

Socio-Cultural Technologies in Uzbekistan: History and Now

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Abstract - This article aims at studying historicity of implementation of socio-cultural technologies in Uzbekistan. For example, conformity between the works of Navoi, Amir Temur's viewpoints on controlling the society and the socio-cultural technologies will socio-philosophically be looked upon.

Keywords - Socio-Cultural Technologies, Action Strategy, "Timur Tuzuklari", Society, State, Culture, Public Facilities, Scientific Governance Of Society.

It has always been important to know social knowledge on agenda and methods of optimizing human activities in the social processes of renewal and relational dynamicity. Because socio-cultural technologies has played a part in governing the state and society.

V.Afanasev says about socio-cultural technologies in modern philosophy, - The mechanism of governance is considered an important element, because socio-cultural technologies are the means of transfer of the requirements of objective law to the social practice of social management. This transfer is the language of abstract socio-cultural technologies, which reflects the objectivity of society's development, promotes, regulates, and implements certain decisions, principles and guidelines. This clearly provides the best options for achieving the intended goals [1.113]. According to V. Afanasev, socio-cultural technologies describe methods, norms and features of implementation of existing laws and regulations in society.

From the above considerations, the relationships of society with scientific management, scientific-philosophical knowledge of the essence of the society and the creation of its scientific view are one of the greatest achievements of the moral development of mankind. At this stage of

historical development, it is possible to come to today's stages of several centuries of socio-philosophical development and to study the essence of society on the basis of scientific analysis with the development of scientific knowledge and philosophical thinking. It is worth mentioning that the great thinker tried to understand the importance of society in constant change and development, to determine the role and place of man in society, and to understand the logic of development [2]. 156.] Along with western intellectuals, oriental intellectuals Abu Nasr Farabi's "Fozil odamlar shahri", Amir Temur's "Temur tuzuklari", Nizomulmulk's "Siyosatnoma", as well as Alisher Navoi's life and works emphasized that the concepts and views that represent the society as part of nature can be seen as social and cultural technologies. For instance, Alisher Navoi's "Mahbub ul-qulub" ("The Love of the souls") is the collection of social, philosophical and ethical ideas. The relationship between socio-cultural phenomena in the discovery of the essence of all social categories of the 15th century, and the fact that socio-cultural technologies in society governance need to be implemented with the help of science and intelligence.

The President of the Republic of Uzbekistan, Shavkat Mirziyoev says, "There is deeply immortal wisdom, philosophy, in the lines of the great Alisher Navoi, "Odamiy ersang demagil odami, Onikim yoq xalq g'amidin g'ami". That is to say, thinking about the worries of people in this world is the highest standard of humanity, and our great grandfather also means that those who are far from people's problems can not be considered human beings, [3.151]. Not only did Alisher Navoi write works, but he put them into practice in real life as well. The views about the significance of socio-cultural technologies in governing the society and that people's sufferings are a suffering for the authorities as well, are considered important as they were a matter of lasting concern for humanity even centuries ago.

It is important to note that at the modern stage of Uzbekistan's development, «human interests are higher than all" is accompanied by noble goals and objectives.

Presidential Decree "On the strategy of actions for further development of the Republic of Uzbekistan", dated February 7, 2017, No. 4947, was adopted at the initiative of the President of the Republic of Uzbekistan - Shavkat Mirziyoev. The strategy of action is the modernization of socio-economic, political and cultural-enlightenment spheres at a new stage of our state and society. Because socio-cultural technologies are determined based on the basic requirements imposed on the state and society. At the same time, a thorough analysis of the path of our country's development, the current global market conditions, and the growing competition in the conditions of globalization necessitate a completely new approach and implementation of the principles for a more stable and dynamic development of our state [4, 4]. As it is known, socio-cultural technologies are the laws, decrees that serve for the development of society and the welfare of the people. The strategy of action is aimed to improve the state and society building as a socio-cultural technology, to ensure the rule of law and further reform the judicial system, to further develop and liberalize the economy, to develop the social sphere and to ensure security, interethnic harmony and religious tolerance and is a five-year program aimed at fostering a mutually beneficial and effective foreign policy. Presidential Decree "On the strategy of actions for further development of the Republic of Uzbekistan", can be the heart-center of the development of socio-cultural technologies.

