

NATIONAL FOUNDATIONS FOR ENSURING HUMAN RIGHTS AND FREEDOMS IN UZBEKISTAN

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ABSTRACT

This scientific article analyzes the phenomenon of human rights, the history of its occurrence and its place in our public life today. It was emphasized that human rights and freedoms are an important basis for democratic development, civil society and economic reforms. It was disclosed that in recent years, the reforms carried out in Uzbekistan have revealed practical work to protect the rights and legitimate interests of a human.

Keywords: human rights, Uzbekistan, social reforms, development strategy, laws, Sh. Mirziyoyev, society and the state.

Introduction

It can be said that today various factors of democratic development are inextricably linked with social stability, the legitimacy of public administration, economic freedom, which are based on the phenomenon of human rights. Human rights is an important institution that covers not only the field of jurisprudence, but also the socio-political aspects of state and public administration. By the 21st century, in the context of globalism tendencies, this institutional factor has managed to become a universal value that significantly affects the domestic and foreign policy of the state. On a global scale, we can observe how, on the one hand, the principles of civil society, the rule of law and the rule of law are being strengthened, and on the other hand, how instability and destructive ideologies such as religious extremism and terrorism, as well as "mass culture" are increasing. In such a situation, the creation of an effective system of guaranteeing human rights and freedoms becomes a modern trend for political science.

Material and Methods

Taking into account the fact that the territory of Central Asia occupies its unique place in the development of human civilization, the priority of interests and human rights has firmly strengthened here, combining such ideas as religious and secular tolerance, commonwealth, mutually effective ties and involvement. Among other things, the phenomenon of human rights serves as an important criterion for the formation of the rule of law, civil society and market economy, which are considered the strategic interests of Uzbekistan. Today, New Uzbekistan is becoming "a state whose main goal is to ensure a free, comfortable and prosperous life for our multinational people, developing in strict accordance with generally recognized norms and principles in the field of democracy, human rights and freedoms." [1] The fruits of reforms in this area, along with state and social progress, will also serve as the basis for the development of human capital in our country.

The harmonization of national legislation and international legal standards in the field of human rights in Uzbekistan and the effective implementation of a long-term strategy in this area continue to

be relevant. Also, on the agenda are the development of criteria for state policy in this area, increasing the culture of human rights in our society and the use of new innovative social technologies in this area. The problems of establishing social partnership between the state, business and public sectors in the process of ensuring human rights in every sense are important tasks facing our society.

Results

The category of "human rights and freedoms" is rooted in distant history. Based on the analysis of various sources, it was possible to find out that the term "freedom" was originally used in the 24th century BC. in order to protect poor widows and orphans from various types of violence and injustice of the authorities and clergy by the Sumerian priests. "Freedom" and "right", being inherent in human nature, are reflected in the general beginning of life. In the course of their study, this can also be considered on the basis of ancient historical sources and realities. However, this task is complicated by the lack of sources that could fully reveal the human rights situation.

If in the history of the relationship "society and personality", "state and personality" and the traditions of collectivism and etatism were formed mainly in the East, then the emergence of a certain zone of freedom in the form of "polis democracy" in the West created the conditions for the formation of equal political human rights[2]. For example, in ancient times, Aristotle called people who take part in courts and public meetings citizens. Citizenship worked as a potential for the realization of such rights as the right to decide state affairs, the right to take part in legal proceedings, as well as the right to exemption from forced labor, which was an important condition for the realization of political rights[3].

The modern concept of the inalienable rights of people and citizens is inextricably linked with the socio-natural phenomenon of man, and the basis of all teachings in this area is based on natural human rights. The concept of natural rights, based on the fact that a person is a social and moral "being", began to develop precisely in ancient times as a reflection of certain initial and inalienable qualities. The origins of the theory of natural rights are first found in the views of Xenophon[4] and Heraclitus[5]. And in ancient Rome, Cicero, who became one of the first theorists in the field of natural rights, primarily attributed political rights to the category of natural rights. One of the first scientific justifications for the right to private property is described in Cicero's treatise as follows: "Let everyone own what he got; if anyone else infringes on any of this, he will violate the rights of human society"[6].

Discussion

In the Middle Ages, the freedom of any person was limited to a certain extent, because the feudal society is a society of universal dependence. Even those strata of this society that were considered free by law depended on the highest levels of the social hierarchy. At the same time, the principle of social control by the institutions of the Catholic Church was observed, and they had no less influence than the management of feudal associations. Despite this, due to the fact that the laws in the Middle Ages were not based on the principle of formal equality, they placed representatives of different classes at different socio-political levels, depending on their relationship with the authorities. And although everything was regulated through specific laws and traditions, the formation of various

associations (knightly orders, trade and craft guilds) contributed to strengthening equality between their members. These unions united them in order to protect the rights of their members.

