

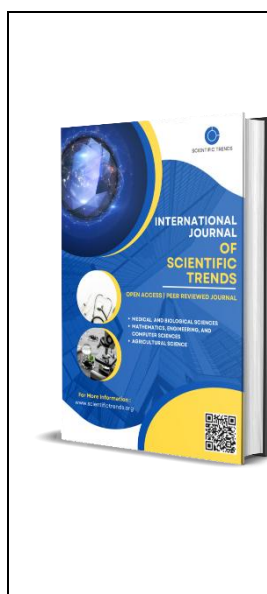
# The Phenomenon of Human Dignity in New Uzbekistan

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## Abstract

This article analyzes the phenomenon of human dignity in New Uzbekistan within the framework of the social state concept. The new edition of the Constitution of the Republic of Uzbekistan, which officially recognizes the country as a social state, is considered as a solid legal foundation for ensuring human rights and freedoms. The article reveals the priority of the principle “human – society – state” in public policy, the improvement of the social protection system, the development of civil society institutions, and the essence of reforms aimed at enhancing human dignity. In addition, the philosophical and theoretical foundations of the social state are examined based on the views of Georg Wilhelm Friedrich Hegel and Jean-Jacques Rousseau. The results of the study show that ensuring human interests is a key priority in the process of building a social state.

**Keywords:** Human dignity, social state, New Uzbekistan, Constitution, civil society, social protection, rights and freedoms, state policy, social justice, development strategy, human interests.

## Introduction

### ФЕНОМЕН ЧЕЛОВЕЧЕСКОГО ДОСТОИНСТВА В НОВОМ УЗБЕКИСТАНЕ

#### Аннотация

В данной статье анализируется феномен человеческого достоинства в Новом Узбекистане в рамках концепции социального государства. Новая редакция Конституции Республики Узбекистан, в которой страна впервые закреплена как социальное государство, рассматривается как прочная правовая основа обеспечения прав и свобод человека. В статье раскрывается приоритет принципа «человек – общество – государство» в государственной политике, совершенствование системы социальной защиты, развитие институтов гражданского общества, а также содержание реформ, направленных на повышение человеческого достоинства. Кроме того, философские и теоретические основы социального государства рассмотрены на основе взглядов Георг Гегель и Жан Жак Руссо. Результаты исследования показывают, что обеспечение интересов человека является ключевым приоритетом в процессе построения социального государства.

**Ключевые слова:** Человеческое достоинство, социальное государство, Новый Узбекистан, Конституция, гражданское общество, социальная защита, права и свободы, государственная политика, социальная справедливость, стратегия развития, интересы человека.

## ЯНГИ ЎЗБЕКИСТОНДА ИНСОН ҚАДРИ ФЕНОМЕНИ

### Аннотация

Мазкур мақолада Янги Ўзбекистонда инсон қадри феномени ижтимоий давлат концепцияси доирасида таҳлил этилган. Ўзбекистон Республикаси Конституциясининг янги таҳририда мамлакатнинг ижтимоий давлат сифатида эътироф этилиши инсон ҳуқуқ ва эркинликларини таъминлашнинг мустаҳкам ҳуқуқий асоси сифатида кўриб чиқилган. Мақолада давлат сиёсатида “инсон – жамият – давлат” тамойилининг устуворлиги, ижтимоий ҳимоя тизимининг такомиллашуви, фуқаролик жамияти институтларининг ривожланиши ҳамда инсон қадрини юксалтиришга қаратилган ислохотлар мазмуни очиб берилган. Шунингдек, ижтимоий давлатнинг фалсафий ва назарий асослари Георг Гегель ва Жан Жак Руссо қарашлари асосида ёритилган. Тадқиқот натижалари ижтимоий давлатни барпо этиш жараёнида инсон манфаатларини таъминлаш устувор аҳамият касб этишини кўрсатади.

**Калит сўзлар:** Инсон қадри, ижтимоий давлат, Янги Ўзбекистон, Конституция, фуқаролик жамияти, ижтимоий ҳимоя, ҳуқуқ ва эркинликлар, давлат сиёсати, ижтимоий адолат, тараққиёт стратегияси, инсон манфаатлар.

