

Social-Philosophical Analysis Of The Structure Of A Just Government In New Uzbekistan

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Annotation: The organization of fair governance occupies a priority position. The fact that the rules of governance have been raised to a new level not only in the political governance system, but also represents a sign of the competence of each leader in his profession. In general, the study of the subject of leadership, its moral qualities, and models related to the organization of fair governance is becoming increasingly relevant. That is why the issue of improving the moral and aesthetic culture of modern leadership is becoming one of the urgent problems of social philosophy.

Keywords: Social justice, undoubtedly, equality, justice, political, development, society, truth, fairness, economic, material.

Introduction: The theoretical and methodological foundations of developing the moral qualities of a leader, including concepts such as ethics, leadership, leader's spirituality, leader's morality, and fair governance, were studied along with their classifications and distinct yet interrelated characteristics. The perspectives of Central Asian thinkers on fair governance and the ethics of leadership, the lessons learned from studying these views, and the mechanisms for applying them to the activities of modern leaders were discussed. In addition, the ethical requirements for leadership positions in the practice of developed foreign countries, their selection technologies and the nature of legal norms regulating the ethical aspects of officials' activities were analysed as practical examples.

Literature Review: Western qualitative researchers have a legacy of broadening the methodological foundations of the study of leadership ethics and fair management issues. In particular, K.G. Ballestrem, K.S. Gadzhiev, I.V. Bizyukova, M.A. Blum, B.I. Gerasimov, M. Weber, M. Woodcock, D. Francis. V.V. Goranchuk, J.M. George, G.R. Jones, A. Solovev. A.P. Egorshin, V.P. Raspopov, N.V. Shashkova, I.A. Erokhov. N.L. Zakharov, A.I. Ionova, S.N. Parkinson, K. Rustomy. V.M. Sokolov, V.V. Cherepanov. V.E. Chernskutov, I.Yu. Parfyonova, E.S. Yakhontova[1] have gained considerable experience in improving scientific and theoretical teaching of political ethics, management ethics, leadership qualities and organisation of fair governance. Today, the causes of the problems of the processes and strategies of modernisation of the personnel system in the process of transformation of socio-political institutions of society are also studied on the basis of scientific and practical problems.

Research Methodology: This study used the methods of comparative analysis, analysis and synthesis, comparison of theories, ethnographic fieldwork, historicity, logic, sequence and systematicity.

Analysis And Results: The implementation of vertical professional mobility based on professional criteria is of great social importance. Rational and fair professional mobility has a positive effect on the social image of the manager. A manager who is firmly convinced that the possibility of occupying a position of higher social significance is connected with the results of professional activity, tries not only to improve his professional skills, but also to raise his intellectual, moral and legal level, thoroughly analyses his activities and tries to eliminate the identified shortcomings. On the contrary, if vertical professional mobility does not correspond to the principles of professional conformity and social justice, the leader ceases to strive to improve his knowledge and skills, undermines his satisfaction with the existing system, and various vices begin to take root in his social image. In such conditions, the leader begins to look for sources of vertical professional mobility not in professional skills, but in elements of patronage, corruption and localism.

That is why the President of the Republic of Uzbekistan Sh.M. Mirziyoyev has repeatedly emphasised the need to base the selection and mobility of leaders not on the principles of familiarity and personal loyalty, but on the criteria of social justice and professional competence, high moral and aesthetic culture. "Now," the Head of State emphasised in one of his reports to an enlarged meeting of the Cabinet of Ministers, "effective work is both a duty and an obligation for all leaders". [2 - P. 290.]. In other words, only a leader who is able to fulfil his functional duties perfectly should be worthy of working in his position and climbing the career ladder. Only then will the social image of the manager improve, and he will be established as a

cadre capable of performing tasks of serious social importance. Career mobility that is not based on social justice and professional skills has a negative impact on the social image of the leader and prevents him from carrying out social tasks. Ensuring the purity of personnel is therefore one of the most important issues. Thus, the level of professional mobility in society, the criteria by which it is carried out, are important factors that determine the moral and aesthetic culture of the leader and influence the process of his elevation. Today, the concepts of justice or fairness in modern political science and ethics are quite different, but their meanings are close to each other. In modern society, justice usually means the correct and fair treatment of people in accordance with certain social standards (laws, ethics, politics, etc.); fairness means the evaluation of people's behaviour and activities on the basis of certain principles and rules; it also means social equality, i.e. treating people and affairs in the same situations on the basis of the same principles and standards. Based on the works of philosophers such as Aristotle, Plato, Thomas Aquinas, Confucius and the teachings of the Buddha, D. Kulla has compiled a list of qualities that are essential for moral leaders. These are altruism, prudence, temperance, justice, wisdom, piety (righteousness), courage [3 - pp. 229-241].

The ideas of leadership virtues became the main subject of research of the Russian scientist A.K. Dianin-Havard. He analysed the socio-philosophical function of virtue as a dynamic force that enhances human capabilities and emphasised that prudence - helps to make the right decision, courage - to resist pressure, self-control, justice - to control emotions, generosity - to rise one step above others, humility - to overcome selfishness [4 - p. 2-23]. According to Farabi, candidates for leadership in a just society and a virtuous state should have moral values and qualities inherent in a perfect person. A virtuous society or an ideal state, which is the dream of perfect people, is built on the foundations of reason, justice and love. A virtuous society should be led by perfect human beings. In particular, mutual love between members of society, as a moral category, is an important link that ensures the stability of a virtuous community consisting of a single social organism and the connection between its parts (classes).

Today there is a growing need to reveal the axiological interpretation of such concepts as virtuous society, just government, mature leader, courage, friendship, loyalty, and on this basis to study the principles of altruism, philanthropy and humanism in the teachings of Central Asian thinkers based on modern philosophical approaches in order to form the spiritual image of young people, protect them from foreign ideology, ideological threats and moral crises. The role of the scientific and philosophical heritage created by Central Asian thinkers in forming the spiritual worldview of young people and creating in them an idea of the origin and development of nature, society is important. The use of this philosophical heritage is an urgent task facing our independent society today [5 - p. 189].

Since the dawn of humanity, there has been a constant struggle in society between the forces of justice and those who practise injustice. The practical expression of the idea of justice is clearly visible in the just conduct of every individual, social group, society and state. Justice in the ethics of a leader creates a sense of love and respect among the people not only for the leader but also for the system he serves, the state, the governing bodies and the president of the country. On the contrary, injustice creates a sense of distrust in the leader, leads to chaos and instability in the community, and causes instability and chaos in the system. In the 20th century BC, the first uprising for social justice against the state apparatus took place in ancient Sumer, where a bicameral parliament and ethical rules for the civil service appeared.

Conclusion: In conclusion, solidarity and cooperation between people are ensured by a just policy. However, such a just policy, implemented by leaders consisting of perfect people, can only be realized in a virtuous community (perfect society), built on high moral and spiritual foundations [6 – P. 298.]. As Farabi shows, the leader of a virtuous community teaches all the inhabitants of the city a lesson with his exemplary deeds and virtuous behavior. Therefore, citizens strive to imitate their leaders in their daily lives, follow the goals of their leaders in accordance with their position and rank in society, and strive to fulfill their social duties and tasks correctly. The task of a leader is like the task of a teacher, he educates and mentors a certain group of people. According to the thinker, representatives of the class with high levels of perfection, that is, people close to the leader, were great thinkers who deeply studied the state and society in harmony with man, with the participation of man.

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