Among other things, we can note that with the adoption of the Magna Charta Libertatum in 1215 in England, the concept of human rights rose to a new level. This charter reflected the guarantees that protect the lords from the arbitrariness of the king's officials, as well as such principles as the possibility of applying punishments to freedoms only by decision of equal persons and in accordance with the law and the resolution of conflicts through peaceful agreements[7].

Important is the idea of humanism in the development of political processes and social thinking, based on the factors of human development, its autonomy, free self-government, value and initiative. Among other things, if on this occasion the Italian humanist Dante Alighieri notes that "The human race is in the best condition when it is completely free ... the first beginning of our freedom is the freedom of decision"[8], then Etienne de la Boesi believes that "it is natural for a person to be free and wish to be him, but at the same time his nature is such that he gets used to everything"[9].

The problem of human rights is objectively and genetically characterized by a political component. It can be said that for this reason human rights cannot be interpreted only insofar as there are socially subjective ideas, views, theories and political, legal, moral ideas, views, etc. based on them. on the topic of human rights. Ideas and norms should reflect the objectively existing problems of meeting the ever-changing and growing needs (in the broad sense - the problems of human rights) of people belonging to different social strata, groups, classes, nationalities, etc., therefore, the inevitability of social value and social -class interpretation of the problem of human rights and ways to solve it give rise to the ideologized and politicized concept of "human rights".

The manifestation of human rights in the literal sense of the word is reflected in the rule of law. Therefore, according to the analysis, in the process of implementing a political course towards the creation of a rule of law state, it would be most dangerous to consider only its formal type as a real possibility. In this regard, the following can be designated as the most general requirements that a rule of law state must meet:

- a comprehensive guarantee of the fundamental rights of citizens, the existence of a simple and transparent legal mechanism that effectively works in the field of implementation and protection of their constitutional rights and freedoms;
 - compliance of legislation with the most important interests of all classes and social strata, socio-economic trends and the moral and psychological situation in society;
 - organic improvement of legislation in the context of the practical process of solving urgent problems;
 - the priority of the constitution and the current legislation in relation to normative acts, the absolute priority of law;
- dialectical combination of stability and dynamism of legislative acts;
- existence of a practical democratic procedure for the participation of citizens in the process of lawmaking;
 - taking into account the views of the public;
 - the unity of the law-making of the state and its organizational, ideological and law enforcement activities;
 - the presence of perfect legal mechanisms for resolving contradictory and conflict situations between subjects of all levels of the political, state and social systems;

- professional and spiritual maturity of employees of the state apparatus and public organizations, their desire to fulfill their professional tasks in a quality manner;

- a high level of legal knowledge and legal culture among the citizens of the country.

The transformation of the whole complex of human rights into political life is a difficult task, and the extent to which it is solved characterizes the entire human civilization and the level of development, progressiveness and humanism of individual countries as a whole.

In addition, some of the obstacles to the realization of human rights and freedoms in the newly independent states on the territory of the former USSR are explained, among other things, by corruption and the weak development of a culture of human rights. Their political and financial capabilities, among other things, manifest themselves as undermining the prestige of the humanistic idea of human rights, turning it into a farce, expressing doubts and distrust regarding the provision of human rights and freedoms. There are several factors to consider in this area:

firstly, the establishment of the foundations of the democratic life of the state and the growth of the political activity of the population;

secondly, the strengthening of personal responsibility and a reasonable attitude of a person to the results of his activity are associated with a person's realization that he is the master of his fate and the blacksmith of his happiness;

thirdly, the current stage of the country's development is associated with the formation of a civil society and a legal social state as the most important social and political institutions that not only provide reliable protection of human rights, but also create legal opportunities for the citizens themselves; Here, the active participation of various non-governmental non-profit organizations in ensuring human rights and freedoms is also important;

fourthly, the creation of a special educational system in the field of human rights will help to understand the importance of human rights and turn them into a vital necessity. World experience shows that it is precisely such a system that creates the foundation for the development of a conscious and responsible attitude of the main part of the population to the issue of human rights as a universal value.

It should be noted that today globalization acts as an objective and contradictory process, which also embraces new opportunities and new risks. At the same time, in modern conditions, under the influence of socio-cultural contradictions, global problems arise related to the system of "man and society", which include the problems of ensuring social and political stability and security, the problems of developing different cultures, minimizing the risk of cultural contradictions, ensuring their interactions in specific geopolitical conditions and the problem of human adaptation[10].

The essence of the theory of democracy outlined by M. Goodhart in his work "Democracy as Human Rights: Freedom and Equality in the Age of Globalization" is substantiated as a traditional representative system of governance guaranteed by global institutions created primarily to ensure the observance of rights within the framework of the idea of democracy[11]. To date, modern theories explore the relationship and contradictions between the processes of globalization, state sovereignty and human rights factors. The widely held and debated point of view about the weakening or erosion of the sovereignty of states in connection with globalization calls into question the managerial function of the state and its position as the "chief reformer". Therefore, analyzing the discourse and practice of human rights in the modern era, D. Cohen primarily focuses on the stability of state

sovereignty in many countries and regions of the world, which has been preserved in one form or another under the influence of political globalization and other external factors.

