



# THE VIEWS OF EASTERN AND WESTERN THINKERS ON HUMAN CORRUPTION

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## ABSTRACT

*The article examines the essence, causes and consequences of corruption in human activity, the materialization of destructive ideas and their consequences based on the views of some Eastern and Western thinkers. Also, divine teachings, sacred sources, ancient philosophers such as Plato, Aristotle, Eastern peripatetics Abu Nasr Farabi, New Age philosophers I. Kant, Hegel, modern thinkers Horkheimer, Adorno, Marcuse, Freud, Berne, etc. The views on the description and characteristics of the activities of the cultist and disruptive ideas have been studied.*

**KEY WORDS:** *human, corruption, destructive idea, divine books, Plato, Pharaoh, Hegel, youth education, spiritual life.*

## INTRODUCTION

The simple truth based on most sources is that the creator of all the evils that humanity has experienced and is experiencing is man himself, his destructive activities. According to the genius of our people, in today's era, when one beats a thousand, and a thousand beats a cloud, the destructive aspect of human nature was clearly manifested, especially in the last century: mass murders, revolutions, wars, numerous terrorist acts are examples of this. The media reports daily on violent crimes even in the most prosperous countries. Moral, religious and legal norms designed to reduce corruption are not able to completely eliminate it. Even the most favorable conditions of life cannot help to reduce vandalism. In particular, such vandalism is applied not to the relationship of people to each other, but to the natural environment and cultural monuments. And the simplest things are destroyed senselessly. Taking into account the modern level of technical and technological development, today's vandalism is becoming a clear threat not only to certain social groups, but also to the entire humanity.

At the socio-cultural level, the differences in cultural information between some social communities, the growing alienation of man from nature and society, the conflicts arising from the basic human needs and social opportunities to satisfy them are the foundations of human destructive activity at the socio-cultural level. The moral crisis in the society, the social mobilization, which is falling sharply, are the hidden sources of corruption. In fact, in my opinion, - says Islam Karimov, the first President of Uzbekistan, two forces - creativity and destruction - always fight with each other under a person. It is with regret that we must note: the experience of history shows that it is easier to incite brutality, violent instincts, that is, behavior, than humanity in human nature. [1.10].

## RESEARCH METHODOLOGY

If we summarize the research level of the problem of human destruction and its prevention factors, threats caused by it, countermeasure mechanisms in modern local and foreign literature, the topic of this article has been analyzed in a wide range of socio-philosophical sciences. To solve them, the research used the following methods, including: problematic - chronological - the nature of human destruction, the origin of the emergence of certain forms and methods of their prevention. Based on the comparative-historical method, it can be noted that human destruction is a historical phenomenon, it is becoming more and more complicated, and the difficulties in resisting it are increasing. The method of concrete-sociological research envisages the determination of the consequences of human destruction directed against the interests of the individual, society and the state, as well as the trends and changes related to them, and the logical method is the determination of specific relationships between events and processes related to human destruction. allows. The combined use of these methods in the subject article made it possible to investigate the existing problem more accurately and in depth.

## ANALYSIS AND RESULTS

It should be noted that the fight between constructive and destructive ideas has intensified in the current period. Why has the struggle for people's minds and hearts become the main goal of various ideologies? The fact is that in order for a certain idea to become an idea in the literal sense of the word, it must occupy people's minds, or rather, take a place in their hearts. Otherwise, this



or that idea will be preserved only as a specific message or information. From this point of view, an idea becomes a call to action, a motivating force, a guide for action only when it occupies the human heart, when it becomes an integral part of a person's spiritual and spiritual condition. That is why today the main goal of the ideological struggle is to capture not only the human mind, but also the heart. In this sense, it is necessary to influence the ideological education of today's young generation through concrete and practical actions rather than through some abstractions. Only in such conditions will it be possible to eliminate the threat of various destructive ideas and totalitarian ideologies. For this, we first need to have a deeper understanding of what a disruptive idea is and what its consequences are.

