
EVOLUTIONARY APPROACHES OF THE SOCIAL SERVICES SYSTEM TO THE NECESSARY STAGES OF THE POPULATION

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ABSTRACT: The article examines the historical forms and manifestations and the evolutionary memory of the system of social services for those in need. The issue of social protection of the needy, the organization of assistance in the form of social services in their difficult life situations has always been relevant. The main factors influencing the formation of the specifics of this process are the balance between the productive forces at the stages of development of society, the organization of labor and employment, social, economic, political, spiritual and cultural ideas, traditions, the way of life of different people, nations and peoples in society. The process of providing social services to those in need can be understood as the theoretical foundations and stages of the formation and development of the practice of this system, the same issues are investigated in detail in this article.

KEYWORDS: Social service, needy, social protection, social work, community, charity, technology, method.

INTRODUCTION: The end of the IV millennium In the beginning of the III millennium in the territory of the ancient East - between the Frot and the Tigris, between Babylon, the Amu Darya and the Syr Darya, the Sogdian, Bactrian and Merv states, the first states in ancient times, such as Egypt on the banks of the Nile. Initially, they were small city-states, but later some of them became powerful empires. Later, similar cases can be observed in China, India, and Asia Minor. It is known from historical sources that in these ancient countries certain categories of the needy were also provided with certain assistance. Some of them are dedicated to helping the needy by the state or the public, while others have been preserved in various religious teachings on the moral ideas of helping the needy.

The provision of social services to the needy first appeared thousands of years ago in Buddhism, Monism, Mazahism, Zoroastrianism, and in Islam as a religious duty of philanthropy. By the twentieth century, it had become a specialized profession in the form of social work or

social service that required special training. It is necessary to scientifically and theoretically substantiate the difference between those who are engaged in religious charity and the modern social worker, noting the deep humanitarian sources of social work.

Social services, which do not appear as a duty of religious enlightenment, have always empowered philanthropists to strive to do humanitarian work, which is measured by the amount and duration of assistance provided to people. According to sociologist T. Shanin, a modern social worker, his task is to bring the person he is helping to a level where he can overcome difficulties without such help and without the intervention of a social worker, which is the main criterion for success in the profession of social worker. [1]

THE MAIN FINDINGS AND RESULTS. Social work as a social phenomenon represents a specific model of social assistance in the broadest sense. This is done in a specific historical period, depending on the characteristics of the social, political and cultural development of the society. In the narrow sense, social work is a socially necessary activity aimed at helping people, social groups, overcome personal and social difficulties. "Social work" is a universally accepted expression of human positive attitude towards human beings and activities aimed at facilitating human adaptation to society. [2]

Based on the needs of society, it can be noted that there are grounds for the formation of the field of social work as a separate science and a separate specialty in the system of social sciences and humanities as a professional specialty.

It can be said that there are a number of historical reasons why social services have emerged as a separate area of existing activity in society. As a social phenomenon in society, the first manifestations of social assistance, expressed in the care of people in difficult life situations due to social work illness, disability, freedom, social status, depend on the specific features of traditions and values formed in societies.

In ancient Egyptian temples, priests distributed bread free to the hungry. In ancient Greece, and then in Ancient Rome, the idea of philanthropy developed, which was reflected in the distribution of bread, clothing, money among the poor. In the ancient Slavs, on the other hand, religious support with various traditional symbols, social kinship within the tribe, family, population, as well as economic assistance, mutual assistance and protection were the main forms of social protection. In the ancient East, on the other hand, from the middle of the third

millennium BC, giving alms to the needy was considered a very religious duty and was considered obligatory for believers. [3]

A similar situation can be observed in Ancient Mesopotamia, located between two rivers, and in a number of city-states of Sumer. As a result of the somewhat accelerated implementation of state-building in this region, a strong centralized ancient kingdom was formed in a short period of time. According to historians, the city of Lagash, one of the cities of Sumer, was reformed in the social sphere by the ruler Urukagin around 2370 BC, as a result of which the common people were less oppressed by the state and the aristocracy. The following words can be found in one of the surviving inscriptions in the ancient Sumerian inscriptions. "With the help of God, Ningirsu Urukagin established this order so that orphans and widows do not surrender to a strong land" and a number of decrees were issued to protect and support orphans, widows, people with disabilities and the poor. [4]

In 1200 BC, methods of social assistance also existed in Ancient Israel (Judea). Many of the provisions of the Covenant that came from God to the Prophet Moses (peace be upon him) were applied directly or indirectly. It is known that the foundation of Judaism is the Holy Torah, which contains the ten commandments that Moses received from the Lord on Mount Sinai. [5]

With the spread of Christianity in the Western and Eastern Roman Empire, a number of normative and legal documents on social issues were adopted. In particular, in 347, the Sarduki Main Church adopted twelve regulations on aid to the poor, orphans, widows, and strangers. At the same time, the system of shelter and food, which is reflected in the distribution of donations and food for the poor, has a priority. [6]

In our opinion, the increase in social problems in society has also led to the problem of poverty, which is confirmed by the world community as a factor that negatively affects the stability and order of the state and society. This situation has led not only to the emergence of legislation in the world that regulates relations in the field of social services, but also to the study of the needy strata of the population through sociological research.

The use of modern methods and technologies that allow to provide effective social services to the needy and improve the system of social services in Uzbekistan are the priorities of social policy in Uzbekistan. Effective social services can be achieved in Uzbekistan through the establishment and development of a regional network of social services, training of qualified specialists in the field of social work, social pedagogy and applied psychology.

CONCLUSION. Also, in the "Action Strategy for the five priority areas of development of the Republic of Uzbekistan in 2017-2021" to increase the activity of social protection, including the system of medical and social assistance to pensioners, the disabled, lonely elderly and other needy people Further development and improvement "sets specific tasks on this issue. [7] This, in turn, indicates that the issue of improving the efficiency of social services to the needy is one of the most important areas of public policy in the social sphere.

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