

**"POSSIBLE WAYS OF DEVELOPING A SOCIAL STATE IN UZBEKISTAN BASED
ON SOCIO-PHILOSOPHICAL ANALYSIS"**

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Annotation: The article analyzes the processes of building a social state in Uzbekistan from a philosophical-theoretical perspective. Issues such as social equality, justice, ensuring citizens' rights and freedoms, as well as further development of the social protection system are examined. Special attention is given to the interrelation between national values and modernization processes in ensuring the sustainable development of society.

Keywords: social state, philosophical analysis, justice, equality, social protection, reforms, stability.

Introduction

In today's context of globalization, the concept of a social state is becoming an important criterion for the development of every country. In Uzbekistan as well, a number of measures are being implemented in the areas of constitutional reforms, protection of human rights and freedoms, and ensuring social equality. It is important to reveal the theoretical foundations of these processes through socio-philosophical analysis. Social philosophy, in analyzing social phenomena and processes, relies on the following principles: approaching society as an integral and holistic system, where its elements are considered interconnected; paying special attention to causal relations and internal regularities.

A historical approach is also essential, where phenomena and processes occurring in social life are considered in the context of change and development. Every element within the social system must be studied in its interconnection with others; social phenomena cannot be artificially separated from their historical context. Social philosophy identifies and analyzes contradictions that form the source of development, examines phenomena and processes from the perspective of historical continuity, and determines conservative or reactionary factors hindering progress. In analyzing social development, it proceeds from existence to concreteness and from concreteness to abstraction. Social knowledge, in its nature and content, differs from natural-scientific knowledge, as it is inevitably influenced by political ideology, values, and socio-political ideals. Therefore, it cannot be equated with natural-scientific knowledge.

Main Part

Philosophical foundations of the concept of a social state

A social state is based on the principles of justice, freedom, and equality. In philosophy, concepts such as the "social contract," "theory of justice," and "freedom" form the theoretical foundation of the social state. Social philosophy does not set the goal of thoroughly studying every aspect of all phenomena and processes occurring in society. No social science can fully encompass the entirety of social life. Social philosophy, however, draws not only on scientific conclusions but also on achievements in literature, art, religion, politics, and ideology. This explains the emergence of various currents and schools in contemporary social philosophy. Social philosophy gains scientific and theoretical significance only when it reflects the essence of processes and phenomena in society and does not detach itself from social practice.

The great humanistic and progressive significance of social philosophy lies in its role in helping to rationally manage society in accordance with specific goals. However, as in other systems, social life sometimes alternates between consciousness and unconsciousness, disorder and order. As the intellectual potential of society's members increases, so does the possibility of managing

society consciously and purposefully. The worldview and methodological principles of social philosophy play an important role in the development of all social and humanitarian sciences and in the conscious governance of society.

The current state of building a social state in Uzbekistan

The Constitution guarantees the social protection of citizens. Reforms are being implemented in education, healthcare, and the social security system. Within the framework of the “New Uzbekistan” strategy, a national model of social protection is being formed.

Ways of Development from the Perspective of Socio-Philosophical Analysis

Social philosophy performs a number of functions. First of all, it shapes people’s views on social reality and helps to resolve the issue of the relationship between social existence and human consciousness. It discusses such issues as the place and role of the individual in society and the meaning of human life.

The methodological function of social philosophy is clearly manifested in the development of social sciences, in determining the general directions of studying phenomena and processes, and in using its principles as a guiding framework.

The prognostic function of social philosophy is evident in that its principles help to foresee the prospects of social development and to understand human activity, while human activity, in turn, determines the content of social progress. As people acquire deeper philosophical knowledge, worldview, and methodology, the functions of social philosophy mentioned above are revealed more fully. Those who possess the culture of philosophical thinking develop the ability to think consistently and systematically, and to study social phenomena and processes in their dialectical interconnections.

- **Ensuring justice and equality:** creating equal opportunities for all social groups.
- **Strengthening the social protection system:** comprehensive support programs for low-income families, people with disabilities, and the elderly.
- **Harmony of national values and modernity:** applying traditional values such as *mahalla* and *hashar* in social governance while preserving them.
- **Educating youth and promoting moral and spiritual development:** building a stable society by raising social consciousness.
- **Application of digital technologies:** developing e-government and digital social services.

The cultural manifestations of globalization show, firstly, that technological relations are becoming increasingly prominent; secondly, that microcultures are emerging, giving rise to “individual culture”; thirdly, that the importance of key values such as moral, religious, and ethnic regulators of culture is declining; and fourthly, that mass culture and the entertainment industry are spreading widely. All of this indicates that globalization does not necessarily lead to cohesion in contemporary society, but rather to the erosion of traditional interpersonal relations, alienation, and dissatisfaction with existing opportunities.

The contradictory nature of globalization naturally gives rise to resistance movements. The movement known as **anti-globalism**, aimed at clearly understanding and eliminating the existing or emerging threats, can be expressed in the following directions:

- disseminating modern and progressive views on the human being, the meaning, and purpose of life everywhere and among all layers of society by those who recognize the serious threat to human civilization;
- uniting everyone, regardless of whether they are political forces, scientific, artistic, or spiritual groups, in order to focus attention on the emerging danger and protect human interests;

- involving prominent figures capable of influencing public opinion in safeguarding the interests of each individual and humanity as a whole, by organizing socio-political actions against the threat, including various rallies and demonstrations;
- conducting large-scale and continuous information campaigns through mass media, special publications, and the Internet about the existing danger and ways to overcome it;
- coordinating the efforts of all forces interested in preserving civilization by regularly holding conferences, debates, and meetings about the existing threat.

Undoubtedly, in the fight against the dangers brought by globalization, public movements play an important role, but without the participation of the state it is impossible to achieve long-term success. However, many anti-globalists believe that the existing state is incapable of eliminating this threat. Only a state that makes the protection and development of the human person its primary goal can fulfill this task. Yet, the question of when such a state will exist in practice remains a matter of theoretical speculation.

Conclusion

The process of developing a social state in Uzbekistan is deeply rooted in philosophical foundations and is being implemented in harmony with national values and modern modernization processes. Through justice, equality, strengthening the social protection system, and enhancing the legal consciousness of citizens, it is possible to build a stable and just society.

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