The results of the conducted research show that the concepts of "subversiveness", "destructive idea" and "ideological field" have been given many definitions in the scientific literature. unanimity does not exist. On the one hand, this is natural. For example, the more complex nature of vandalism in society, the more different definitions and approaches to it there will be. On the other hand, no matter how complex the social phenomenon of vandalism is, at the same time, it has general parameters in practice. Based on this, it can be said that the phenomenon of vandalism has not been sufficiently studied in philosophical sciences. Even the concepts of "vandal", "vandalism", "vandalism" do not exist in most dictionaries. Even if they meet, their interpretation ends with a simple translation of the word. For example, in the "Soviet Encyclopedic Dictionary"[2.1294] tampering is interpreted as "disrupting the normal structure of something, putting it out of order". Although many researchers have noted the presence of elements of corruption in human nature, the explanation close to the meaning of this topic today was given by E. Fromm [3.640]. At the same time, some forms of vandalism, such as murder, suicide, and terrorist activities, attract the attention of many scientists. In fact, these phenomena have many common grounds that need to be identified.

It should be noted here that some forms of vandalism are usually studied by specialists with a narrow focus: biologists, geneticists, psychologists, historians, lawyers. However, it is known that a holistic study of the phenomenon, involving information from specialists with a narrow focus, allows to get to its essence.

Thus, the fact that the problem of vandalism in general, and the problem of human vandalism in particular, has not been sufficiently studied, and that there is no unambiguous interpretation of the terms, indicates that there is a need for research. An in-depth study of this concept, an analysis of the foundations of vandalism in various forms of social and cultural systems and the peculiarities of their manifestation, it is possible to summarize the information collected in the world experience in order to solve the problem of vandalism. , may allow to develop socio-cultural mechanisms that stop the destructive aspects of human nature and redirect the directions of destructiveness to another field of activity in a different way.

Human corruption is not only a phenomenon of our time or society, but it has existed before. Nevertheless, human mischief reached its qualitative aspects after the industrialization stage of the development of civilization associated with, on the one hand, the increase of man's artificial power, and on the other hand, the formation of a decentralized subjectivity. Since it is possible to talk about the qualitative aspects of the phenomenon only after the phenomenon is fully formed, the phenomenon of human destruction in the transition to the post-industrial society, where humanity acquires new forms, and consequently new mechanisms of actualization and self-expression awareness is of utmost importance.

Abu Nasr Farabi, a major representative of Eastern perapateticism, also discussed in his works the corruption of human nature, its nature and characteristics. In particular, in his treatise "Talhisi navomisi Aflotun" (The Essence of Plato's Laws), Plato shows that prosperity alone is not enough for a person to live safely. As an example, he cites the poems of the famous Greek poet Tyrtaeus. Plato says that the courage that is being praised is not the courage in external war, but people can ensure peace by overcoming their own (vices) with great strength. In this place, Allama describes the spiritual courage of the human race and indicates that a person's struggle against his ego and spiritual vices is better than showing courage in battles.

Allama Plato again emphasizes that wars can be fought out of necessity and out of passion and in pursuit of some advantage. He clearly explains what kind of war is for passion and pleasure, and what kind of war is out of necessity[7.19]. Indeed, most of the wars that mankind has experienced are the result of the glory of kings, women and frivolous pleasures.

Plato says that every person has opposite, dual forces in his heart: sadness and joy, pleasure and pain, etc. One of these powers is admirable, the other is animal. It is necessary that the law should be aimed at the development of admirable power, not animal power. Plato explains that the conflict on the side of the animal power is strong and severe, and the conflict on the side of the admirable power is gentler and more pleasant. Each person should think about these two conflicting situations and submit to this admirable power. As for all the inhabitants of the city, if they do not have the strength to achieve praiseworthy powers, they must obey the justice of the law, the guide, the speaker of the deeds of the most respected saints [8.21-22].



These thoughts of Alloma later found their reflection in the concept of one of the most famous theories explaining the origin of corruption in human nature, the founder of psychoanalysis S. Freud. He believed that two feelings are characteristic of man: Eros - the feeling of life, known as the power (as "libido") aimed at strengthening, preserving and creating life; and Thanatos is the sense of death, whose power is aimed at destruction and cessation of life. S. According to Freud, all human behavior is the result of a complex interaction of these two emotions. He also noted that destructive tendencies are characteristic of all human beings and that this feeling is very strong to determine the character of most people in human society. S. According to Freud, destructive tendencies should not be avoided, because if the power of Thanatos is not directed outward, it will lead to the destruction of the person himself.

