

# Certain Aspects of the Social State and National Self Consciousness

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## Abstract:

This article analyzes some aspects of the welfare state and national identity, which are an urgent problem today. According to it, the concept of a social state and national identity is studied dialectically when its specific aspects, functions and principles are interrelated. In particular, nowadays topic presents the pragmatic significance of the ongoing reforms in the social sphere has been researched.

**Keywords:** Globalization, Social State, National Identity, Spiritual Identity, Political Identity.

## 1. INTRODUCTION

The processes of globalization and modernization taking place in the world today, as well as the acceleration of lifestyle, put on the agenda the need to reconsider views on man and the state, man and society and interpret them from a pragmatic point of view. After all, the “social state”, defined by the head of the country and forming the essence of the new Constitution of Uzbekistan, directly and indirectly goes hand in hand with the processes of national identity. In a social state, the main condition of “sociality” is a careful attitude towards a person, his dignity, honor and freedom. This, in turn, is closely related to the fact that human rights, freedoms and legitimate interests are almost completely secured and guaranteed. The essence of the welfare state is manifested in the implementation of a rational social policy, especially in the consistent implementation of social functions that meet the interests of man and society. Therefore, a significant part of such government activities is the fulfillment of social tasks.

## 2. LITERATURE REVIEW

The main constitutional foundations of social policy in the welfare state are: – employment and labor protection; – guarantee of the minimum wage. Because, according to article 42 of the new Constitution, “Everyone shall have the right to decent work, to free choice of profession and occupation, favorable working conditions that meet the requirements of safety and hygiene, to fair remuneration for work without any discrimination and not below the established minimum wage, as well as the right to unemployment protection in the manner prescribed by law.

The minimum wage shall be determined taking into account the need to ensure a decent standard of living for a person.

It shall be prohibited to refuse to hire women, dismiss them from work and reduce their wages on the basis of pregnancy or having a child". [2]. The same can be seen in new articles concerning taxation, education, teacher prestige, which are unique and reflect social protection.

Although national identity is a social reality that expresses the place of our people, the nation in existential existence as a subject of socio-historical processes, the master of one's own life and destiny, an important place is occupied by the study of its scientific and theoretical foundations, internal systems, features of functional and social orientation. National self-consciousness is also considered important in the public consciousness, which directly affects the welfare state, socio-political, economic, spiritual, cultural and ideological processes, and tasks implemented in these areas. The study of these aspects makes it possible to more fully comprehend the influence of national identity on national progress, national thinking, national statehood, governance of society and the state.

It can be noted here that national identity is the reality of the entire existential existence of a people, a nation. Unfortunately, nations are considered in the literature mainly as a phenomenon associated with the study, understanding of history, historical and cultural heritage. Considering national identity as a system closely related to the processes of socio-political (political identity), socio-historical (historical identity), spiritual and cultural (spiritual identity), based on this approach, the disclosure of its internal connections has both scientific and theoretical and socio-practical significance [5].

The nature of national identity associated with political consciousness, political knowledge, political and legal culture, political ethics, as well as "social ethics", that is, with all socio-political processes taking place in society, civil society of Uzbekistan and the strategic goal of building a democratic rule of law, makes it the core (core) of national identity. Historical and political realities show that no nation, no nation would be able to preserve its identity and express itself without a political institution. Therefore, national identity is objectified through the activities of political consciousness, political culture, and political institutions that unite people around themselves, aimed at strengthening independence and building a democratic society.

The second important aspect in this article is the concept of a "welfare state". The welfare state is an incredibly big concept. This concept has become a central characteristic of statehood in Western countries over the past two centuries. The greatest value of the welfare State is equality in society. Another important aspect of following modern trends in the development of the theory of the welfare state is the universalization of the ego. In the modern world, social ones are not only the state, which explicitly states this in its constitution, but also those in which there are also various social institutions, programs, legislation regulating social life, thus the ideological superstructure of the social state does not have a significant impact [4]. Currently, the concept and development of the welfare state still visualizes the interests of scientists. N. Michels, for example, connects the principle of the welfare state with the concepts of security and social justice [3], E. T. Baildinov proposes the concept of a social republic [1].

