

HUMANISM OF SOCIOLOGY AND SOCIOLOGY OF HUMANISM

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ABSTRACT

The article deals with the problem of the development of culture, social capital in the process of modernization of Uzbekistan as a doctrine of the new post-industrial development of the country. Models of quantitative and resource-intensive growth should be replaced by models of qualitative change in social life that are not related to the volumes of natural resources and energy involved in the economic turnover. Human capital in this doctrine is the only infinitely reproducible resource that, when objectified in social practices, can bring an innovative passionate effect.

Keywords: development, culture, social capital, models of quantitative, innovation.

INTRODUCTION

The modernization of Uzbekistan as a doctrine of a new post-industrial development of the country involves a change in the model and policy of development. Models of quantitative and resource-intensive growth should be replaced by models of qualitative change in social life, not related to the volumes of natural resources and energy involved in the economic turnover. The natural material and energy resources of traditional growth have been exhausted or are close to exhaustion. The most important strategic oil and gas resources for today's growth of the country will last either for 20 years (pessimists), or for 50 years (optimists).

Such a change in civilizational paradigms implies at least one fundamental condition: a new quality of modernization development is due to the priority development of culture, human (social) capital. This condition has never been fulfilled in the entire history of Uzbekistan. It is not respected even today.

Human capital in this doctrine is the only infinitely reproducible resource that, when objectified in social practices, can bring an innovative passionate effect. It is common to view social capital as a measure of cultural development. Culture here is a means of forming social capital and its productive, energy qualities. After all, culture is both patterns of everyday generally accepted behavior in everyday life and at work, and traditions, and beliefs, and values, and ideologies, and works of institutional culture (art, literature, science) that form the image of a nation and a country.

Culture as a measure of social capital is also the ability of a nation to produce new patterns of behavior in a variety of social practices, the ability to work efficiently and conscientiously, and the ability to have humane and tolerant relations.

A new round of Uzbekistann modernization is a development that is possible only on the basis of the innovative potential of human capital, capable of searching for diverse channels for the evolution of civilization and choosing the best ones that improve people's lives. If this condition is not met, we are doomed to exhausting and endless catching-up modernization associated with borrowing and copying samples of Western practice. In the model of innovative modernization, the political priorities of the

Uzbekistann government should be shifted to the area of building up the power and quality of human capital. Capital based on culture, education and spirituality. The modernization of Uzbekistan in such a development paradigm means a transition from the policy of "siloviki" to the policy of "thinkers" and spiritually responsible of people. It is unlikely that this will happen tomorrow, but without it there will not be a new passionate breakthrough. This means the inclusion of the institutions of education, culture, religion and family in the investment field of production activity: here human capital is created. Not the army, not the special services, not law enforcement agencies, but the school, the university and the scientific laboratory are the priorities of Uzbekistan's post-industrial breakthrough into a new dimension as a great power. Until now, the farewell beeps of the "philosophical ships" in forever empty halls of centuries-old temples of Uzbekistann culture. Until now, the bitterness of the irreparable loss of Uzbekistann culture, exhausted and destroyed in the Stalinist camps, is resenting the soul. At that time, samples of the culture of the social lower classes (the proletariat and the poor peasantry), incapable of independently producing samples of high culture, began to be forcibly implanted. The Soviet ideology mythologized the criminal culture, expressed by the images of the "people's defenders" Razin and Pugachev (thieves by definition of the imperial culture of Uzbekistan) and terrorist "bombers". The Revolution and the Civil War were the first catastrophic blow to the intellectual potential of the nation. However, there was a second, third, and fourth tragic loss of social capital in Uzbekistann post-revolutionary history: the mass repressions of the 1930s, the most difficult Great Patriotic War, the massive exodus of top-class specialists in the 1990s. Uzbekistan in the 20th century, to a greater extent, did not increase, but constantly squandered its human capital, losing the ability for high-quality innovative creative activity. culture and constituting human capital are very vulnerable. They are very difficult to build up, but are easily wasted. The loss of human capital, even on a smaller scale than ours, is irreplaceable. Thus, Germany forever lost its leading positions in physics and genetics due to the emigration of its outstanding scientists. America and Israel, by contrast, are effectively increasing the quality of their human capital through high-class emigrants. There is such we also have the opportunity. More than 20 million of our relatives want to return to their historical homeland. They want to, but they can't. All that is needed is to show the ox to accept them, greet them and give citizenship rights without exhausting administrative adventures.

