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**РОЛЬ ГОСУДАРСТВА В ПОЛИТИЧЕСКОЙ ТРАНСФОРМАЦИИ
ОБЕСПЕЧЕНИЯ МОРАЛЬНО-ИДЕОЛОГИЧЕСКОЙ БЕЗОПАСНОСТИ
В УЗБЕКИСТАНЕ**

Аннотация: В статье говорится о роли государства в противостоянии угрозам, вызывающим идеологические, нравственные и экономические проблемы в жизни обществ в силу глобализации и других факторов. Анализируются взгляды мировых ученых и узбекских ученых на роль государства по отношению к угрозам. В статье дается итоговое мнение о роли государства перед лицом нравственных, идеологических и экономических проблем общества в современный период.

Ключевые слова: социальные проблемы, идеология, национализм, местничество, коррупция, миссионерство, терроризм, религиозный фанатизм, «резиновый эффект», «устойчивое развитие», государство, экономический рост, СССР, наркотика, реформы

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THE ROLE OF THE STATE IN THE POLITICAL TRANSFORMATION OF ENSURING MORAL AND IDEOLOGICAL SECURITY IN UZBEKISTAN

Annotation: The article deals with the role of the state in countering threats that cause ideological, moral and economic problems in the life of societies due to globalization and other factors. The views of world scientists and Uzbek scientists on the role of the state in relation to threats were analyzed. The article gives a conclusion on the role of the state in front of moral, ideological and economic problems of society in the modern period.

Keywords: social problems, ideology, nationalism, parochialism, corruption, missionary work, terrorism, religious fanaticism, “rubber effect”, “sustainable development”, state, economic growth, USSR, drugs, reforms

Global and social problems are preparing a new phase for strengthening the role of the state and its place in the international community. Due to the mentioned factors, it is observed that the state has become one of the complex subjects of civilization and is taking the main responsibility for its preservation and development. In recent years, the problems that have gained practical importance as a threat to the ideology of the Uzbek people: nationalism, localism, corruption, missionary work, terrorism, religious fanaticism, fanaticism, etc. have been confirmed as a serious threat to the development and existence of the civilization of our society. This showed that the State, in a certain sense, needs to become a kind of “rubber effect” for the next stages of development, to prevent development from entering a dead end.

It is becoming known that the state should play a decisive role in the transition from the destructive utilitarian-resource approach to the targeted biosphere-ecological approach to the spiritual world of society. In international documents, this new strategy for the development of civilization entered under the name “sustainable development”¹.

¹ Обращение участникам всемирной встречи генерального секретаря ООН Кофе Аннана 2 сентября 2002.
https://www.un.org/ru/sg/annan_statements2005.shtml

This concept aims to reflect the essence of the modern paradigm of human development, the relationship between man and society, man and the state.

According to the opinion of a lawyer and a political scientist **N. V. Brutosova** about this concept, “*Only development based on universal human values can be stable, in which the main thing is that a person as a comprehensively developed person exists in unity and harmony with the state and is an integral part of it.*”²

In the second half of the 20th century, the views of Western thought as an auxiliary part of the state led to a sharp narrowing of the understanding of the state by many researchers, especially Americans. In a very pragmatic version of the view, the state is often distinguished by only one function - the administrative function of management.³ For example, in 1989, **P. Wolff's** famous American textbook on philosophy, which was published four times, defines the state as follows, “*The state is a group of people who manage social processes, legislate, develop and manage rules for certain social territories and certain borders.*”⁴

According to the conclusions of the scientific research of modern Western European researchers (Sweden, Denmark, France, Italy, the Netherlands, Belgium) - countries with traditional strong social-democratic traditions, the state is an active spiritual and ideological, they are considered as a social organizer, sponsor and regulator of the economy. UN experts came to a clear conclusion that the level and quality of life of people depends not on the gross income of the state, but on the methods of distribution of national wealth in the interest of the majority of the population.⁵ Any responsible government cannot ignore such conclusions.

² Бутусова Н. В. Государственная идеология России: понятие, содержание, проблемы формирования и правового закрепления //Вестник Воронежского государственного университета. Серия: Право. – 2006. – №. 1. – С. 4-19.

³ Спиридонова В. И. Бюрократия и реформа (анализ концепции М. Крозье). – 1997. – С. 76-80

⁴ Затонский В. А., Петров М. П. Сильное государство: ключевые вопросы теории и модернизационной политики //Ленинградский юридический журнал. – 2005. – №. 3. – С. 192-206.

⁵ Шимова О. С. Вопросы методологии измерения устойчивого социально-экономического развития. – 2009.

Modern studies confirm the "Wagner's law" developed by the German economist **Adolf Wagner** at the end of the 19th century, which showed a strong connection between the rise of capitalism, industrial development and the increasing role of the state in society. Despite some differences in the level and forms of state intervention, the necessity, importance and expediency of such intervention were not denied in any discussion. On the contrary, the ever-increasing role of the state corresponds to the historical trend of all leading political and economic processes in the world.