At this stage of human development, the object and main subject is a person, which is confirmed by the constitutional norm on the importance of a person, Ego, right and freedom. In connection with the orphan, life is necessary to correctly correlate the position of a citizen (in terms of respect for subjective rights) with the regulatory and controlling role of the state. It will not succeed yet, I see that no state will be able to do this in the foreseeable future, but the goal is so long.

In the first case, when the state excessively controls all political, economic and other processes, this inevitably leads to the consolation of law and freedom, hinders the development of civil society. Economic growth is not possible at the first stage, nor will it eventually lead to economic stagnation.

In the second case, the search for a welfare state guarantees that are not provided with resources can also lead to negative consequences in the economy - a slowdown in the pace of development, an outflow of capital from the country. As a result, economic problems lead to political ones [3]. In this sense, national identity is also the ethno-political relations of the nation to socio-political processes, the management of society and the state, the regime, reforms aimed at changing social existence, development models, and the future of society. These relations are manifested in the fact that the nation, citizens participate in the realization of their political and legal capabilities, i.e. as subjects defending their interests in socio-political life.

### **3. The Purpose of the Research**

The purpose of the research is to study the specific aspects, interrelated with functions and principles of the concept of a social state and national identity on solving the problem of ensuring the pragmatic significance of the ongoing reforms in the social sphere.

### **4. Research Methods**

It includes certain methods widely used in the framework of political science and research; such as analysis, synthesis; analogy, modeling and the method of experiment. The level of reliability of the obtained results was confirmed by applying theoretical comparative analysis, generalization of scientific, methodological, and official resources

### **5. Discussion and Results**

The successful implementation of these tasks requires a conscious perception by citizens of the changes taking place, a deep understanding of their essence, and active involvement in work related to the interests of society and the state. That is why national identity is closely connected with the formation of the personality of a spiritually and morally perfect, patriotic, spiritually mature citizen.

Patriotism, loyalty to the native land and faith in it were primarily determined by the level of knowledge, style of thinking and worldview of a person. Only those who have modern knowledge can independently comment on what is happening around them in the world, can justify this opinion, will have their own personality and will be able to preserve this identity. A person who continues to follow the opinions of others will have neither self-awareness nor willpower. It is required to serve the purpose of certain groups or individuals. What makes a man human is his masculinity, his self-awareness. A person is above all other values because of these values. That is why all the uniqueness, greatness, divinity in man lays in his "I", in his "existential self" (N.A. Berdyaev). This is not a trait manifested by arrogance, stubbornness or violence, in which case self-expression would become a negative, even destructive phenomenon, but a trait manifested through enlightenment and humanism. That is why enlightenment is at the heart of historical self-awareness. Naturally, the president paid special attention to the principle of the "welfare state" in his message to the people of Uzbekistan [6].

The welfare state is, first of all, equal opportunities for realizing human potential, creating the necessary conditions for a decent life for people. This affects the quality of education and medicine, the development of science and culture, and the lives of young people. It is precisely because of this, as quoted in the Appeal: as a result of our large-scale and effective reforms, the volume of gross domestic product exceeded \$ 80 billion for the first time. Foreign direct investment of \$8 billion entered our economy in the same year, while our exports reached \$19 billion. There have never been such great

results before. This year, for the first time in our history, we have brought the amount of pensions and social benefits to a level not lower than minimum consumer spending. For example, in 2017, 500 thousand low-income families received social assistance, while today more than 2 million families receive support. The amount of funds allocated has been increased seven times to 11 trillion sums per year. ...To this end, over the past six years we have built almost 300,000 housing units across our country, or 10 times more than in previous years. During this period, an additional 500,000 student places were created, bringing the total number to 5,300,000. Currently, work is underway to create another 1,200,000 student places"[5].

It is worth noting that the perception of the welfare state and national identity is embodied in the functions and principles that the concept and the mutual dialectical connection in its characteristics perform in the life of the state and society. According to him, the strengthening of universal human values by the state, the affirmation of the principles of social justice in society, the social orientation of state policy, which provides every citizen with decent living conditions, social security, and equal starting opportunities.

The high moral level of citizens, the debtor of the fox; "the human dimension."

The existence of a developed civil society.

A high level of democracy in society.

A developed economic base that allows the mayor to carry out income redistribution activities and a socially oriented economic structure.

The connection (connectedness) of the state with the law, the presence of the qualities of the rule of law; the existence of a developed existing social legislation.

