

Substantial Laws Of Social Development

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Annotation: The article states the core of society - the substantial components and laws of the cultural existence that make up the system, the law of dependence of social development on the cultural existence.

Keywords: substance, law, society, cultural existence, social development, human, need, mind, activity, civilization.

Introduction

We published the articles “THE DIALECTICAL AND CULTURAL TEACHING ABOUT EXISTENCE” on pages 35269-35283 and “CORRELATION – FUNCTIONAL LAWS OF CULTURAL EXISTENCE AS LAWS OF ACTUALITY AND DEVELOPMENT OF SOCIETY” on pages 35284-35298 in “Turkish Journal of Physiotherapy and Rehabilitation; 32 (3) ISSN 2651-4451 I e-ISSN 2651-446X”. This third article is a continuation of the first and second articles.

Social philosophy studies the development of society and the general laws and driving forces of the existence. Until now, we have studied general social laws in the framework of the subject of “Historical Materialism”. This “science” was a limited doctrine based on a materialist understanding of history. However, we see that social philosophy, based on a dialectical cultural understanding of history, also has correlation-functional and substantial laws in the system of general laws of existence and development of society. So, there are deficiencies in the teaching of social philosophy. In this article, we reflect on the substantial laws of social development and clarify the subject of social philosophy.

If we approach **society** in terms of a dialectical cultural understanding, it is divided into a cultural existence and the non-cultural social phenomena that underlie it. Cultural existence as the core of social existence consists of four parts, such as the social units of people,

material culture, spiritual culture and correlation-functional unity of political-legal cultures. However, if we consider this correlation-functional cultural existence as the substance of society, we see in the following order that there are substantial aspects, or in other words, components, that constitute a common, integrative system inherent in all of them: 1). Human and his/her social units, particularly, the micro and macro units of human existences; 2). The needs and interests of human and his/her units; 3). Understanding the needs and interests of human and his/her units, that is, human consciousness. The human mind consists of stages of live observation and contemplation. Human’s knowledge, evaluation, purpose, and planning are the creative characteristics of the human mind; 4). Human’s creative activity based on these perceived needs; 5). Results of creative activity; 6). Realization of the results of creative activity, that is, consumption. The core of society is that these substantial components of cultural existence are also cultural phenomena. The reason is that they also have aspects of culture - processing, that is, rationality and purposefulness.

These substantial components, which constitute the cultural existence that is the core of **society** as a system, are genetically derived from each other. The core of society is that the substantial aspects of a cultural existence that make up this system have their own functions. The first substantial component is that Human and his/her social units perform the function of the social basis of the cultural existence, namely,

the subject. The subject is the creator and the carrier. The second substantial component is that the needs and interests of Human and his/her units serve as the motive for the emergence of a cultural existence. The third substantial component is the understanding of the needs and interests of Human and his/her units, that is, the human mind serves as the gnosiological basis for the emergence of a cultural existence. The fourth substantial component is that the creative activity of Human, composed on the basis of these perceived needs, serves as a method of the existence of the emergence of a cultural existence. The fifth substantial component is that the results of human creative activity serve as the source and means of the emergence of a cultural existence. The sixth substantial component is the realization, that is, the consumption of the results of human creative activity, which serves as a method of the next existence of the emergence of a cultural existence.

As **these substantial** components genetically reproduce each other, the first, second, third, and fourth substantial components in this genetic system form the first stage in the formation of a cultural existence that is the core of society. For the reason that this stage has its own qualitative specificity, that is, the unity of quantity and quality. The fifth substantial component in this genetic system is the second stage in the formation of the cultural existence that is the core of society. The reason is that this stage also has its own unit of quantity and quality, which differs from the first stage. This stage is another quality. The second stage consists of the products of human activity, namely, cultural events that do not fall directly into the elements of the first stage (for example, technology, legal norms, political organization and others). The sixth substantial component in this genetic system is the third stage in the formation of the cultural existence that is the core of society, as this stage also has its own unit of quantity and quality, which differs from the first and second stages. This stage is also the next new quality. The third stage of the substantial whole, which constitutes the cultural existence as a system, includes the process of satisfying human needs -

the consumption of the products of activity, the implementation of life.

