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Berdikulova Surayyo Aslamovna, Phd

Senior lecturer

Jamalova Nargiza Ulugbek qizi, Senior lecturer

Department of Civil society and law education

National University of Uzbekistan

**CORRELATION OF MANAGEMENT VALUES AND INDIVIDUAL
SELF-CONSCIOUSNESS IN SOCIAL PHILOSOPHY**

Annotation. The issues of organization and development of management processes relevant to social philosophy are considered against the background of communication between the authorities, civil society, and the growing self-consciousness of the citizen.

Keywords: philosophy, axiology, power, social management, society, citizen, individual, personality.

The relevance of this topic is due to the urgent need to overcome methodological inconsistencies in explaining the problems of interaction between society and government through traditional priorities of management evaluation in the context of human behavior and ethics. In our opinion, this discrepancy bears more signs of a methodological crisis, the essence of which is that modern philosophy has lost the core of methodological argumentation in understanding and explaining the phenomenon of power, that is, its functions, values and social motivation in modern conditions. Nevertheless, each scientific methodology reflects fragments, stages of historical time and a worldview peculiar to it, primarily in the format of a specific set of arguments in the study of the relationship between management values and individual self-consciousness.

Note that the criteria for the credibility of a particular methodological doctrine increase along with the growth of the number of supporters of a particular doctrine. However, already Hegel justified the well-known thesis that "... In science, the isolation of individual principles and systems, their elevation above

others, can only be prevented by philosophy, since a part does not recognize its boundaries, but strives to be constituted as a whole and absolute; philosophy, which is in the idea of the whole, stands above the parts, does not allow the part to transgress its boundary, and at the same time, by the greatness of the idea itself, prevents the part from reaching the infinitesimal in its fragmentation." That is, one should pay attention to the assessment of the novelty of scientific cognition methods, especially if such new methods and approaches are projected onto traditional philosophical knowledge for the purposes of speculative reassessment. Also, when such situations arise, it should be borne in mind that the option to overcome a direct or indirect erroneous proposal is often not a true statement, not the right decision, but another, another error that exceeds the scale of the incorrect assumption previously put forward.

At the same time, it is quite obvious to us that the new tasks of scientific argumentation of power and power communications that arise before philosophy cannot be solved by simply borrowing and transferring the installations of traditional methodology into the schemes of substantiation of modern and promising public administration procedures. However, methodological innovations can also be considered irrational when they are presented in isolation from the traditional categories of scientific morality, ethics, and morality. That is, as Hegel writes under similar circumstances, - "... in reality, the limitation and idealization of potencies appears as a history of moral integrity, in which this integrity, solid in its absolute equilibrium, fluctuates in time between opposite moments. sometimes it temporarily revives each system by staying in it more firmly, then it reminds everyone in their separation that they are transient and dependent, destroys their violent growth and their self-organization."

Nevertheless, the processes and problems of philosophical argumentation of methodology in cognition and public assessments of the phenomenon of modern power are largely characterized by value attitudes of self-awareness and self-development. The reflection of philosophical knowledge in relation to well-

known and new theories of the interaction of power and society reveals new possibilities in the study of this complex phenomenon. It should be clarified that, in our opinion, the appeal to sociological interpretations in socio-philosophical research does not look superfluous, since individual ideas and theses of the axiology of management acquire a significant social science, general scientific meaning in the development of their interdisciplinary content. The undeniable wealth of options for a socio-philosophical approach to the study of the relationship between management values and human self-consciousness is fixed in our opinion by the following set of factors:

- a sufficiently stable idea of the relevance of an integrated approach in the study of the dynamic stability of positive resources for the development of society;
- the indisputable authority of social philosophy in substantiating the principles, methods and forms of human cognition;
- activity in describing the value criteria of human activity in the creation and preservation of the ideals of freedom, humanism, history and culture.

Each form of activity of a person and a group of people presupposes external regulators. Management, in its social norms and definitions, develops in the format of targeted value and motivational attitudes of the individual and society. To the greatest extent, such an algorithm should take into account the current government, which potentially turns out to be concentrated in the hands of a certain person, an ideological or oligarchic elite. That is, for many historical and cultural situations, it is proposed to take into account the values and influence of the prevailing ideology in the priorities of the correlation of management values and individual consciousness. Thus, assuming that philosophy as a whole preserves and strengthens the tendency to study the of consciousness and thinking of man and society, we get the opportunity to highlight in this topic the following structural components of the axiological block in the formation of comparable phenomenologies of public administration and individual self-consciousness.

Firstly, the scientific argumentation of the philosophy of power, addressing the social aspects of the civilizational foundations of power communications, the phenomenality of statehood, the sacralization of power, professional managerial forecasting in a globalizing and multidimensional world.

Secondly, the absolutization of management values in order to understand the dichotomy of power - both as a desire for the most formalized leadership, and as an absolutization of various forms and orders of subordination.

Thirdly, the scientific substantiation of the assessment and reassessment of the criteria of individual self-consciousness in the rational discourse of social design according to the installations of the actual modernization of management based on the theory and practice of social engineering. According to the above, the relevance of our research is also confirmed by the fact that the topic of management values in social philosophy is currently defined in two ways - either as not developed at all, or as the context of other cognitive approaches.

In the interpretations of social philosophy, the study of managerial socialization involves the identification of patterns associated with the peculiarities of the development of self-consciousness of individuals for the expected sample population within a specific historical time. Comparison and selection of criteria for fair governance are necessary to prevent institutional crises, social conflicts, tragedies of historical scale. For example, the natural and inalienable rights of a citizen become perspective-based criteria of institutional socialization in comparing the interests, expectations of an individual and the authorities.

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