

THE DEVELOPMENT OF THE IDEA OF JUSTICE IN HISTORY OF HUMANITY

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Annotation. This article discusses the development of the idea of justice in the history of mankind. In the sphere of politics, justice, based on the value of human life, requires refusing to resolve conflicts by violent means. The justice of decisions and actions depends entirely on the nature of the goals and the means to achieve them.

Key words: justice, philosophy, man, social inequality, values, spirituality, principles of justice, society.

The modern era is the era of global changes caused by a crisis that has engulfed all spheres of human life. The deepening social inequality, the low level of legal and political culture, the devaluation of traditional values, the impending ecological catastrophe have called into question the continued existence of mankind.

The way out of the created critical situation is impossible without understanding and assimilation of fundamental values. Therefore, scientific research today is concentrated around the problem of the formation of a new system of social guidelines. Justice occupies a special place among the fundamental spiritual and moral universals. The significance of this category lies in the huge role it plays in all areas of society. At the same time, the wide scope of application of the principles of justice has led to the complexity and ambiguity in its understanding. The theoretical development of the problems of justice at the present stage of development should make a significant contribution to the formation of the spiritual foundations of the society of the future, contribute to the achievement of agreement, the harmonization of social relations, the formation of a new vision of the relationship between society and nature.

The current century has become a field for a strategic experiment to find the optimal strategy for civilizational development. The economic superiority of countries that have chosen a market model of functioning over states with a planned-administrative system of production and consumption has tipped the scales in favor of the capitalist economic system. But energy-intensive, costly instrumentalist technologies, canonized by capitalism, have led mankind to an ecological dead end.

The transition to a new development model that has greater viability and guarantees the environmental, social and political security of society requires the development of a special strategy that can ensure a balance between solving socio-economic problems and preserving the environment. Such a strategy is the concept of sustainable development as an alternative to further unrestrained growth in production, uncontrolled use of natural resources, and boundless anthropological expansion. This civilizational paradigm, as was unanimously noted at the world meetings of heads of state in Rio de Janeiro (1992) and Copenhagen (1995), is today practically the only viable option for the development of mankind.

The first condition for the implementation of this program should be the spiritual sanitation of society, which can be carried out only through reflection on basic social

values, among which justice rightfully occupies a key place. Therefore, the analysis of the spiritual and ecological situation and the formation of new moral guidelines based on its results is, of course, an urgent, sore problem that requires close study.

Justice refers to such values, interest in which has never faded. She has always been in the field of view of philosophers, one way or another affecting her in their works. The theoretical and methodological foundations for the study of justice were laid down in the works of the classics: Plato, Aristotle, T.Hobbes, D. Locke, J.J.Rousseau, I.Kant, G.Hegel, K.Marx and others.

In pre-revolutionary Russia, a significant place was given to the study of justice in the works of V.Solovyov, B.Chicherin, N.Berdyayev, I.Ilyin and others. on the basis of respect for each individual.

In the post-revolutionary period up to the beginning of the 50s. due to political reasons, the problem of justice did not receive proper development.

With the change in the political situation in the 50-60s. renewed interest in justice. The first works appeared that considered justice as a category of moral consciousness. Among them are the works of L.M.Arkhangel'sky "Category of Marxist ethics" (1963), L.G.Greenberg's "Sense of Justice" (1966), O.N.Circular "Justice" (1963), B.C.Pazinka "Socialism and Justice" (1967), Y.I.Sulina "Justice as a feeling, concept, assessment, norm" (1967). The significance of these works lies in the fact that for the first time in Soviet science the concept of justice is given an independent meaning at the categorical level, and the foundations for further developments in this direction have been laid. However, at this stage, all the attention of researchers was focused only on the moral side of justice.