These three stages are in an integral dialectical connection with each other. If the first stage, that is, human, which consists of a combination of a number of elements, does not exist, then the second stage - the products of his/her activities designed to meet human needs will not exist. Without the products of activity, there will be no third stage of their implementation, the process of consumption. The third stage ensures the existence of the first stage and its improvement. It is difficult to draw a clear line between these stages. The reason is that the first stage is also formed in the process of producing cultural objects and events, and therefore the first stage is also a product of activity. However, the first stage is the creation of cultural objects and events designed to meet human needs. That is why human is a substantial substrate that creates a cultural existence as a system. That is why human activity is a way of existence in which cultural existence emerges as a system. The third stage consists in the first stage as a type of activity and the second stage as a product of the activity also. However, the orientation of cultural objects and events to meet human needs is the third stage as a separate process.

The substantial laws of **cultural** existence are, first of all, in the integral, causal interdependence of its constituent elements and its integrity. Human existence depends on its components and products of activity. If human oneself does not exist as a biosocial cultural phenomenon, then his existing components will not exist either. The extent to which a person and his or her micro and macro units are present also determines his or her level of needs. Interest, thinking, knowing, evaluating, goals and plans come out of need. Thought and its aspects, including purpose and plan, define social activity as law. It is a cultural existence and a determining factor in the primary movement of society as a whole. Without it, purposeful activity, and hence the mode of existence of a cultural existence, does not occur. Social activity produces the necessary results for the needs of human, whether it is a

commodity or idea, a moral norm or authority, or legal laws. When the products of social activity emerge, the activity of realizing them also takes place, which not only preserves the existence of human, but at the same time leads to his/her excellence. Human and the products of his/her activity are at the same time the existence of a cultural existence, the substantial elements that make up the system. We repeat: Human and his micro and macro communities are the social basis for the emergence of a cultural existence, and the needs and interests are the motives, the gnosiological basis of thinking, knowledge, evaluation, purpose and plan, the mode of existence of social activity, and the products of activity. The functional states of the elements of this cultural existence ensure its substantial integrity. The levels of functional states of the substantial elements of a cultural existence depend on the scale and level of the whole cultural existence. As for the dialectical connection between a cultural existence and its elements, changes in the elements up to a certain stage may not lead to a gradual change in the whole cultural existence. On the other hand, any major qualitative change affects the perception of the alteration of cultural existence, the gradual change has impact on the alteration of types. A qualitative change in an entire cultural existence also leads to a qualitative change in its elements. Since a whole cultural existence cannot exist without its own elements, its elements also cannot exist and function without a whole cultural existence. Hence, the interdependence of the substantial elements of a cultural existence leads to its integrity. **The substantial integrity of a cultural existence is one of its laws.**

It is visible that the main elements of the substantial parts of a cultural existence are human and his/her micro and macro units. Saving the existence of human, creating opportunities for him/her to express identity, ensures the integrity of the substantial parts of the cultural existence. Keeping the substantive integrity of a cultural existence means maintaining the integrity of society. Nowadays, providing our cultural existence, and hence the integrity of our society is realized through the harmonization of all aspects and relationships of our social life and

thus the maintenance of peace. The reason is that our goal is to build a democratic civil society. This is our noble dream, our strategy as shown in the leadership literature. This is the essence of the general ideology and comprehensive program of national recovery and development. The core of society - the law of the substantial integrity of a cultural existence - must be studied in the science of social philosophy.

The law of the progressive circular cycle of cultural existence, or the main direction in the dialectic of the development of social life, is one of the objects of study of social philosophy. The scope of the progressive cycle of social life depends on the dialectical interdependence of the substantial elements of cultural existence. The substantial elements of a cultural existence, described below, are at the same time the elements that make it up as a system.