At present, we can easily say that an important condition for overcoming destructive ideologies in Europe and other developed countries of the world is to increase the authority of this state. Because, according to the results of the latest researches of European researchers, it can be seen that the view that the state strengthens and preserves the general social life, without the role of the state, the society will fall apart. As **N. Verdyayev** noted, the state does not exist to create a paradise on earth, it is necessary to prevent society's life from turning into hell.

According to the views of **Daron Acemoglu** and **James A. Robinson**, states have two factors of development: they must use the ability to organize and develop inclusive economic institutes that pave the way for education and technology, and to ensure their free operation. Support of the extractive economy by the state (North Korea, Latin American countries), the construction of economic institutes and educational institutions of the government that do not encourage the parents of these countries to study their children, their financing, educational institutions that fulfill the dreams of parents and their children.⁶

The President of the World Bank, **D. Wulfsson**, expressed the following view, "In order to increase the well-being of people and society, it is necessary to increase the capacity of the state, which is defined as the ability to effectively conduct and

⁶ Robinson J. A., Acemoglu D. Why nations fail: The origins of power, prosperity and poverty. – London : Profile, 2012. – p. 120-123.

stimulate collective activities. It is noted that the examples of the "miracle" of economic growth in East Asia are evidence of the need for the state to stimulate development and to play a supporting role.”

It can be seen from the analysis that the developed countries of the world have successfully put into practice programs to minimize the role of the state in the social and spiritual life of the society. In this way, conflicts of interests or processual and verbal conflicts of various levels were observed between institutions, state NGOs, social strata, political elites. However, what is the role of the state in liberalizing the view of ideological threats in Uzbekistan, which has separated from the structure of the state based on the totalitarian system, where closed and aggressive policy was introduced, and to what extent is its activity observed on ideological fronts?

The recent history of Uzbekistan is related to the centralized statehood of the Soviet administration apparatus. In addition to the economic life of the state, its spiritual-educational and ideological policy is highly centralized, and as a result of the several-level censorship of initiatives and reforms, high dyspathism remained in the mood of the Uzbek society and political elite for several years. The psychological signs of the socio-political worldview of the nation that appeared as a result of the above-mentioned signs of totalitarian rule: fear, political indifference, lack of initiative, indifference, low level of feeling of involvement in the fate of the state and society, etc.

According to **Ch. Aytmatov**, the Soviet Union could not adequately respond to the call of globalization. Firstly, it left people without weapons via lack of ideology, secondly, it left them without a compass, that is, without a god in front of modern spiritual problems. A large number of people with different diasporas, who suddenly got the opportunity to have their own destiny in such a situation, do not necessarily have immunity from foreign ideologies. That's why we consider it the most correct way to guide the society, to form an information culture in protecting people from

information attacks, to take the initiative and the main burden in the fight against social problems by the state.

In order to rise role of the state in liberalizing attitude towards ideological threats, under the leadership of the first president of Uzbekistan I.A. Karimov, the "Uzbek model of development"⁷, "Idea of national independence"⁸, "From a strong state to a strong society"⁹ and other programs and principles were developed. Unfortunately, the above programs were later criticized because they did not justify themselves for many years, they could not become the moral basis and guide of the Uzbek society. We saw how justified the criticisms were when Uzbek society was powerless in the face of missionary, religious fanaticism, terrorism, human trafficking, drug addiction, ignorance, corruption, localism and factionalism, social corruption and other problems.

Of course, society always shows the instinct of self-preservation. This instinct manifests itself when intellectuals and enlightened people, who consider it an honor to serve for its development, start fighting for the benefit of all. Nevertheless, it must be recognized that their activities are quite weak in front of the ideological threats facing our nation, which is numerous and divided into several classes and groups. In order for the activities of enlighteners and social activists to reach their effectiveness, the role of the state's support, legal status, ensuring the inviolability of legal activities and, most importantly, creating a space of equal rights based on dialogue, is incomparable.¹⁰

We can connect the increase of such indicators with Sh. Mirziyoev's start of activity as the head of the state. Mirziyoev's assumption of the post of president is the process of freedom of speech, establishment of civil society, establishment of dialogue between state bodies and society, recognition of the existence of unrecognized social

⁷ "Taraqqiyotning o'zbek modeli". <https://arxiv.uz/ru/documents/referatlar/milliy-istiqlol-g-oyasi/taraqqiyotning-o-zbek-modeli>

⁸ Т. Risqiyev, X. Sultonov. Milliy istiqlol g'oyasi: asosiy tushuncha va tamoyillar. O'zbekiston faylasuflari milliy jamiyati nashriyoti. 2003.

⁹ Karimov.I.A. Biz tanlagan yo'l-demokratik taraqqiyot va ma'rifiy dunyo bilan hamkorlik yo'li. T.,2003.- B. 27.