In the 1970s and early 1980s, a number of monographs appeared, the authors of which tried to overcome the one-sided, exclusively ethical interpretation of justice and expand the scope of this concept. So, in the works of A.I.Ekimov "Justice and socialist law" (1980) and L.S.Yavich "Theory of State and Law" (1982), the legal aspect comes to the fore. G.V.Maltsev in the monograph "Social Justice and Law" (1980) considers legal justice through the prism of distributive relations. Noting the important role of justice in the relations of distribution and exchange, G.V.Maltsev significantly expanded the scope of its principles. He insisted on the expediency of studying justice as a system covering all social relations. Unfortunately, the reduction of justice only to distributive relations has affected the depreciation of the significance of this concept as a moral category.

In 1977, the joint work of L.G.Grinberg and A.I.Novikov "Criticism of modern bourgeois concepts of justice". It provides a critical analysis of the specific approaches to the problem of justice taken by Western social science from a Marxist position. The work of G.V.Maltsev, "Bourgeois Egalitarianism: The Evolution of Concepts of Social Equality in the World of Capital" (1984) also contains valuable material on Western concepts of justice. The presented authors directed their efforts towards identifying the most typical positions and methodological techniques for analyzing justice and its connection with the most important institutions of bourgeois society. Their works contributed to a deep theoretical study of the topic under discussion. In addition, they made it possible to get acquainted with the works of the largest Western researchers of justice, which were not translated into Russian and were not published in the USSR.

Despite significant progress in the study of this problem, it was solved in general terms and rarely acted as an independent object of study. Its aspects were studied separately, without connection with each other. At the same time, the research had a pronounced ideological connotation

Since the beginning of the 80s, the scope of studying the problem of justice has been expanding due to the intensification of the analysis of social problems, the study of social structure and social policy. By the mid-1980s, a turning point had come in the study of justice - attention was focused on the social aspect, the study of which had not previously been welcomed. Efforts were immediately made to develop not only theoretical issues, but also the problems of practical implementation of the social justice of Soviet society. Their main methodological base was the conclusions of the classics of Marxism-Leninism, thanks to which justice was characterized not only as a norm, but also as a developing social mechanism.

Conceptual works on the problems under consideration appear in the 90s of the XX century. In the work of V.V.Kozlovsky "Social Justice and Social Responsibility", which raised the question of the mutual responsibility of man and society as an important requirement of justice. Social responsibility allows you to maintain the viability and progress of society. Later, together with V.G.Fedotova, the author continued his research in the work "In Search of Social Harmony" (1990).

V.E.Davidovich in his study "Social justice: the ideal and principle of activity" (1989) considers justice as a principle of activity, an element of the structure of activity. He argues that the determination of the measure of the requirement for the participants in social relations, the measure of retribution and the justification of the eligibility of the assessment is nothing more than a manifestation of the socio-regulatory function of justice, aimed at shaping the subject of his behavior.

In the works of V.E. Davidovich, V.V.Kozlovsky, V.G.Fedotova considers justice as an ideal, as a model of the best social order. They depart from the egalitarian understanding of justice and insist on the need for social differentiation based on labor contribution. At the same time, they recognize that the most important function of society is still social security and social protection of the population.

E.J.Dubko and A.V.Titov dedicated their work "Ideal. Justice. Happiness" (1989) to the consideration of justice as a moral ideal, which contributed to the revival of the lost interest in this aspect.

Fundamental research "The problem of justice in Marxist-Leninist ethics" (1971), "Justice as a socio-philosophical category" (1983) Z.A.Berbeshkina made a great contribution to the development of the methodology for studying this category. In her works, the problem of justice was connected with the problem of social distribution, equality and human rights. Characterizing justice as a complex ethical category, Z.A.Berbeshkina comes to the conclusion that it is necessary to introduce social justice into the categorical apparatus of all social sciences, since it covers a very wide range of human relations - both personal and social.