The substantial elements of a **cultural** existence, if we study it from a dialectical-developmental point of view, consist, **first of all**, of human, his/her microsocial unity, and his needs, thinking, and processing actions. Microsocial unity as a sub-element of the social sphere of social life includes the labor force in the field of material life, the labor force and the family having social unit in the field of social life, different political-legal teams in the sphere of political and legal life, a diverse and multi-level community (theater team, scientific laboratory team, school pedagogical team and other team) in the sphere of spiritual life. The needs of microsocial unity take different forms, leading to the formation of thinking in these areas (e.g., legal need, such as legal thinking) and activities to process these needs.

The substantive part of the **cultural** existence consists, **secondly**, of the consequences created by the processing of the microsocial unit, i.e., the consequences of its activity. The consequences of processing will consist of tools and means of labor in the field of material life, daily food and clothing designed to meet human needs, norms of exchange and distribution of these economic properties. The consequences created by processing include the social-domestic side in the field of social life, social norms, political and

legal norms in the sphere of political-legal life, as well as certain norms and knowledge in the field of spiritual life. The consequences created by processing, as a product of activity, are a cultural part, side, element, thing and event also.

The substantial part of **cultural** existence includes, **thirdly**, the activities of microsocial units created in each sphere of social life by processing, that is, the activities of consuming cultural events.

The three substantial parts of the **cultural** existence enumerated above are in a dialectical connection with each other. The reason is that while the first substantial part of a cultural existence consists of the first stage of the cycle of progressive rotation, the second part of it is genetically the second stage of this cultural movement, and the third part is the third stage. The progressive movement of a cultural existence does not end with consumption activity, on the contrary, due to the satisfaction of social needs, opportunities are created for the movement of its existence and subsequent stages, to meet the next needs. The progressive circular cycle of a cultural existence can be clearly imagined through the following scheme: A - B - C - A1 - B1 - C1 - A2 - B2 - C2 - A3 - and so on. In this scheme, A is the first stage of cultural development, B is the second, and V is the third stage. This cultural process is a cultural path that will continue to develop as long as there is a social need. New needs arise in the process of consumption, depending on the general level of cultural existence. In order to meet these needs, new types and levels of activities, new processed events - cultural events will emerge, which in turn will lead to the expansion of the consumption phase. From the functional point of view, the conflict between need and processing is an internal source of cultural asset development. The activity of consumer, on the other hand, is the end of processing, the boundary point in functional terms. Social needs are met in only one way - through culture, that is, through the creation of a cultural existence through cultivation. Along the way, it should also be noted that dividing the development of a cultural existence into three stages is relative. The reason is that, if we analyze

it from ontological and functional aspects, firstly, the second and third stages of development of a cultural existence are also sides of its first stage. Secondly, the second and third stages are also a continuation of the processing activities outlined in the first stage. Thirdly, the elements of the first stage, in particular the product of the micro-social unit itself, are also included in the second stage as a cultural phenomenon. Fourthly, the third stage - consumption activities also occur as part of the second stage. However, looking at the cultural existence from the dialectical-developmental point of view shows that it has the three-stage progressive, circular movement described above.

The search for the development of **society** as a natural historical process, the circular cycle in society from the sphere of production of material goods alone leads to a one-sided theoretical conclusion in our opinion. The fact that the development of a society consists of a natural-historical process must be sought in its cultural need, in the functional and developmental dialectic of an entire cultural existence.

The civilizational approach to the chronology of **history** is also a subject of social philosophy. The transition from one civilization to another takes place through the growth of the first type, that is, the cultural existence that forms the basis of the first civilization, into the second type, that is, the cultural existence that forms the basis of the second civilization. The First President of the Independent Republic of Uzbekistan I. A. Karimov said: "It should be noted that the transition to normal, cultural development through an evolutionary path, without false revolutionary leaps, tragic consequences and strong social upheavals, is the main content and essence of the chosen path". [See: Karimov I. A. Uzbekistan's own path to independence and development. T.: "Uzbekistan", 1992. p. 10]. In this evolutionary path, one or another aspect of the first type of cultural existence can be created immediately in order to create opportunities. The acquisition of political power and the adoption of a number of legal laws are examples of this. However, this does not mean that the cultural process has

formed a complete, qualitatively new cultural existence. The creation of a new type of cultural existence requires a certain historical period - the transition period.

