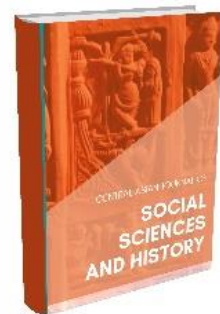




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EVOLUTION OF THEORETICAL APPROACHES TO THE CONCEPTUALIZATION OF SOCIAL POLICY

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Abstract:

In the article, after the long-term colonialism of our country abandoned the backward social policy of the time, it began to develop its advanced social policy model. Abandoning any outdated system known from history and implementing modern aspects of the system can expect positive results. In this article, taking into account the importance of the analytical study of the history of the development of complex socio-politics, various conceptual definitions and concepts, the opinions and opinions of scientists of the era and scientists engaged in scientific activity were considered in the analysis of the institutional aspects of social policy.

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INTRODUCTION

The process of social policy rationalization has a long, rich and rich history. It has gone through its own stages of development. It developed in the interpretation of socio-political thoughts in the ancient world, ideas in the Middle Ages and the Renaissance, and doctrines in the New and most recent times. The initial socio-political thoughts of all nations - in the ancient East and the ancient West - were formed on the basis of religious legends (myths), narratives [Progressive social-philosophical thinking in Uzbekistan. — T.. 1976. p. 54.].

One of the historical monuments of the ancient countries of the Near and Middle East is "Avesta" (6th century BC). It is an important source of socio-political views along with religious ideas. It focuses on eliminating evil, ensuring peace, and finally establishing a prosperous life in society through good intentions, good words, and good deeds. In "Avesta" the society is described as a whole social system and it is emphasized that together with the state institutions, the social organizations should work together. In society, there are king, prime minister, ministers, chief mubad (leader of priests), army chiefs, soldiers, scholars, mudarris, healers, teachers, teachers, preachers, artisans, farmers, herdsman,

chairman, gardeners, dodgustir, mirab, secretary and so on. it is noted that there are social classes. Also, in this monument, the layers of society are divided into four, that is, the big patriarchal family - "nmana", the clan - "vis", the tribe - "zantu", the country - "dakhyu", the highest leader - "zaratushratema". In it, the society was divided into four categories - kokhins, military commanders, herdsman and artisans. According to "Avesta", the formation of the state is divided into three periods ("Gohlar 45"). First, the earliest period was the period when justice and human prosperity reigned (Yasna, 32). The second is the period of struggle between good and evil. Third, the enlightened, righteous branches will rule the country according to the law ("Yasna", 48). At the same time, they are described and their rights and duties are described in detail. It is said that the Divine Law and the Just Law are necessary for the management of society, and all directions in the state courts and public organizations will have to work within the framework of these Laws. From personal, family and household life to socio-political and spiritual-ethical spheres, every person's character, behavior, and entire activity should be shown in it. In "Avesta" family strength is a woman's duty, women's equal participation in public works and worship rituals is emphasized. This issue is expressed in almost all parts of the monument.

In our opinion, promotion of positive human qualities, spiritual and cultural factors of meeting socio-economic needs of the population are priority in Avesta. Because negative vices such as violence and slander are condemned, and positive qualities such as honesty, loyalty, truthfulness, humanitarianism, initiative, hard work, and cooperation are promoted. In the state and society formed on the basis of this idea, a person rises to the highest level of value [R. Ikramov, N. Bekmirzaev "Interpretation of law and human rights in the Avesta" scientific article: Scientific Journal Impact Factor (SJIF) 2021: 5.723].

Socio-political thought came out of the shell of myth (legend) and narratives, and philosophical-ethical interpretation of issues such as man, society, and state began. In particular, in the study of the socio-political and legal views of the peoples of India in the ancient East, the sacred writings of the 2nd millennium BC - the Vedas ("Veda" means "knowledge" in Sanskrit) are of great importance. In ancient India, it is recognized that the origin and organic development of society and state depend on divine forces. Although caste was initially dependent on a person's occupation, it soon became hereditary. Everyone is born into a fixed social status. The four main castes are Brahmin, priests; Kshatriyas, warriors and nobles; Vaisiy, farmers, merchants and artisans; and Shudra, tenant farmers and servants. Some people are born outside (and below) the caste system; they were called "untouchables" or Dalits - "the oppressed"). Later, i.e., in the 6th century CE, in a critical attitude to these ideas, the doctrine of Buddha (Siddhartha) developed, denying God's spiritual sovereignty and the source of all laws, as well as his supreme personality, and the ideas that human affairs depend on the personal action and diligence of people. Pushed [Kadyrov M. "Yasna", Pur Dauda / Tehran. 1968. p. 50. See on this: F.S. Nizamov. Analysis of forms of manifestation of legal values in "Avesto" // Law. — 2003. No. 1. Page 68.]. Together with this, we can see that in the "Mahabharat" Indian texts, in their main socio-political ideas, defined the order of social life necessary to achieve the power of rulers and happiness for all people.