### Introduction

The development stage of New Uzbekistan is characterized by a fundamental transformation of relations between the state and society, placing human interests at the forefront as a supreme value. The principle of “human dignity” lies at the center of the reforms being implemented throughout the country. In the Constitution of the Republic of Uzbekistan, adopted in 2023, the country was for the first time defined as a social state. This provision further strengthened the state's responsibility toward every citizen. The constitutional norm stating that “the individual, his or her life, rights and freedoms are the highest value” [1] serves as the legal foundation of this principle. The primary purpose of a social state is to recognize the individual, his or her life, dignity, rights, and freedoms as the highest value and to create conditions that ensure a decent standard of living for every citizen. It should be emphasized that civil society emerges in the modern world because only in contemporary times have citizens' rights been genuinely recognized and protected. In a civil society, every individual is regarded as an end in themselves. However, a person cannot fully achieve their goals without interacting with others; other individuals become essential participants in the realization of those goals.

As a result, each personal objective is achieved through social interaction while simultaneously contributing to the well-being of others. In other words, within a civil society, every citizen's aspiration to live a prosperous, happy, and law-abiding life ultimately contributes to creating similar conditions for society as a whole. Thus, the principle of human dignity serves not only as

a legal and political value but also as the fundamental basis for the development of civil society and the strengthening of social solidarity in New Uzbekistan.

The concept of a “social state” is closely linked to the concept of “human dignity”, and at the core of this idea lies the noble objective of honoring human dignity and serving the people. Regarding human dignity and its philosophical essence, Professor Ismoil Saifnazarov aptly noted: “It must be acknowledged that we had fallen far behind in matters concerning human life and its dignity.” This observation is highly relevant because “the times when a state's power was measured by its natural resources, military strength, or economic capabilities have long passed. Today, nations are assessed primarily by the standard of living of their people, the protection of their rights, their intellectual capacity, worldview, and level of social consciousness. Human thinking, people’s satisfaction with life, and the unconditional protection of their rights are more important than any form of state power. The path chosen by Uzbekistan today amazes the world precisely because it is aimed at valuing people, respecting them, and ensuring their well-being. In Uzbekistan, human dignity has been elevated to the highest priority.” [2]

## Research Methodology

This study employed methods of analyzing normative-legal documents, comparative and systemic approaches, as well as philosophical analysis. The research examined constitutional norms, legislative acts, and conceptual documents related to the principles of the social state and human dignity in New Uzbekistan. In addition, classical philosophical views on the relationship between the state and civil society were studied to provide a deeper understanding of the theoretical foundations of human dignity and its role in social development. The use of these methodological approaches made it possible to comprehensively analyze the phenomenon of human dignity from legal, philosophical, and socio-political perspectives.

## Analysis and Results

The findings of the study indicate that the principle of the social state is gaining practical significance in Uzbekistan:

- Human dignity has been placed at the center of state policy [3];
- The social protection system has been digitalized;
- Large-scale reforms have been implemented in the fields of education and healthcare.

In addition, the targeted delivery of social assistance is being ensured through the Unified Register of Social Protection, which contributes to greater transparency and effectiveness in providing social support.

Particular attention should be paid to the role of future teachers in the educational environment. Prospective educators should participate both directly and indirectly in educational and social processes. This is important because they must be prepared to independently address the challenges and contradictions that may arise in pedagogical practice. In this regard, the following competencies are of particular importance:

- a) preparing students for the educational process and social upbringing activities;
- b) supporting students’ social projects and initiatives;
- c) creating conditions for the realization of students’ talents and abilities;
- d) expanding opportunities for benefiting from scientific and creative work;

e) developing skills that protect individuals from unethical behavior through strengthening the dignity and social status of teachers.

As a practical manifestation of the social state principle, the establishment of the National Agency for Social Protection (NASP) represents one of the most significant institutional reforms aimed at eliminating the previous fragmentation in the provision of social services and ensuring a more integrated and citizen-oriented system of social support.