Today, large-scale reforms in the field of human rights are being carried out in Uzbekistan. The whole essence of the strategy for the further development of the Republic of Uzbekistan is considered an important factor determining the future of New Uzbekistan. During the years of independence, Uzbekistan, relying on its rich history, revealed itself to the world as a state building its bright future and a friendly people. Along with this, a set of measures was implemented aimed at building a legal democratic state and civil society in the country, developing an economy based on free market relations and private property, creating conditions for a calm and prosperous life for the people and winning Uzbekistan a worthy place on the world stage. At the same time, it is necessary to regularly analyze the positions taken and the shortcomings made, and to conduct activities aimed at the near and far future, based on carefully thought-out plans. Because socio-political life consists of constant changes and development. This is a struggle for development and the future. This is the philosophy of life and its full of contradictions, it is necessary to solve it using dialectical thinking.

The main goal of the reforms is a person and a reflection of his interests, and we must understand that at the root of this lies such fundamental democratic concepts and life skills as "human rights and freedoms", "priority of law", "openness and transparency", "freedom of speech", "freedom of religion or belief", "public control", "gender equality", "privacy of property" and "freedom of economic activity"[12]. The development strategy, developed as a logical continuation of these processes, calls for "starting a new stage of our national development and organizing our further activities on the basis of the new principle of **"human-society-state"**.

To date, Uzbekistan has put forward specific initiatives and proposals to improve the unique mechanisms for the protection of human rights. In addition, a global forum "Human Rights Education" under the auspices of the UN, the World Youth Forum dedicated to the rights of youth, and the Regional Conference on Religious Freedom are scheduled[13]. We can say that these initiatives are primarily aimed at guaranteeing human rights and freedoms not only in our country, but throughout the world.

It can be said that with the entry of Uzbekistan into the UN Human Rights Council, a new chapter of reforms in this direction has opened. President Shavkat Mirziyoyev delivered a speech at the 46th session of this Council, in which he outlined a number of priority areas for our activities as part of further deepening democratic changes in our country and human rights:

First, ensuring fundamental human rights and freedoms occupies a central place in the reforms of Uzbekistan. The achievement of sustainable development goals until 2030 in our country will be carried out in accordance with the principle of "leaving no one behind" to ensure the rights and legitimate interests of every person.

Secondly, in matters of gender policy, we will resolutely continue work aimed at radically increasing the role of women in the public, political and business life of the country.

Thirdly, serious attention will be paid to ensuring the rights of persons with special needs. Recently, a new law on the rights of persons with disabilities came into force, the Parliament of Uzbekistan ratified the UN Convention on the Rights of Persons with Disabilities. We propose to create a Regional Council for the Self-Realization of People with Disabilities.

Fourth, the protection of the rights of young people, who make up more than half of our population, is constantly at the center of our attention. This year has been declared in Uzbekistan as the "Year of supporting youth and strengthening the health of the population."

In this direction, we are preparing to: hold a World Conference on the Rights of Youth under the auspices of the UN, present a draft Convention on the Rights of Youth at the third forum of the UN Economic and Social Council, and also submit for consideration the establishment of the institution of a Special Rapporteur on the rights of youth.

Fifth, together with the International Labor Organization and the World Bank, we have done a lot of work to eliminate forced and child labor. This has become one of the main achievements of our reforms. In 2021, namely the International Year for the Elimination of Child Labor, we will adopt a law on the Children's Ombudsman[14].

Sixth, together with the Office of the High Commissioner, we propose to hold a Global Forum dedicated to the 10th anniversary of the UN Declaration on Human Rights Education and Training. In order to develop the education system, we want to contribute to the UN Voluntary Fund for Human Rights.

Conclusion

It should be emphasized that man is essentially created free. And no one has the right to discriminate against him, trample on his rights in his own interests, subject him to mental and physical torment. Therefore, various state and non-state institutions should unite in cooperation on the path of restoring human rights and seeking justice for all patriots, responsible persons of public organizations and trusted representatives of the people. If we work together, we can certainly achieve our goal. First of all, this is based on the unquestioning fulfillment of the requirements of our Constitution and laws, and the full implementation of the priority principle "In the name of the honor and dignity of a person" becomes the main criterion in this direction. In the words of our President, "At the same time, we are well aware that we have much more to do in the field of protecting and ensuring human rights and freedoms. As you know, the real embodiment of such high values in practice is not the achievement of any particular milestone. We are all deeply aware that ensuring human rights is an ongoing process."

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