An integral element of the welfare state is the parliament, in which all social groups acting in a given territory should be equally represented.

The functions of the welfare State

The social state has all the traditional functions due to the nature of the state as such. At the same time, the functions of the welfare state are seen as its social purpose:

support for a socially unaffected category of the population;

affirmation of the principle of social equalization by redistributing income between different strata and groups of the population through special social programs;

Occupational health and safety;

support for family, motherhood and childhood;

financing of basic scientific research and cultural programs;

ensuring employment of the population;

A balance is needed between a free market economy and a measure of government influence in this area; participation in the implementation of interstate environmental, cultural and social programs;

the search for a solution to the global problem of humanity; concern for the preservation of peace, harmony in society[ 5].

The welfare state also performs a number of traditional regulatory and protective functions: maintaining public order, educating and correcting criminals, resolving disputes and conflicts, protecting against external attacks, etc. However, the ratio of the protective and regulatory functions in comparison with the class state is changing towards expanding the regulatory and reducing the protective. We have already shown above that the perception of the national self is a system associated with the ethnos, the

life of the nation and ethno-differentiating characteristics. Now it is possible to analyze the functions and morphology (internal characteristics and qualities) of its internal systems.

In determining the internal structural elements (parts) of the national identity system, we relied on the methods of retrospective (historicism) and projective (perspective) approaches. The retrospective (historicism) approach is a method of historical and evolutionary analysis of the studied subject. We focused on issues of historical thought, since the awareness of the national "I" is associated with the restoration of the unfairly forgotten names of our ancestors and the study of the historical and cultural heritage of our people, raising it to the rank of national pride, national self-esteem. "Only the history of mankind as a whole determines the scale of understanding of what is happening today," writes K. Jaspers. - Our vision into the past comes across the mysteries of the human being. Whatever we have, in general, it is historical, the way we are today, and history has made us so, the path of this history, which has reached today, is not very long. They all tell us: where did they come from? Where are they taking us? What do they mean in essence? it forces you to ask questions like [6]." Without answering these existential questions and finding answers, a person cannot reach the essence of his "I", his existential being. Because, self-awareness is actually a person's perception of their place in existential existence.

It also participates in approaches that refer to historical and cultural heritage. This helps to realize the socio-dynamic nature of national identity throughout the study.

In our opinion, the perception of the political self (political consciousness, political culture, political thinking, political activity, etc.) is the core, the core of awareness of national identity. It is the awareness of the political self that ensures that the realization of the national self becomes a real reality. If the perception of the national self as a general conceptual idea gives political activity a metaphysical, theoretical, philosophical orientation, then political consciousness and political activity give the perception of the national self a political, legal, organizational character, protecting it from destructive elements, external and internal dangers. When political consciousness and political activity are not supported, the perception of the national self simply remains at the level of thinking.

The realization of the spiritual self means the revival of ancient values inherent in the spirit of our people, the study of the transcendent experience accumulated in the perception of the Universe, existence, their reinterpretation, evaluation and use in terms of the needs of a new era.

Other internal systems of national identity may not have manifested themselves under the pressure of certain factors, but the people cannot live a day, not even a minute, without showing their identity in the spiritual sphere. The people, the nation is alive not only by its spiritual wealth, but also by the fact that at every moment it manifests itself, its spiritual existence lasts a lifetime.

The perception of a National Idea, its transformation into trust and conviction (the concept of national development) is the highest manifestation of the perception of the national self. If the idea of national independence reflects the most important directions, theoretical foundations, and strategically important principles of the development of society, then in the understanding of the national "I" the task of introducing the people, the nation, and citizens to this conceptual idea, forming in them a sense of trust in their intellectual and creative power, making them an active subject in

The mutual dialectical connection between internal systems, the perception of this connection on the basis of society, people, and nationality allows us to look at the perception of the national "I" holistically, integrally. The independence of internal systems is relative; it is this relativity, the fact that it has a multifunctional property that makes it necessary to determine their functions based on the goals of the common system I-functions related to the inner understanding of historical self-awareness:



I-functions related to the internal structures of historical self-awareness:

- Objective study of the history of our homeland, our country and the formation of objective historical thinking in the minds of a citizen, nation, people;
- to study the historical and cultural heritage of our people's past and to equip people with the humanistic views, ideas, and reflections contained therein;
- education of objective historical thinking about the life and work of great historical figures;
- it consists in familiarizing the new generation with the laws of evolutionary development of historical and cultural development.

