



HUMANITY IN PUBLIC ADMINISTRATION IMPROVE YOUR IDEAS

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Annotation: In this article, the spiritual, moral and cultural development of society, humanistic ideas, and the philosophy of life collect practical and cognitive experience accumulated by humanity in the apparatus of its problems and concepts.

Key words: social development, social structure, stability, goodness, justice, spiritual-cultural, scientific-spiritual, spiritual-educational, educational-educational, social-philosophical, spiritual-ethical, moral, spiritual, cultural, cultural heritage.

INTRODUCTION

Today, a public decision-making system based on openness and justice, serving the interests of people, has been formed in the management of the state and society. Most importantly, we have changed the principle of "state-society-man" which has been in effect for many years" [1].

On the basis of the management of the society, it consists of spiritual, ethical and cultural development, spiritual values, national idea, cultural heritage, the history of the Uzbek people and statehood, as well as ensuring the integrity and continuity of education, as well as raising a mature generation. "It is known that the breath of the times and the people's needs and interests, aspirations and dreams, sometimes manifested in noble ideas related to goodness and justice, sometimes a powerful state and a just king, sometimes a perfect person and an enlightened society.

It is correct to say that this noble dream was embodied in the life idea that found its interpretation in "Avesta" in the times before Christ. This dream caused the principle of "Good thoughts, good words and good deeds" to take a strong place in the people's thinking and lifestyle. Thus, living in the spirit of goodness and humanity, protection of these values has become an important component of the mentality and spirituality of our people, the main direction of life activity" [2].

If we take the principle of "Good thought, good word, good deed" that determines the basic meaning of "Avesta", it can be seen that there are lessons that are very instructive for the present time. It is especially noteworthy that such thoughts, that is, the interpretation of good intention, unity of words and work as a priority idea of society's life, are closely connected with our present-day spiritual ideals, and have a strong vital basis. According to written sources, "Avesta" was passed down from generation to generation, word of mouth, and preserved for centuries. First mile. In the 1st-2nd centuries, during the Arshaki period, parts of the "Avesta" began to be collected. Later, during the reign of Sasanian Ardasher Popakon and Shopur, a complete copy of it was created. Two manuscripts of this copy are preserved today in the Koma Institute, the cultural center of Zoroastrianism in Mumbai, India, and in the State Library in Calcutta.

In this way, the worldview and attitude towards existence formed by the peoples of Central Asia in ancient times laid the foundation for the development of religious and philosophical thoughts that later contributed to the development of world history and culture. From this point of view, the most basic development **of philosophical thoughts in Central Asia goes back to Zoroastrianism.**

Another reason why Zoroastrian teachings became the highest peak of universal culture and considered the most valuable part of the philosophical thoughts of the Central Asian peoples is that it encouraged all mankind to work with pure intention to bring the world to perfection, to be selfless, creative, to be a perfect person, to strive for the preservation of nature and the stability of society, and to help the victory of goodness over evil [3].

We welcome action and good intentions.

We welcome good intentions and deeds,

Persistence in the face of darkness, longing

We want priority in the face of chaos.

We honor care and respect.

It is known that in the history of mankind, from the emergence of the first statehood to our days, great attention has been paid to the scientific, educational and spiritual image of people, and the development of the educational and cultural level of the society. The reason is that the intellectual potential of a country's citizens determines the main "goodness" that directs a country's prosperity, peace, and economic, political, and social processes in a positive direction.

Taking this into account, it is not for nothing that our scholars and thinkers put the "Perfect Man" in the center of their teachings about a just state and a virtuous society. In their works, "perfect man" is interpreted as a true patriot, spiritually mature, morally mature ideal person with secular and religious knowledge.

The high-level spiritual cultural heritage created by the peoples of Central Asia served as an important source in the formation of Eastern and Western philosophy, not only in this region. Because the history of the development of philosophical and scientific thoughts and ideas in the territory of our Motherland, which is recognized all over the world as one of the oldest centers of world civilization, goes back to the distant past.

Based on the research conducted today, it can be said that the beginning of the development of philosophical ideas has a history of almost three thousand years. In the conditions of globalization of the 21st century, the issues of human life, way of living, and spiritual and spiritual perfection have become the main issues. In each period of human development, special attention is paid to the issue of moral and spiritual perfection. Spiritual and cultural life is focused on regulating relationships between people, aligning one's own interests with the interests of society, and expressing one's direct behavior and communication[4]. During the development of human society, spiritual culture has been improved through the behavior, communication and relationships between people.