¹⁰ Мавлонов.Ж.Ё. Повышение роли институтов гражданского общества в обеспечении эффективного диалога государства с народом. Dissertatsiya (DS). 2019. С 35-37

and moral problems in Uzbek society and the formation of a healthy view to them. An example of this is that, the President sends a petition to the country's parliament, which has been put into practice since 2017, and the petition is a recognition of acute problems that await solution in the state and society, a summary of the work carried out before the people's representatives, and the priority of the state's foreign and social policy for the coming years. The announcement of the plans in the following directions ensured the recovery of broken relations and accountability between the state and society to a certain extent.

2017th year was marked as the year of dialogue with the people and human interests in Uzbekistan. As everyone knows, protection of people's interests, establishment of an effective communication system between society and state management personnel is not a seasonal program, it should be one of the priority directions of state policy and a means of ensuring its viability.¹¹ The President's choice of a drastic way of fighting against some symbols familiar to the Uzbek ideology is not the return of the state to authoritarian or totalitarian symbols, but the fact that these evils have become the worldview of our people, their daily life, and the signs of this negative mentality in the implementation of state policy. The level of tension of the problems gathered by the president even reached the level of recognition that the representatives of the local administration can be solved by going to the neighborhoods and living there.¹²

Shavkat Mirziyoev put forward his views such as the need to arouse the hatred of the whole society against the evil of corruption, the establishment of strict demands that the leaders who are prone to it should be treated at the level of treason, and the establishment of an anti-corruption department within all state bodies. As part of the fight against threat that has settled in our society under the leadership of the President,

¹¹ Shavkat Mirziyoyev: Erkin va Farovon, demokratik O'zbekiston davlatini birgalikda barpo etamiz. O'zbekiston Respublikasi Prezidenti lavozimiga kirishish tantanali marosimiga bag'ishlangan Oliy Majlis palatalarining qo'shma majlisidagi nutq. –T.: O'zbekiston, 2017. – B. 44.

¹² <https://www.gazeta.uz/oz/2021/02/26/president/>

November 4, 2016 Law "On Combating Corruption",¹³ May 27, 2019 Presidential Decree "On Measures to Further Improve the System of Combating Corruption in the Republic of Uzbekistan",¹⁴ in 2019-2020 The state program to combat corruption, July 6, 2021 Prident Decree "On measures to create an environment of zero-tolerance against corruption, to drastically reduce corrupt factors in state and community management, and to expand public participation in this",¹⁵ January 13, 2022 "On measures to introduce the system of rating the effectiveness of anti-corruption efforts"¹⁶ Presidential decision and other laws were adopted.

How necessary reforms have become for our society, we can see several times in the example of outbreaks in our society. Examples of this are ethnic clashes in Parkent in 1990, Namangan events in 1991, Andijan events in 2005, Karakalpakstan events in 2022,¹⁷ and the rise of youth membership in various terrorist organizations, drug trafficking flows in Uzbekistan, human trafficking, and the evils of corruption that weaken the public's trust in the state and the future. Analyzing the above-mentioned events that happened several times in the Uzbek society, we find statements about the fact that the people's movement was controlled from outside of the country.¹⁸

In addition, members of the government make statements that the people fell into the trap of false news and were provoked. Analyzing these events, **Yuriy Sarukhanyan**, an expert in the field of international relations, says that he considers the political institutes and leading personnel of the state to be responsible for this. Because, in the conflicts that occurred not only in Karakalpakstan, but also in various regions of Uzbekistan, the state did not establish an open dialogue with the people, as a result of the passive activity of the state information services, alternatives appeared

¹³ <https://lex.uz/docs/-3088008>

¹⁴ <https://lex.uz/docs/-4355387>

¹⁵ <https://lex.uz/uz/docs/-5495529>

¹⁶ <https://lex.uz/uz/docs/-5819319>

¹⁷ <https://xabar.uz/post/prezident-nukusdagi-voqealarga-yillab-ta>

¹⁸ https://www.bbc.com/uzbek/uzbekistan/2011/05/110510_latin_karimov_arab

instead of them, the people could not express their will and lack of confidence that it is possible to express will in another way and other shortcomings allowed by the state.

Kamoliddin Rabimov, an international political expert, also stood for these views, admitting that the government's dynamics of reforms in the next four years has not been the same as before, and emphasized that no state institute is actively working to end alienation and increase integration between the regions of the state. In addition, the political scientist stated that during the first government of Uzbekistan, a mechanical method of management was chosen, problems were rejected, and this element is still preserved in the political views of the current management leaders. According to Rabimov, this kind of management can no longer exist at all. Instead of this, the state should, first of all, set social processes free, and secondly, by persuading social thinking, it should offer ideas, views, values, and interests that change the thinking of society, thereby giving up something and directing the thinking of society in another direction. it should go to the method of nalting.¹⁹

Conclusion

Based on the above analysis, we believe that it is important for the state to maintain its role as the main initiator, regulator, and supervisor in the processes of freedom of speech, information acquisition, distribution, and analysis in diffuse societies. Especially, this need has maintained a high tension in the countries that were part of the Soviet Union.

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¹⁹ https://www.youtube.com/watch?v=EHH5Z_5xET0

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