Whether **social** processes are at the level of the individual or microsocial or macrosocial units, the creation of a cultural existence takes place through the processing of nature into an existing cultural existence and on the basis of an existing cultural existence. At the same time, the processing covers the active part of the progressive, circular development of the cultural existence in the functional aspect. This means that satisfying a growing need through the processing of events ensures the existence and normal functioning of a particular cultural existence. The purpose of processing event is to ensure the consumption process. The harmony between consumption and needs, unity ensures the normal life of People - the subject of cultural existence. On the contrary, the sharpening of the discrepancies between need and processing leads to the creation of a cultural existence with a new quality on the basis of a cultural quality of the old quality. The relationship between social need and processing may be parallel or exist in cases where the level of processing lags or exceeds the level of social needs. Processing, in particular, its limit - the fact that consumption lags behind the level of ability to meet social needs - leads to a sharpening of relations between them. At last, a change in cultural identity leads to a change in civilizations.

The increase in demand as a socio-cultural substantial law of society and social development. We know that processing as a procedure is inherent in all spheres of social life. The increase in demand represents the direction of the processing procedure, the movement of progress. Hence, it can be concluded from this fact that the increase in demand is a general sociological law. This law should also be taught in social philosophy.

Need and consumption are the two polar points, the moments, of a whole cultural existence, and the conflict between them is the main source of the existence and development of society. Needs and consumption, as well as the

scale accuracy, compatibility, equal influence of their species on each other, ensure their normal state. This normal relationship, in turn, forms a unity of need and consumption. The two polar moments, which is the unity of need and consumption, gives rise to the integrity of the cultural existence and its presence. However, the cultural existence not only exists, but also changes: it is formed, developed, applied, the old form is replaced by a new form. This change stems from the two polar points in the cultural existence, which are the different characteristics of need and consumption. The main feature of the need as a component of human is to stimulate his/her activity in order to meet the demand. The second stage of human activity, which is the main feature of consumption as the end point of sale, is the satisfaction of needs. This difference between them leads to a struggle with each other. The substantial movement of the cultural existence arises and takes place from the struggle between them. The unity between need and consumption provides the struggle between them. Conversely, the struggle between them results in a new one instead of the old unity between them. Need and consumption are two sides of the same coin, if it can be said that quantity and qualities are inextricably linked and represent the internal mechanism of it (cultural existence). Needs-specific changes lead to consumption-specific changes, and conversely, consumption-specific changes prepare for new types of needs-specific ones. It also points to the direction of the transformation of cultural existence as a denial of need and consumption. Needs lead to consumption, and consumption leads to renewed or supplemented or expanded needs, and renewed and expanded needs lead to improved or expanded sequential consumption, a process that continues as a denial of expansion and improvement. This process is also characterized by the laws of zigzag, spiral, succession.

If the connection of consumption with need is direct, then the connection of need with consumption is indirect, that is, between need and consumption (not between consumption and need) interest, thinking, mental cognition, evaluation, goal, plan, the first creative stage of activity, products of activity and the second - the