Continuing Farabi's opinion, he emphasizes the propensity to mischief in the nature of young people and the role of adults in their upbringing. Also, if the youths learn to live and enjoy themselves contrary to the law, it is difficult for the law-holders to correct them, but they must make their enjoyment subject to the law, and the young men who have reached maturity must get used to these conditions and use them. , - he says.

The lack of unity of the world, as one of the stages of the development of dialectical conflict, is preserved due to the existence of differences between the parties. Hegel writes: "This difference should be understood not only as an external difference, but also as a difference in itself, so it is natural for things to be different from themselves" [14.499]. Carried to the limit, difference becomes antagonism, which becomes the antagonism that moves the world. Everything that is developing is contradictory. Therefore, the importance of differences, the interaction of opposites, is that they determine the spontaneous movement of life forms. Thus, the philosopher emphasizes the necessity of the existence of opposites, since inactivity is equal to inanity.

Hegel is convinced that opposites exist in unity: universal and particular, internal and external, thought and thought. This unity is brought about by the spirit, which gives rise to the productive power of the imagination. The unity of opposites is that, despite the fact that they exclude each other, they simultaneously presuppose each other. The dialectical moment consists in the immanent transition of one definition to its opposite. Being such is not a fixed and final thing, but dialectically it moves to its opposite [15.22-23].

I. Kant [18.12-28], a representative of the German classical philosophy, also mentioned the cases of corruption inherent in human nature. But it was only in the 20th century that attempts were made to scientifically substantiate the destructive activity of man. One of the most famous theories explaining the origin of corruption in human nature is the concept of S. Freud, the founder of psychoanalysis. He believed that humans are endowed with two emotions: Eros, the life-sense known as the power to sustain, preserve, and create life (known as "libido"), and the power to destroy and end life. directed thanatos is the feeling of death. According to him, all human activity is the result of complex interaction of these two emotions. He also tries to justify that destructive tendencies are characteristic of all people and that this feeling is very strong in determining the behavior of most people in society [19.96]. S. According to Freud, destructive tendencies should not be avoided, because if the power of the thanatos is not directed outward, it will lead to the destruction of the personality itself. Performing expressive actions that do not go hand in hand with destruction, that is, catharsis, can weaken the destructive power [20.416]. The famous psychologist and psychotherapist E. Bern also supported S. Freud's concept [21.528]. But these researchers noted the destructive tendencies in human nature and did not analyze them in depth.

E. Fromm's work, which pays serious attention to the study of corruption, is "Anatomy of human corruption" [22.624]. He was a supporter of socio-cultural differentiation of vandalism. In his opinion, vandalism is one of the manifestations of aggression. Also, the scientist pays special attention to the study of aggression, which has a good quality and an evil quality. He distinguishes sudden disorder, that is, disorder that is activated in emergency situations, the manifestation of hidden, destructive impulses, and the disorder that depends on the character structure. This phenomenon always belongs to a specific person in an open and hidden form (sadism, necrophilia) [23.236]. The scientist pointed out the lack of opportunities for creative self-expression, narcissism, limitations, and the feeling of "worthlessness" as the main causes of corruption [24.316].

## CONCLUSION/RECOMMENDATIONS

Based on the opinions of the above Eastern and Western thinkers, it can be said that the predominance of the destructive tendency in human essence is related to the specific features of social organization and regulation of society. Industrial civilization is characterized by a social structure that consciously encourages the manifestation of destructive forces. Thus, initially neutral destruction has a negative semantic meaning only in relation to productivity: dominance over creative processes should lead to the recognition of human destruction as negative.

It's hard to be optimistic about the future of hacking these days. In his comments, N. Berdyayev, who stated that "victory over the evil of war, and over evil in general, involves a drastic change in human consciousness"[25.310] is right. The scientific development



of the subject of vandalism implies a theoretical reflection from the point of view of the fundamental problems of man, the search for new ways of development and existence of humanity in mutual movement, cultural communication, and international cooperation.

His thoughts on the existence of destructiveness along with creativity in the human race, its features and consequences, and the descriptions of people and society living on the basis of destructive ideas have important scientific value. Today, these ideas are important for raising the young generation physically and spiritually, preventing the emergence of destructive ideologies and vices in their hearts, and forming the most noble feelings and creative ideas in their hearts. becomes important.

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