

**SOCIAL-PHILOSOPHICAL ESSENCE OF THE DIVISION OF LABOR****Ibragimjan Tashmatov**

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**Abstract.** *The division of labor is the formation of differentiation between people and in social relations, the socio-philosophical nature of the division of labor, the deepening of the division of labor as a result of differentiation, the development of society, the rise of human thinking to a new level, cultural development, civilization, all the charm and contradictions of the most important components of human labor are revealed.*

**Keywords:** *historical, development, system, innovation, stage, fundamental, thinking, attitude, industrial, society, labor.*

**СОЦИАЛЬНО-ФИЛОСОФСКАЯ СУЩНОСТЬ РАЗДЕЛЕНИЯ ТРУДА**

**Аннотация.** *Разделение труда – это формирование дифференциации между людьми и в общественных отношениях, социально-философская природа разделения труда, углубление разделения труда в результате дифференциации, развитие общества, возникновение мышление человека на новый уровень, культурное развитие, цивилизация, раскрываются все прелести и противоречия важнейших составляющих человеческого труда.*

**Ключевые слова:** *исторический, развитие, система, инновация, этап, фундаментальное, мышление, отношение, индустриальное, общество, труд.*

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Historical-psychological and philosophical research shows that each new stage of the development of society differs from the previous, existing system with its innovative research. It is the fundamental innovations that are the fundamental aspects of socio-historical stages. In the history of human society, the separation of thinking from instinct and transformation into rational reality was the revolutionary innovation of "primitive philosophy", the separation of man from nature, farming, later, capitalist relations, industrial changes, and computerization were such innovations. Each of them was a unique event (remember the phrase of Democritus "You cannot step into the river twice"), an event that cannot be repeated, only in the original. Take, for example, the phase in which farming or the agrarian revolution took place. According to the French philosopher E. Toffler, the agrarian revolution initiated the stage of the formation of completely

new relationships in the human society, believed in the transformation of existence through human labor, entered into integration relations with other peoples and ethnic groups through trade, and a conscious attitude to nature became a tradition. Man learned that he can support himself and his family by working. Now thinking is freed from the influence of instinct, dialectically combined with social needs, and directs human actions and activities<sup>1</sup>. The fact that work has acquired a social character, leaving the scope of narrow needs and turning into a broad social reality, has led the human society to a new path of development. Crops from farming expanded trade and integrated relationships, which in turn led to a mindset of constant exploration, discovery of new things, and these new things, ultimately, into capitalist relations. XVI-XVII centuries, the so-called "New Era" stage in the history of thought is associated with the victory of science and rationality over scholasticism. Conflicts and struggles between rationalism, which is the main idea of the new era, and traditionalism, settled in the peasant stage, required the support of a certain position from thinking. And for this, evidence, proof and experience were needed, which would make thinking free from doubts and doubts. This mission was fulfilled by science and technical discoveries. So much has been written about capitalist relations that we are far from analyzing them. Based on our scientific goal, we believe that the innovative aspects of capitalism can be expressed as follows:

firstly, new means and methods of increasing labor efficiency were discovered;

secondly, it was recognized that trust and reliance on human thinking is a factor leading to social progress;

thirdly, the thought and intellectual research of a person was recognized as his right and property;

fourthly, a view of science and technical research as a separate social sphere was formed;

fifthly, scientific and technical discoveries ensured the domination of man over nature;

sixth, the integrative relations between continents and nations began to gain global importance;

Seventhly, liberal democratic views and ideas were established and they were seen as the guarantee of building the society that humanity has been dreaming of. The industrial societies that are being established today, and the countries that have entered the path of democratic development, also benefit from these innovative ideas and changes. But by the end of the 20th century, the innovative changes, which are called the "fourth scientific and technical revolution"<sup>1</sup> in the scientific literature, differ from the previous stages in terms of their essence and scope.

During this period:

first, it is no longer in doubt that human thought can create things capable of global change;

secondly, it has been shown that it is possible to completely replace physical labor with

intellectual labor and increase efficiency;

thirdly, "artificial organs" were created to prolong human life and ensure health;

fourthly, it was possible to establish contact with any part of the world, to observe, see and evaluate the events taking place there;

fifthly, the sphere of activity of the mass media has expanded dramatically, the information communication system has been formed as a separate field;

sixth, computer, internet, tablet, robot technology has become the determining factors of social development;

seventh, it was decided to look at thinking not only as a way of thinking, as a means of understanding, but as an intellectual force capable of making innovative and revolutionary changes;

Eighthly, "artificial intelligence" has been created, claiming to replace thinking, which will raise human thinking, interests and capabilities to an absolutely new level.

It should be recognized that changes in thinking, development did not happen in a straight line. Every radical change in social life has left its mark on thinking, sometimes these marks show that dogmatism and conservatism prevailed. Do not observe the changes in any field, you will notice that there is a struggle between the new and the old, innovation and tradition, sometimes openly and sometimes secretly. Innovation did not always win, sometimes it took centuries for it to take place in social development, it was necessary for the social consciousness to be prepared to recognize it. So, innovative thinking is formed and developed in harmony with human life, full of conflicts and struggles. Therefore, innovation is the next, higher form of human thinking that has passed through these complex processes and was formed under their influence. This thinking can dramatically change human life and the pace of social development with the creation of artificial intelligence, even an artificial human.

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