lower (distribution) and middle (exchange) links of the sales phase. This is an activity within intermediate substantial elements, what constitutes the system of cultural existence, is their mode of action. Without this method, their unity and struggle, and therefore the existence, development, and functioning of a cultural existence, will not be possible. The three phases of the circular cycle of cultural existence mentioned above also form the cultural foundations of the general socio-cultural substantive law, which consists in the growth of this need. Since the need is the product of a whole cultural existence and at the same time the perceived internal motive of the cultural existence, in particular - the activity, the level of the law of increasing need is determined by the whole cultural existence. On the other hand, consumption is the last component of a cultural existence, the node that directly connects it with need. The power and energy expended on consumption is restored, human abilities are developed, new needs are born. Consumption ensures human existence, improves with micro-macro existence, and undergoes new qualitative modifications. Both need and consumption are the results of the development of a cultural existence and at the same time a necessary ground for it and for society as a whole. From the direct unity of these two components of the cultural existence arises the law of increasing need that is a relatively stable, recurring, essential, specific connection in a certain direction. This law, in turn, determines the existence and development of the next connections of society. Hence, since this law is the result of the complexity of all the substantial elements that make up the system of cultural existence, it is also a socio-cultural substantive law of the existence and development of society. As it constitutes the essence of the origin and development of society and all its phenomena, it ensures its superiority over the connections inherent in all social phenomena. Therefore, it is a law-level connection that applies to all spheres of social life, whether in the horizontal or vertical aspects, whether in the spatial or temporal aspects, with a general substantial character. At the same time, this law represents the essence of society - the essential

connections and development of cultural existence. That is why it is a cultural law. Not only that, it differs from a number of other general sociological laws in that it is directly processed, which can also be the basis for its existence a socio-cultural substantive law as a fact. The need and the tendency of its growth, the degree of its satisfaction depends on the real existing social being, that is, society, including the cultural being and its social basis - human and his/her micro-macro units. However, the inherent connections of social phenomena revolve around a socio-cultural substantive law consisting of an increase in need, the degree of which is determined by it.

The law of the dependence of **social** development on cultural existence is the subject of social philosophy based on a dialectical cultural understanding of history. In teaching social philosophy, this issue has not yet been addressed.

Social development means that society moves forward. Humanity cultivates nature in the form of a labor collective and at the same time cultivates itself and interpersonal relationships. Social development has always been associated with the development of a cultural existence. According to the materialistic understanding of history, the general criterion of social development are the forces of production and the relations of production. According to the dialectical-cultural understanding of social reality, technological, including technical and economic cultures - economic culture is only one aspect of the criterion of social development, the basis of the economy. However, economic culture cannot exist without economic contemplation. Economic contemplation, on the other hand, is generally one side of contemplation. Contemplation, on the other hand, is a key element of spiritual culture rather than its location. Hence, it is also clear from this fact that it is wrong to look for social development in a single element of cultural existence. In particular, the search for it only in the main aspect of material culture, which is economic culture, leads the researcher to economic materialism. In other words, it leads to objectivism that is the absolute

denial of the place and role of the subject in cultural processes. Or conversely, linking social development to a single spiritual culture, particularly thinking, leads the researcher to subjectivism - a complete rejection of the place and role of objectivity in cultural processes. While the basis of the existence of a society is a cultural existence, the criterion for its development is the level of quality of the cultural existence. The reason is that cultural existence ultimately determines the development of society on a global scale and in the most general way. The process of real historical-cultural development takes place as a result of correlational interactions of cultural parts of a certain type. The criterion is the unity of quantity and quality.

The criterion of **cultural** existence is the compatibility of perceived need and consumption. It is also a measure of social development. This compatibility of need and consumption is manifested through the action of cultural parts that are correlated with each other. The main function of the emergence and functioning of a cultural existence is to satisfy perceived needs. This function of cultural existence has not been lost since human society has emerged. The disruption of the harmony between need and consumption, that is, the inability of consumption to meet needs or the emergence of new needs, leads to a change, the development of a cultural existence. The expansion and development of the scale of cultural existence leads to the development of society - social development. In this case, it is natural that one or another part of the cultural existence progresses or lags behind each other, or develops in parallel. However, in this case, just as the priority of the whole is preserved in the part, the functioning of the cultural parts stems from the state of the whole cultural existence. For example, political culture has played a decisive role in our future. However, its implementation is based on the existing levels of social, material, political, legal and spiritual cultures in the country. This state of wholeness of a cultural existence is determined by the correlational connections of its parts.