**II-functions related to the internal design of the perception of the political self:**

- the nation and the people are aware of the need to build a strong state capable of protecting their interests;
- the revival of positive traditions in national statehood, institutions that meet the requirements of the era, and management methods;
- to find a sense of support for socio-political, legal, organizational reforms carried out to create a civil society, which is the strategic goal of the society;
- to educate citizens, in society, a sense of political and legal consciousness, the perception of state programs and plans as vital, aimed at modernizing the life of society;

**III-functions related to the internal system of spiritual self-awareness:**

- Oriental, Uzbek etiquette, spirituality for making decisions and turning them into a way of life for citizens;
- formation of a sense of full awareness of the spiritual and cultural heritage of our people, our nation and a rational attitude towards it;
- the decision to consider the productive use of folk culture, creativity, art and traditions in social and educational processes as a condition for the upbringing of a highly spiritual generation;
- this is not just a civil society, its spirituality is high, humanistic, human interests lie in introducing the idea of building a priority society into people's minds.

**IV-functions related to the internal design of the idea of national independence:**

- promotion of strategically important ideas and concepts related to national development;
- the introduction of the ideology of national independence into the consciousness of our people, our nation;
- Uniting the entire nation, nationalities and elites around the idea of a free and prosperous homeland, a prosperous life;
- making a decision on universal, democratic values consists in forming a view of them as a criterion for the development of a person and society.

The functions related to internal systems can be expanded and clarified again, depending on the purpose of the study. However, the above directions allow us to more fully reveal the concept of our dissertation, to learn that the perception of the national self is a projective, socially oriented reality.

## 6. CONCLUSIONS

In general, understanding the welfare state and national identity implies a more thoughtful understanding of the life of the state and society in the conditions of the new Uzbekistan and the formation of a sense of unity and inviolability of people towards a common goal.

Secondly, the social drum and the perception of the national self are aimed at the material and spiritual progress of man and society. The perception of the spiritual self as a component of the perception of the national self is the perception of the historical, cultural, socio-moral, religious, spiritual, artistic and aesthetic values of the nation, and people in existential existence. Individuals express themselves through their spiritual values and realize their identity. Because, a person only finds qualities and vices in himself by comparing himself with the "other self".

Thirdly, our society has set a strategic goal of forming a generation with high morals. The realization of the spiritual self serves this purpose, and really is a reflection of it. The national idea also implies this goal. The national idea is the highest step, a step towards the realization of national identity. The National Idea embodies the goals of our nation, self-realization and self-expression of our people.

Fourthly, to say that the perception of the national self is formed by all representatives of our nation, our people, and the way it should be, means to exaggerate the reality. We cannot say that even independence passed after the issue of the realization of national identity was resolved to such an extent. From observations, it became known that most citizens limit the perception of national identity to the perception that "I am Uzbek". Today, the perception of the national "I" is wider than the framework of such a narrow vision, understanding, it means striving for the fundamental interests of the nation, the people, looking at the strategic goals of society as the result of its idiotic goal, destiny, the essence of social activity, the forward. These goals and objectives were conceptually embodied in the principle of "national rise from national revival". That is why the formation of a national idea among young people of essence consists in making a decision about understanding their national identity. The formation of a national idea is not just a task with subjective morality, it is also, first of all, the education of national feelings, pride, self-awareness among our youth and on their basis social, political, cultural, and spiritual activities. When promoting a national idea, in spiritual and educational work, it is necessary to remember in all socio-political and educational processes that it is in education that this dialectical connection, the formation of a national idea as well.

Fifth, the emergence of new generations in the historical saga makes the perception of the national self a permanent part of socio-political, ideological and educational work. As long as there is a nation, a nationality, awareness of the national "I" will remain a national idea that motivates society, citizens to unite around their fundamental interests, build up their creative forces, spiritual power, the third Renaissance, sustainable development and a prosperous life. This is due to changes in socio-political life. Self-awareness, the relations of national identity motivate a person, regardless of which nationality he belongs to, to live, realizing common goals related to work - humanitarian feelings inherent in the universal.

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