On the one hand, modern teachings about man creatively continue the previous views, on the other hand, they define the theoretical, methodological, and practical aspects of historical development and show perspectives. In the conditions of globalization, human teachings consist of extremely diverse, alternative teachings, which require, on the one hand, complex and systematic research, and, on the other hand, an approach from the "ocean of teachings" to improving human spiritual development, strengthening the idea of national

independence, understanding objective reality, and to what extent it can respond to the needs of the times [5]. Nowadays, it is important to study and thoroughly analyze various doctrines to draw correct conclusions according to the requirements of our time, and to expand the scientific and spiritual worldviews of our young people, and to improve the spiritual and cultural life in the society.

Forming a spiritually perfect person in building a great and powerful Uzbekistan in the future is the basis of national-spiritual revival, because "Spiritual revival means the emergence of creative intellectuals of a new generation whose way of thinking is determined by the spirit of independence" [6].

It is an ancient branch of human spiritual life and knowledge. For nearly three thousand years, people in all countries and regions have been asking in various forms, first in the form of myths, then in the form of a system of certain theoretical structures and a whole set of concepts: "What is the world surrounding man and what is the role and function of man in it?" and tries to answer this question. The specific historical nature of philosophy is manifested not only in the dimension of time, but also in the dimension of space-civilization. Philosophy is a product not only of its time, but also of a certain civilization, a certain society, a certain culture. Western and Eastern philosophical traditions, Islamic, Christian and Buddhist philosophy, philosophies of totalitarian and democratic societies are clear examples of this.

Humanitarian ideas and philosophy of life collect practical and cognitive experience of humanity in its apparatus of problems and concepts.

It seeks answers to questions related to the main (knowledge and values) relations of man to the world, the study of the breadth and infinity of the nature of knowledge and development, the striving of humanity to achieve the truth, the realization of new dreams and the improvement of ways of searching, old and new values. 19th century German philosopher E. As Dühring said, when such a moment comes, when humanity believes that it knows everything and that there is nothing left that it does not know, and that it has reached the "ultimate absolute truth" [7], then it will stop striving for spiritual perfection and will consider the search for new dreams as a futile exercise, and perhaps with this the spiritual death of humanity will approach.

At the end of the 19th century, the "philosophy of life" became an independent and important direction, and the study of human culture emerged as a doctrine that brought together the sum of ideas about the meaning and values of life into one perfect system and as a social-ethical, practical philosophy. The German philosopher Friedrich Nietzsche, while analyzing and evaluating the traditional views on man, focused his powerful philosophical thinking on saving man from being a creature and elevating him to the status of a human being. In his work entitled "Zardo'asht Tavallosi", he thinks about the man of the East and glorifies man and his goodness. F. Nietzsche puts the issue of morality in the first place in his philosophy.

With the development of moral, spiritual and cultural life in society, the spiritual and spiritual existence of a person is enriched. F. Nietzsche also expresses his opinion about order. A person should have order in his heart so that he does not go astray. If people understand each other well, if their hearts are pure, then there will be prosperity and purity in society and at home[8].

Man must first of all overcome the evil within himself. Then consciousness changes and develops, says F. Nietzsche. While talking about two conflicting forces in man, he tries to unite

them through the ideas of striving for beauty and achieving proportion. It says that an almost impossible task can be accomplished through willpower. Of course, this life struggle process requires a lot of responsibility, effort, and work from a person. But unfortunately, people's lives prove otherwise. According to Nietzsche, the progress of mankind in the present era is not going up, but down. Material interests, instincts, especially the instinct of imitation are characteristic of the people of our society, and the spirit of self-interest and selfishness is increasingly displacing noble qualities [9].

From this point of view, enriching the worldview of young people in today's society, forming in them a sense of loyalty to the Motherland, a sense of commitment to its development, national pride, bringing them to maturity in the spirit of national and universal values, educating them as highly qualified specialists who can respond to the sharp intellectual and spiritual competition of the present time, and are able to make independent decisions, is one of the important tasks facing the humanitarian and socio-philosophical sciences taught in the higher education system. -changes in the educational and educational sphere, globalization processes taking place in the world, require meaningful improvement of socio-philosophical sciences, which play an important role in the formation of the worldview and thinking of young people, enrich their spiritual world, and do not allow a spiritual gap to appear in their minds, and further increase the effectiveness of education. Historical memory as a spiritual-historical reality connects a person's present with his past, his historical life with future thoughts. It has the purpose of preserving retrospective information, experiences accumulated by ancestors, and gaining and discovering new social information and social experiences based on them.

An active attitude to existing ideas in society, education of an active life position is another important goal of ideology. Ideological education is the basis of moral, political and legal education. Any moral, political, legal education is aimed at protecting, promoting and developing a specific idea.

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