The main problem in the implementation of socio-cultural technologies is directly related to the processes of selection, upbringing and recruiting people. There is no

qualitative change in the governance of the state unless there is an effective system of new and independent thinking, responsible, initiative, successful management, patriot, qualified personnel selection and preparation. The fundamentals of modern requirements for leading personnel at a new stage of development in Uzbekistan were written in "Temur tuzuklari" by Amir Temur. In line with the demand for modern managerial staff and the principle that people should be honest about them, the President of the Republic of Uzbekistan, Sh.Mirziyoyev, said: "Leaders should be regular among the people, to organize personal meetings and solve existing problems. Later on, the managers in the field are assessed primarily by the number of complaints received from the population in their area, their mobility, and practical solutions to all existing problems.

In short, the chairmen are judged by the people themselves "[5.55]. This means that Amir Temur's views on socio-cultural technology and political principles in society's management are never exaggerated, but can be integrated between modernization and the political-legal and socio-cultural aspects of social-cultural technology.

Amir Temur, the great statesman, created the state and public control, has been deserving success which has never stopped descending from generation to generation for many centuries. This is because, first and foremost, through such righteous and just measures, he led a centralized state, being able to carry out reforms in the society, that is, the actions described in the doctrine being proved to be viable. So, for every leader of the nation, it is important that societal and cultural technologies in society are primary in life. In Temur's Laws, strict observance of law in the management of state and public affairs, first of all welcomes the prosperity and well-being of the citizen, because the head of the state should have to be firm in his word, his fairness, his control over the execution of decrees and laws, to be vigilant, to protect their citizens from internal and external threats and to create a comfortable life for their people, to secure them, and to protect the state and society from degradation. Amir Temur can be the foundation for the modernization of his governance, the foundation of new, innovative management methods. We see that with the help of Amir Timur, the states implementing democratic principles have developed a simple and reliable technology of government and society that can lead long and difficult paths. These reliable technologies are based on advanced state-of-the-art and community-driven experiences.

In conclusion, today's advancement of Uzbekistan in building a democratic state of law and open civil society

shows that the state of Alisher Navoi and Amir Temur and the socio-cultural technologies of public control have their historical roots. It is well-known that the emergence of the centralized state, the policy of development of science, and the culture of the Timurids were not accidental, but the result of the internal development of the peoples of Central Asia at that time. The socio-cultural technologies of state and society governance are a vivid example of the high spirituality of the people, the just society, and the enlightened leadership qualities of Oriental philosophy and Islamic teachings. In our opinion, this is a very important lesson for all the time. Because, the economically deficient state will one day be weakened and destroyed. And the economic power is created by the people. In this way, the role of socio-cultural and political technologies in the management of the society is indispensable. For example, Amir Timur's slogan, "Strength is in justice," is a fine collection of words which is coincidental in the social and political life of society, its theoretical and practical cohesion.

Therefore, our ancestors are highly valued and their socio-political views are in line with the principles of independent public control in Uzbekistan. At this point, it should be highlighted that Alisher Navoi's scientific views on public opinion are waiting for his researchers. The reason is that Alisher Navoi's works are closely linked to the state and society. We believe that socio-philosophical, cultural-enlightenment, ethical views of Alisher Navoi can be a source of research for many centuries.

Targeted change of social objects represents the most important characteristic in human activities. Developing socio-cultural technologies is a separate scientific-practical direction in management activity, transformation of knowledge to identify social phenomena and processes, making decisions, developing, implementing and, most importantly, improving the welfare of the people.

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