## Analysis and Discussion

The great German philosopher Georg Wilhelm Friedrich Hegel defined the state as the realization of the ethical idea. Comparing natural and spiritual relations, he likened the family to feeling, civil society to sensitivity, and the state to the nervous system existing for itself [4]. According to Hegel, civil society satisfies the needs of an individual through labor, while at the same time meeting the needs of others through the same process. It protects the personal freedoms and rights of its members and safeguards their property through a fair judicial system.

At the same time, Jean-Jacques Rousseau, in his theory of the social contract, argued that state authority must be based on the will of the people [5]. In his view, if political power fails to serve the interests of the people, it loses its legitimacy. Rousseau's ideas emphasize the importance of placing human interests and public welfare at the center of state policy, which remains highly relevant in contemporary democratic governance.

In Uzbekistan, the principle of the social state has become one of the key directions of constitutional reform. During a meeting with members of the Constitutional Commission on June 20, 2022, President **Shavkat Mirziyoyev** proposed enshrining the principle that **“Uzbekistan is a social state”** in the Constitution. This idea was further reinforced in the President's Address to the Oliy Majlis and the people of Uzbekistan, where the main priorities for building a social state were outlined. As the President emphasized: “We aim to build the New Uzbekistan on the principle of a social state. This principle must be enshrined in the Constitution” [6]. This approach demonstrates that the protection of human dignity, social justice, and the well-being of citizens have become fundamental priorities of state policy in New Uzbekistan.

## Analysis and Discussion

Civil society consists of various social groups and strata. However, unlike class-based societies, it is not characterized by irreconcilable social conflicts, because the individual—as a citizen of the state and bearer of rights and interests—occupies a central position. These interests are protected both morally and legally. Reflecting on the essence of civil society, the First President of Uzbekistan, Islam Karimov, stated: “For us, civil society is a social space. In this space, the rule of law prevails and does not hinder an individual's self-development; on the contrary, it supports it. It facilitates the full realization of a person's interests, rights, and freedoms.” [7]

This understanding highlights that civil society serves as an environment in which individuals can freely develop their potential while actively participating in social and political life. The protection of human rights and freedoms, the supremacy of law, and equal opportunities for self-realization form the foundation of such a society.

According to contemporary approaches, the strength of a state is measured not by its military power or natural resources, but by the standard of living, rights, and intellectual development of

its citizens [8]. This perspective demonstrates that enhancing human dignity is the principal criterion of a social state. Therefore, the concept of human dignity in New Uzbekistan is reflected not only in constitutional provisions but also in practical reforms aimed at improving social welfare, protecting rights and freedoms, and ensuring conditions for the comprehensive development of every individual.

## Conclusion

The process of building a social state in New Uzbekistan is being implemented through comprehensive reforms aimed at enhancing human dignity and ensuring the welfare of citizens. In this process, legal, institutional, and moral factors are harmoniously integrated. The principle of human dignity has become not only a constitutional value but also a practical guideline for state policy and social development.

Particular importance is attached to the development of science and education, especially to the reform of pedagogical education, which has been identified as one of the priority tasks of New Uzbekistan. Achieving this goal requires the modernization of the content, methods, approaches, and principles of education and upbringing. Throughout history, the study, acquisition, and practical application of science, knowledge, and education have remained essential conditions for state development and social progress.

A clear example of these reforms is the establishment of the Bachelor's Degree Program in Social Work at the Namangan State Pedagogical Institute. The admission of students to this program, the introduction of education based on a new institutional framework, and the creation of opportunities for graduates to work within this system in the future demonstrate the practical outcomes of the reforms being carried out in New Uzbekistan. These developments reflect the emergence of new directions in education and social policy, aimed at strengthening human dignity, social protection, and professional support for vulnerable groups.

Thus, the phenomenon of human dignity in New Uzbekistan is manifested through constitutional reforms, the strengthening of civil society institutions, the development of social protection mechanisms, and the modernization of the education system. All these measures serve to ensure the comprehensive development of the individual and the establishment of a truly social state.

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