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If we look at the socio-political ideas in India, we can see that attention was paid to the spiritual and spiritual maturity of the person and the stratification of the members of the society was emphasized for

the first time. In China, as in India, we can trace ancient models of socio-political views. Views in this regard were developed due to the conflicting opinions of representatives of different schools. The first socio-political and legal views in ancient China are not the holy scriptures, but the analysis of the organization of the state, management, and the analysis of human and social relations by thinkers. In the socio-political views of the ancient period, the social problems of the society, its social structure, social inequality, the relationship between the state and the society were the focus of many thinkers of the ancient period. Among them, the teachings of Confucius (551-479 BC) played an important role in the history of philosophical, political and legal thought. Confucius developed the patriarchal-paternalistic principle of the state. He said that the state is a big family. The emperor's authority is based on justice and mercy towards his subordinates, like the authority of the head of the family - the father.

The relationship between the ruler and the citizens is equated to that of family members: the younger ones are under the care of the older ones and obey them. Confucian people according to social origin:

nobles (having any knowledge by birth);

those who have acquired knowledge in the process of studying;

learners with difficulties;

divides into layers such as those who do not seek to acquire knowledge.

In this way, the existence of inequality between people and the need for people (lower castes, minors) to obey superiors and elders is determined. Confucian rule is based on justice and compassion, and all classes of society are encouraged to refrain from rebellion. He argues that management means putting everyone in their place.

Confucius has preserved many wisdoms on topics such as morality, lifestyle, happiness and luck. For example, he says, "It is a shame to be poor and helpless when there is an opportunity in the country, and to be rich and noble when there is no such opportunity." The main goal of Confucianism is to create harmony between the upper class of society and the lower class, to stabilize the development of society. His views were expressed by his followers and students in a work called Lunyu - "Conversations and Reflections". Despite the fact that 2 and a half thousand years have passed, the teachings of Confucius still have their influence in modern China [Антология мировой политической мысли: В 5 т. Т. I. — М., 1997. с. 53. // Ирхин В. Д., Зотов В. Д., Зотова Л. В. Политология. — М., 2000. с. 40.].

Lao-tzu, the founder of Taoism, a philosopher who lived and worked at that time, criticizes the views of Confucius. The doctrine of "Dao" directly means the natural right of activity, based on which lies the call to non-use of force, the destruction of the state and resistance to oppression, and the return to the life of a primitive community. The main idea of Lao Tzu promotes the equality of position of people (social origin) in society. In it, he emphasized the equality of the social status of the head of state with ordinary citizens. Shan Yan, a Chinese philosopher and the founder of the school of legalism, advocates the doctrine that everything in society should be governed by law, even children's games should be within their limits. Shan Yan, if the country is poor, and mobilizes all his strength against the war, he will have trouble in the enemy country. And in a poor country, six types of gratuity will cease. After all, if the country is rich and does not fight with anyone, evil will arise in this country, and six forms of gratuity will arise. As a result, such a state is weakened.

Despite the fact that socio-political ideas first appeared in the East, they approached a literal scientific form in the West, especially in Ancient Greece and Rome. For the first time, they studied the traditions and customs of the society, summarized the basics, and gave recommendations on its reorganization.

Along with this, one of the scholars of antiquity, Socrates (669-399 BC), also emphasized that raising the existing laws in the state to the highest level of value would be obedience to it. As a follower of his ideas, the approaches of his student Plato also gained importance.

Plato (427-347 BC) in his work "The State" distinguished himself with political recommendations on the improvement of the state, which should protect its citizens, starting with a critical analysis of social problems. In the ideal aristocratic state he created, the government was given to philosophers, defense and security-soldiers, and material support - to farmers, artisans and merchants. Plato, who sought to theoretically base the purely rational model of the ideal state, believes that human nature is composed of three main elements: intellectual, militant and creative. Philosophers who have the potential for wisdom rule and govern the state, warriors who are inclined to militancy are busy with defense, and creative people - farmers and craftsmen - are busy with the production of material goods. Philosophers and warriors should not have private property in the state that Plato dreamed of, because this situation creates the risk of abuse of their duties and responsibilities.

Contrary to Plato, Aristotle (384-322 AD) defends private property, he believes that personal interest and owning private property gives people peace, everyone is busy with their work, which in turn accelerates progress. According to the thinker, such an attitude to wealth is not selfish, but as an aid to self-esteem and the realization of one's potential. He notes that the leadership of the state is better suited to the position of adviser to the leader than to philosophers. The main reason for this is that philosophers have difficulty making quick decisions.

There are two types of justice: equalization and distribution. Equalization justice means that all layers of the population operating in the state should be on the basis of property equality, otherwise due to property stratification, states of different equal status may be formed within the state.

Distributive justice warned that each person and group should be rewarded according to their services and activities. Aristotle said that "the state is created not for living, but for living happily." The stability of society and its prosperity, in his opinion, is possible only when it consists of "average people" (average income). Evaluating man as a political being, Aristotle says: "Man is a political being by nature." In addition, he supports the principle of supremacy of law and puts forward the principle that all people are equal before the law in the society, and the laws themselves should be created based on the interests of the whole society. This principle finds its practical solution almost twenty-four centuries later, in the form of modern democracies.

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