A quantitative indicator of the criterion of **social** development is cultural values, because the expansion and improvement of cultural existence in terms of scale occurs at the expense of cultural values. The formation of new cultural values also leads to new qualitative changes in the parts of the cultural existence. Quantitative and qualitative changes lead to an expansion and increase in need, which in turn leads to the development of a cultural existence, and hence to social progress. Hence, the essence of social development is to move from simple to complex, from the bottom up, despite temporary stagnation and setbacks, the core of which is the law of increasing demand. Social development includes not only the development of a particular type of society that has taken place in one or another sphere, but also the progress in all its spheres, both in space and in time. Therefore, the concept of "social development" has a broader meaning than concepts such as "technical development" or "scientific development". The quantitative and qualitative expansion and improvement of the social basis, the core, the subject of cultural existence - human and his/her micro and macro units, gradually lead to the development of civilizations and the emergence of new ones instead of the old ones. This is the first. Second, it leads to the development of another series of civilizations (for example, ancient civilizations to medieval civilizations) based on the dialectical succession of a general process in a form specific to a number of civilizations in a particular period (for example, ancient civilizations). Third, social development will encompass the whole of a particular civilization with a specific space and time.

In these features inherent in social development, historical regularity revolves around a progressive movement based on the direction of a cultural existence, and represents the existence of connections specific to each stage of that direction. Freedom means acting with an awareness of this inevitable direction.

We draw the following conclusions from **this** article:

1. We have given the basis of society - a set of substantial elements of cultural existence first

of all. These elements are also processed. When the need is understood only, it will take on a cultural character as it begins to be processed. Need requires understanding it, that is, thinking and its creative feature - knowing. Since consciousness and cognition are in the processing system, they are the next substantial element of cultural existence. People's creative activity begins on the basis of understanding. The results of creative activity serve as a source of human existence in all social spheres. These results lead to the second stage of human activity - assimilation, consumption activity.

2. **Human**, his/her needs and interests, thinking, knowledge, evaluation, goals and plans, the creative stage of activity is the first stage of cultural existence with a substantial unit of quality, the products of activity are the second stage, the consumption of products forms the third stage.

All three stages, which differ in quality from each other, are inextricably linked with each other. The first stage, which is a combination of a number of elements, without human, the second stage - there will be no products of human activity designed to meet human needs, without the products of activity there will be no third stage of their implementation and consumption. The existence of the third stage ensures the existence of the first stage and its improvement. It is difficult to draw a definite boundary between these stages, because the first stage is also formed in the process of producing cultural events, and therefore it is also a product of activity. However, the first stage is the creator of cultural events designed to meet human needs. That is why human and his/her activity are the substantial substrate that creates the cultural existence as a system. The third stage also includes the first stage as a type of activity and the second stage as a product of the activity. However, the orientation of cultural events to meet human needs is the third stage as a separate process. The substantial integrity of a cultural existence is its first substantial law. Maintaining the substantive integrity of a cultural existence means maintaining the integrity of society.

The existence of **legal** life stems from the sub-stationary integrity of the same cultural existence. At the same time, it means maintaining the integrity of the religious and legal life, which is based on the unity of the cultural components of society - the religious and legal life.

3. The substantial laws of **cultural** existence are, first of all, in the unity of the elements that make it up. From the dialectical unity of these substantial elements, the three substantial laws of cultural existence — the substantial integrity of the cultural existence, the substantial progressive circular cycle of the cultural existence, and the laws of increasing need emerge as general laws of society and define all social, including legal tendencies.

The motive, the epistemological basis, the way of life and the sources of the existence of a **cultural** existence and the social basis of the existence of society in general also have their own peculiarities in the spheres of social life.