Since the beginning of economic reforms, the socio-economic aspect of the problem has attracted special attention. In the studies of sociologists and economists, the issues of combining social assistance measures in the new economic conditions with an increase in economic efficiency, the problems of social equality and increasing the motivation of highly productive labor of workers are considered. Among the publications on this subject, articles by T.I.Zaslavskaya, A.F.Kolodiya, V.Z. Rogovina, O.F. Shabrova. The possibilities and ways of implementing the principles of justice in Russian society were considered in the joint work of N.M.Rimashevskaya, A.A.Rimashevsky. "Equality and Justice" (1991), as well as L.P. Sekisova "Social justice and ways to achieve it" (1997), Y.V.Sogomonov and V.I.Bakshtanovsky "Fair Game: Moral Philosophy and Ethics of Entrepreneurship" (1992).

The increased attention to the problem of justice is evidenced by the appearance of

a number of collective works: "Social Justice and Ways of Its Implementation" (1982), "Socialism: Social Justice and Equality" (1988), "Justice and Law" (1989), "Social Guidelines for Renovation : Society and Man" (1990), "Freedom and Justice: Dialogue of Worldviews" (1993). They reflected the theoretical development of this problem in the economic, political, legal, moral and ethical spheres.

In the process of the revival of the philosophy of law in Russia, disputes flared up again regarding the nature of justice (legal or moral), as well as about how law and justice correlate with each other. During the discussion, the following positions were identified. B.C.Nersesyants in his fundamental work "Philosophy of Law" defends the legal understanding of both justice and law. R.Z. Livshits in his work "The Concept of Law and State" adheres to the moral and ethical interpretation of justice. There were attempts to combine both approaches, in particular, in the "Philosophy of Law" by A.K.Chernenko. The controversy of philosophers - jurists has significantly enriched the concept of justice.

In general, it should be noted certain successes in the development of problems of social justice in the domestic literature. Some aspects have been investigated. The volume of publications integrating the entire spectrum of the considered problems in the social sciences has grown significantly. The practical orientation of the research is characteristic. However, most of the presented works relate mainly to the socialist stage of development of our society and are characterized by an ideological orientation. The works of the last decades are mostly related to private issues. There are no fundamental studies of justice as a holistic phenomenon. The changed socio-economic and political conditions in our country require a revision of the problem of justice.

In contemporary Western social philosophy, there has been tremendous progress in the study of justice. The research began with the work of J. Rawls "Theory of Justice" (1971), which pursued the goal of philosophical substantiation of liberal principles. Fundamental research based on the achievement of many scientific disciplines. Famous legal philosophers R. Dvorkin, R. Dahrendorf spoke on his side. The opponents of the liberal theory of justice, on the one hand, were the neoliberals D.Bell, R.Nozick, F.Hayek, who criticized J. Rawls for the formality of the principles of justice he proposed and inapplicability to socio-political practice. On the other hand, the communitarians of W.Kimlik, M.J. Sandel. Communitarists are not satisfied with the priority of justice over other ethical and political ideals.

Fundamental work "Politics. Right. Justice" is presented by O.Heffe. He develops Rawls's principles of justice and proves their advantages over positivist and utilitarian interpretations. Based on the analysis of the works of T. Hobbes, D.Locke, N.Luhmann, J.Rawls, he comes to the conclusion about the distributive nature of justice. It offers ways of legitimizing the law, which are possible only from the standpoint of justice.

In general, the works of the presented Western thinkers are distinguished by their fundamental nature, the desire to build a solid theory of justice. The emphasis is on normativity and rationality. Much attention is paid to the procedure for adopting rules in the field of morality and law.

Thus, justice has a solid theoretical and methodological basis. In the context of the global crisis, the issue of interdisciplinary research on social justice has become especially acute. The need to revise the theory of justice from the standpoint of sustainable development of society is noted by V.V.Mantatov, V.V.Stepin, A.D.Ursul. Modern social philosophy is faced with the task of developing a theory of justice that will achieve the main goal of the concept of sustainable development: the prosperity of mankind, ensuring a high quality of life for the population without damaging the environment.

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