedoms. If anybody felt that he was a full participant of social processes, it was only a temporary attempt to maintain social cohesion in the result of internal political and external political events.The sphere of values of society's life is a positive aspect of processes of social cohesion. In social cohesion, it is possible to admit that the lack of proper attention to the role of political and legal order is negative. Improving the system of providing individual and everyday public services on a "single window" basis continuously studying the situation in each region First of all, decrees and decisions and their effectiveness. In order to form a system that will develop proposals for increasing the responsibilities of the authorities, it is necessary to study the real situation in cities and districts and introduce the procedure for inclusion of the report of the relevant leaders into the session of the Council of People's Deputies.

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