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ANALYSIS OF THE PROCESS OF IMPLEMENTATION OF THE IDEA “THE STATE FOR THE PEOPLE” IN MODERN UZBEKISTAN

Abstract: This article provides analysis of the process of implementation of the idea “the state for the people” in modern Uzbekistan and discusses how Uzbekistan conducting approaches to implement this challenge.

Key words: legal approaches, state institution, natural subjectivism, political leadership, universal consensus, people’s interests, legal country, implementation of “state for the people”.

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Introduction

Ever since self-realization, material prosperity and spiritual growth have been one of his ultimate dreams. It was a great spiritual transformation for a man to realize that he could not be reached alone. Sources claim that a person and various social groups have had to make sure that the state, the highest form of collective consensus, is the means for achieving this end, and has gone through many trials to structure it. Although we consider it common to all societies, it must be acknowledged that not all nations have the same vision and practice.

Indeed, there has been a great deal of research, both in the West and in the East, in various scientific bases to make it clear that the impulses underlying the state's existence are a grave mistake. In our view, one of the reasons is that most of the legal approaches prevail in the approach to the category "state". "It is not permissible to ignore the deepest impetus in the emergence of a state institution in knowing, understanding, and understanding its essence. This problem has attracted the attention of researchers for many centuries, from antiquity to the present day. This concept is controversial because it is multifaceted, and it is mainly natural subjectivism in the eyes of experts,[1]” said Miroslavskaya, a Russian researcher.

Thus, the question of the essence and main responsibility of the state has never been left unnoticed by scientists and scholars (philosophers,

historians, lawyers, political scientists). There is also a tendency for unconventional approaches to the problem. For example, the German philosopher Max Scholer, who lived and worked in the 19th and 20th centuries, said that "one of the most important tasks of philosophical anthropology is all human achievements and actions - language, conscience, tools, government, art, myth, religion, science, explaining that history and sociality originated from the basic structure of human existence. [2]"

Indeed, at the present stage of independence (here we mean the generation exchange in the top political leadership in Uzbekistan), naturally, the opportunity for a new look at the concept of the state and deeper understanding of its essence and function has been expanded. In particular, the idea of “the state for the people” reinforced the capacity and willingness of the non-traditional approach to the problem of science. A number of promising questions have arisen as to why this idea has arisen today, and its roots go back to time, what kind of new forms and meanings our country may have in the future. So, today's scientists have to demonstrate their potential in deciding whether this idea and social project is just an incomprehensible abstraction or, in fact, a continuum of values.

Civilizations and nations have different interpretations of the state because of the differences of opinion about the state. There is, however, a unique

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universal consensus that unites these civilizations, peoples and even scholars. It is the collective nature of the state, which serves the well-being of the society and the individual. In this respect, the state differs significantly from individuals, social groups, industrial associations, interests, and trade unions. His work is an expression of great team mobilization, collective will and internal aspirations in daily life. The world, which is full of social shocks and rapid evolutions, in turn, requires the traditional attitude towards the state to turn to modernity. Nevertheless, there are countless people today who do not believe that the powers that think more about the state than the world are innumerable.

Observations, scientific thought show that the emergence of the state for the benefit of the human being, and the attitude towards it from the point of view of humanism (humanism) is a clear priority in Eastern civilization. In the legacy of one of the most famous historians and philosophers of the 20th century, N.I. Conrad concludes that the true essence of the state is related to humanism, in particular, that civilization has long understood.

In general, the idea of humanism (humanism) and its manifestation in public life and work, although it is rooted in fifteenth-century Europe in Italy, in fact, has always been unique to humanity during its social, cultural and intellectual development. It is noteworthy that the experts later confirmed the existence of Central Asia, Uzbekistan, and its potential in certain areas of human development.[3] It follows that the idea of "State for the people" proposed by President Sh. Mirziyoev goes back to ancient times.

It is well-established in the science that the function, the evaluation criteria, and methods specific to any civilization, nation, and even the state, do not disappear during their survival and continuity. Therefore, they are still included in the main features of nation and state. But for all nations who have come through various trials to this day, their shared values - justice, sincerity, commitment to duty, diligence, tolerance, and humanity - are as diverse as their understanding and interpretation. The level of their expression in peoples' minds is still low or high.

According to the eastern thinking, the practice of perpetuating the world underlying it is that every principle that is rooted in primacy will never cease to exist, but will remain different at other times and be revived in social and spiritual life under favorable conditions. It gives "When something is at its peak, it gradually disappears. As soon as it is gone, it will rise again to revival"[4] said, the Chinese philosopher, Shao Yuan.

Indeed, the modern Uzbek state is defined by our Constitution as a social-legal state. Thus, Uzbekistan, as a sovereign state, has taken its rightful place on this universal platform. However, if you look at the length of states that were founded in different periods on the Uzbek land, you can see that the state was so social,

that the power of the mind and mentality of our people, to some extent, became socially abstain from the aspirations of ordinary people. It is not because of any civilization or settling in the East or the West. After all, the state, as a result of the Uzbek culture and political culture, has been forced or forced to conform to people's hopes.

In our opinion, the definition of our Constitution has been in harmony with the needs of our time, from the very beginning of the creation of the Uzbek state for the people. It is fair to say that in the world today there are people who know nothing but the subordination of society, and that "from a legal state to a state that only promotes its political power"[5]. However, it is hard to imagine that in the land of Uzbekistan, the state does not express national collective will, unless it considers nationality as the main criterion. The idea of the pursuit of collective well-being, of all wealth, of civic solidarity, reflected in the minds and thinking of our ancestors, who lived in the region at different stages of history, has now been radically reflected in the social practice of the state for the people. Thus, in the Message of the President of the Republic of Uzbekistan Sh. Mirziyoev to the Oliy Majlis (parliament), in particular, the strategy of low-cost housing construction, the new tax concept to reduce the tax burden, etc. perception within the social program is appropriate.[6]

Taking into account the idea of the President of the Republic of Uzbekistan Sh. Mirziyoev and his practice in the country, we think that this initiative is not the result of some conditions, but the attention paid by the head of state to temporary events. Therefore, today it is necessary to enter the political, intellectual circles and, if necessary, the international community and especially equitable use of the resources and opportunities of all segments of the population, and the sovereign, ruled by the Uzbek people for thousands of years, in this long-term innovative socio-political project that is of great interest to the community and especially its neighboring countries; dialogue between representatives of the government and the people on the basis of equality and mutual understanding, a culture of mutual respect and concord between the government and various groups of the population without consensus, compared with the state authorities in the field of strengthening the trust of citizens, as reflected in national values. It is safe to say that the highest wish a person could make is to become a daily practice under the President's initiative to "transform the state into a public servant".

We can see its confirmation in the 2017 Strategy of Action for the Country's Development. If we look carefully at this document, we believe that all the tasks that we have to do in stages are built on the idea of the harmony of the daily needs of our people.

In particular, targeted programs aimed at reforming the public administration system,

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improving the quality and effectiveness of public services, consistently improving the real income and employment of the population mentioned in the fourth direction, ensuring social protection and citizens' health, and building affordable housing. Strategic priorities, such as perfect implementation, regardless

of which of the five areas are located, are all in the interest of the people, even if they are. It is not difficult to understand the orientation of people's interests. This policy document with clear strategic goals and objectives is not yet available in other countries.

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