The three substantial parts of the **cultural** existence enumerated above are in a dialectical connection with each other. From this, the law of substantially progressive circular circulation of cultural being arises. The reason is that if the first substantial part of the cultural existence constitutes the first stage of the cycle of progressive circulation, the second part consists of the second stage, and the third part of the third stage. The progressive movement of a cultural existence does not end with consumption activity, on the contrary, due to the satisfaction of social needs, opportunities are created for the movement of its existence and subsequent stages, to meet the next needs. The progressive circular rotation of a cultural existence can be clearly visualized by a diagram representing the following upward movement: A - B - C - A1 - B1 - C1 - A2 - B2 - C2 - A3 and so on. In this scheme, A -cultural existence represents the first, B-second and V -the third stages of circulatory development. As long as there is a social need, this progressive circular cultural process - the cultural path - will continue to develop. New needs arise in the process of assimilation, depending on the

general level of cultural existence. In order to meet these needs, new types and levels of activities, new processed events - cultural events will emerge, which in turn will lead to the expansion of the consumption phase. Consumption-assimilation activity is, in functional terms, the end of processing, the boundary point. Social needs are met in only one way - through culture, that is, through the creation of a cultural existence through cultivation. The development of society, including legal life, stems from the dialectic of the development of an entire cultural existence. The development of political life stems from the dialectic of the development of an entire cultural existence. The development of material life stems from the dialectic of the development of a whole cultural existence. The development of spiritual life and its branches stems from the dialectic of the development of a whole cultural existence.

The transition from **one** civilization to another occurs through the growth of the first type of cultural existence into the second type of cultural existence. Until September 1, 1991, the people of Uzbekistan lived in a society based on a totalitarian and colonial system of cultural existence. We have achieved independence. The ultimate goal, as defined from the first days of independence, is to form and improve in our country an open and strong society based on a stable market economy - a democratic civil society. Today, The Strategy of New Uzbekistan, developed by President Sh. M. Mirziyoev in 2022 in Uzbekistan, sets this ultimate goal. [see Shavkat Mirziyoev. THE STRATEGY OF NEW UZBEKISTAN. - Tashkent: "Uzbekistan", 2021. 464 pages.].

Need and consumption are the two poles of cultural existence, and the conflict between them is the main source of the existence and development of society. This source reflects the general laws of dialectics in society, in particular the unity and struggle of opposites. Since need is a product of a whole cultural existence and at the same time a perceived internal motive of a cultural existence, including activity, the degree of the law of increasing need is determined by a

whole cultural existence. Since this law is the result of the complexity of the systemic substantive elements of cultural existence, it is also a general socio-cultural substantial law of the existence and development of society. The reason is that it constitutes the essence of the origin and development of society and all of it, including legal phenomena, which ensures its priority over the connections inherent in all social phenomena.

According to the Marxist form of **social** philosophy - historical materialism, the general criterion of social development is the productive forces and relations of production. According to the dialectical-cultural understanding of social reality, technological and economic cultures are just one aspect of economic development. However, economic culture cannot exist without economic contemplation. Economic contemplation, on the other hand, is generally one side of contemplation. Contemplation is a key element of spiritual culture. Hence, searching for social development from a single element of cultural existence - economic culture - leads the researcher to economic materialism. Or conversely, linking social development to a single spiritual culture, particularly thinking, leads the researcher to subjectivism. The criterion for the development of a society is the level of quality of the cultural existence, as the cultural existence determines the society, including legal development, as the most general direction.

3. The main function of the emergence and functioning of a **cultural** existence is to satisfy perceived needs. The disruption of the correspondence between need and consumption, particularly, the inability of consumption to meet needs or the emergence of new needs, leads to a change and development of the cultural existence. The expansion and development of the scale of cultural existence leads to social development. In this case, it is natural that one or another part of the cultural existence moves forward or lags behind each other, or develops in parallel. A quantitative indicator of the criterion of social development is cultural values.

4. The basis of **society** - the laws of the circular cycle of cultural existence are manifested in specific forms in the spiritual and political-

legal life. Thus, in the application of social phenomena, cultural existence, in general, is dominated by the most general laws of society - correlation-functional and substantial laws. Therefore, the study of social phenomena should be based not on historical materialism, but on a social philosophy based on a dialectical cultural understanding of the history of these universal laws.