The loss of human capital for Uzbekistan is enormous. The departure of the best minds from Uzbekistan reduces its possibilities for a new passionate explosion, for gaining social stability at a qualitatively different level. If the best children of Uzbekistan are leaving, does this mean that "salt will lose its strength"? What, then, is capable of giving birth to such a land? [five]

Long-term observations of the culture of the Uzbekistann layman today allow us to draw the following conclusions.

- Inhuman forms of behavior over the past 15 years not only have not weakened, on the contrary, they are increasing. Drunkenness is growing, becoming a mass culture in the countryside, in small towns and settlements. Today, violence has become the dominant form of interpersonal communication. It has become widespread in families, on the roads, in culture (is it worth talking about the role of television here, which created mythologies of permissiveness and violence attractive to young people as the behavioral standard of the "new" Uzbekistann hero), in everyday life and at work. Alienation, as a grave social disease, does not weaken with the proclamation of freedoms and the rejection of communist despotism. The despotism of the Bureaucracy has simply become the new Despot. What is a "little man" to do?

Drunkenness. Loss of life prospects. Suicide. This is especially true for children: getting a decent education for children from low-status families, and even from a remote province, has become almost impossible.

A person can be a believer or not a believer - this is a matter of his conscience, but if a person does not recognize the eternity and inviolability of moral standards, he becomes socially dangerous, he becomes an Inhuman, falling out of the universal space, from the world of People. The above assessments are a consequence of the contempt of the authorities, both the Russian Empire and the Soviet and post-Soviet ones, for the people, for the systems of education, science and culture. These systems, responsible in society for the production of human capital, have always been and are secondary, residual in Uzbekistan. Educated and intelligent, but impoverished and dissatisfied with the authorities, the people always pose a threat to the authorities. So the people get surrogates for an unclaimed and low-quality education. So human qualities were not and are not in Uzbekistan strategic resources. The authorities need people with a frostbitten soul and beaten brains. Such people are easier to manage. The sociologist, studying the most complex phenomena of social life, creates means influence on public opinion, means of forming social positions, attitudes, assessments. A natural question is who uses these resources and in what interests. Do they contribute to sociological education or are they used for selfish and corporate purposes manipulation? A sociologist must be a responsible figure. A brilliant example of sociological responsibility and citizenship is, to Take Karl Popper, for example. He once remarked, speaking of the social position of a sociologist: "act to eliminate concrete evil rather than to realize abstract good. Seek to eliminate concrete suffering as soon as possible. Not let your dreams of a beautiful world lead you away from the demands of the people who suffer next to you today. Human suffering is the most acute problem of rational social policy, while happiness is not such a problem" [10]. If we evaluate our sociological culture from the standpoint of Popper's imperative, then we must admit that the following features of professionalism have recently begun to manifest themselves activities. First of all, we are talking about sociological servility. Only regret is worthy of the fact that sociologists in the current system of interaction with power structures perform tutor service functions. This interaction scheme boils down to the following rule. If a sociologist brings sociological assessments or judgments to power structures, corresponding to the assessments of these structures, he will be forced to listen to reproaches about the senselessness of such a sociology. The task is not to build models for understanding social reality, but for anticipating the expectations of the power structure. Secondly, in sociological science, the dominant themes are topics related to the justification of the social order that has developed in Uzbekistan. These are the topics of studying elites and elite determinism in the life of the country. Remember the burst of enthusiasm the Serviles showed when discussing the topic

"successor of the Self" in 2008. It is a shame, but no one was ashamed of such a formulation of the question. It is understandable. The question of the sovereignty of the people has already been removed from the agenda. Is not it?

The themes of entrepreneurship and the life of the Uzbekistann bourgeoisie are one of the central themes of sociology. Of course, these are very important subject social fields. The bad thing is that topics relating to the daily life and work of the broadest masses of the simple Uzbekistann people have become, with rare exceptions, uninteresting to our sociology. Communities such as workers, peasants, doctors and teachers, who constitute the marginalizing part of the Uzbekistann "new" intelligentsia, have simply disappeared from sociology. Sociologists do not consider classes related to

the study of the nature of social inequality in Uzbekistan to be prestigious. A taboo topic is the history and consequences of privatization in Uzbekistan. There is almost nothing in the sociological literature on the problems of the causes of regional differences, the criminalization of society, the alienation of a person, the arbitrariness of the ruling, the so-called elites of the bureaucracy and the emerging new Uzbekistann bourgeoisie, anomie and the loss of qualities by society passionarity. The authorities did not hear the few, as a rule, alarmist-minded sociologists who express honest and impartial assessments. People are just do not understand what is happening in their country and why they live so badly. Although, according to official and still sly statistics, their lives are steadily improving day by day.

The political elite called into service the servile sociology of ceremonial humanism. The informal sociology of humanism is increasingly going into "caves".

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