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TO THE THEORY OF THE RESEARCH OF THE POPULATION'S TRUST IN AUTHORITIES

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Annotation. In the course of reforms in Uzbekistan, a system was formed to take into account the opinion of the population by state bodies when establishing a dialogue with the people and making decisions on important socio-political issues. Ample opportunities are provided for the active participation of citizens in the management of state affairs. At the same time, the legitimacy of power is based on the consent of the majority of members of a particular society in a particular territory regarding the goals and values implemented in the management process, as well as regarding the procedures by which power institutions are organized.

Key words: Human dignity index, Uzbekistan, public opinion, power, trust, system, improvement.

К ТЕОРИИ ИССЛЕДОВАНИЯ ДОВЕРИЯ НАСЕЛЕНИЯ К ВЛАСТИ

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Аннотация. В ходе реформ в Узбекистане сформирована система учета мнения населения государственными органами при установлении диалога с народом и принятии решений по важным социально-политическим вопросам. Предоставлены широкие возможности для активного участия граждан в управлении делами государства. При этом, в основе легитимности власти лежит согласие большинства членов конкретного общества на конкретной территории относительно целей и ценностей, реализуемых в процессе управления, а также относительно процедур, посредством которых организуются властные институты.

Ключевые слова: Индекс человеческого достоинства, Узбекистан, общественное мнение, власть, доверие, система, совершенствование.

In Uzbekistan, under the leadership of Shavkat Mirziyoyev, systemic reforms have been carried out in recent years, which have allowed citizens of the country to feel the embodiment of the noble idea of the Head of State, “Man is the highest value. The people should live contentedly with life, not tomorrow, not in the distant future, but today.” Thanks to the policy of openness, the trust of our people in the state has been further strengthened.

The presence of effective channels of strategic communication between government agencies and the population is a key indicator of a democratic legal state, as well as an important condition for ensuring sustainable, stable and progressive development of the state and society.

The main tasks identified include increasing the role of civil society institutions in the life of society, in particular the media, improving the activities of non-governmental organizations, developing and implementing effective mechanisms for implementing a system of public control in all areas. In this regard, strengthening the necessary institutional framework, aimed primarily at improving the legal framework, in order to ensure the effective functioning of civil society institutions, their

comprehensive support, and stimulating their initiative in exercising public control over the activities of government bodies, has acquired particular importance in this direction.

In order to ensure human rights and interests, dialogue with people, careful study and solution of vital problems and needs of the people, Virtual [1] and People's Receptions [2] of the President of the Republic of Uzbekistan were created. These structures have become a mechanism for in-depth analysis of the effectiveness of the activities of public authorities and management, as well as local problems and a criterion for assessing their activities, increasing the responsibility of government bodies and officials to society. In order to further strengthen the legislative foundations of the system of working with appeals, the Law "On Appeals of Individuals and Legal Entities" was adopted in a new edition [3]. People's reception offices are empowered to systematically study the activities of state bodies, submit submissions to state bodies for consideration, proposals to bring to disciplinary liability officials who have committed violations of the law, up to and including dismissal from office [4].

Through virtual receptions, open on the official websites of all ministries and departments, the practice of receiving requests, applications and complaints from citizens, and responding to them in a timely manner, has been established. In addition, responsible officials at all levels, working locally in the context of mahallas, identify shortcomings in improving the standard of living of the population, study the people's opinion on the ongoing reforms and try to organize their work on this basis [5].

Public trust as a phenomenon of political life has become the object of research relatively recently. At the same time, it was after the Second World War that it became clear that the uncontrolled activities of governments had led humanity to the brink of physical destruction. Thus, A. Giddens defines trust as confidence in the reliability of a certain individual or social system regarding a given set of consequences or events, where this confidence expresses faith in the honesty or correctness of management decisions. Moreover, not only individuals, but also

“abstract systems”, such as expert knowledge or the financial system, are invested with trust [6].

N. Luhmann considers it necessary to separate trust and confidence: “If you have no alternatives, you are in a situation of confidence. If you choose one action in preference to others, despite the possibility of being disappointed in the actions of others, you define the situation as a situation of trust” [7]. F. Fukuyama, in turn, defines trust as the expectation that arises among community members that other members will behave more or less predictably, honestly and with attention to the needs of others, in accordance with certain general norms [8].

Due to the concise scope of the article, we will not analyze F. Fukuyama’s concept, but we note that the main provisions for the functioning of this structure are people’s trust in the socio-political and economic trends that are occurring in society. A well-functioning political order, writes F. Fukuyama, must include three categories of relevant institutions, namely, “state” + “rule of law” + “representation”.

At the same time, the political order ensures proper balance and stability between them, which creates optimal conditions for their effective functioning and development. “Is a political regime that optimizes the interaction of “state” + “rule of law” + “representation” a political universal or does it reflect the cultural preferences of people? - Fukuyama asks, and gives his answer - “such a regime, of course, cannot be considered universal. This is due to economic growth, social mobilization and ideological changes” [11].

In all these definitions, attention is drawn to, firstly, the ambiguity of the interpretation of trust and, secondly, for example, in N. Luhmann, the unpredictability of trust in its consequences. Being only an attitude based on certain subjective preferences and experience, trust can easily transform into its opposite. This unpredictability is well characterized by political trust, the level of which varies depending on the socio-economic situation or even due to the fact that inflated expectations from the authorities, formed among the broad masses for various reasons, are not realized in management practice.

In general, we highlight that the humanitarian approach to the analysis of the phenomenon of trust in power is characterized by the complexity and complexity of the political sphere itself, with the peculiarities of interaction between the state and authorities, social institutions, and society. Also, the specificity of this approach is due to the fact that the concept of “trust” is used in the study of interaction between society and the state; people and authorities; people's attitudes towards political leaders and parties; to central and regional authorities, local self-government.

It is necessary to understand that the basis of the legitimacy of power is the agreement of the majority of members of a particular society in a particular territory regarding the goals and values implemented in the management process, as well as regarding the procedures through which government institutions are organized.

Here we see that legitimacy means recognition by the population of a given government, its right to govern. That is, in theory, it is believed that legitimate power is accepted by the masses; they, in our case the people, agree to submit to such power, considering it fair, authoritative, and the existing order the best for the country. Trust is a set of assessments of various processes occurring in society in the socio-economic sphere, politics, which consists of the population's satisfaction with the activities of the authorities in performing their assigned functions. In world practice today, the following are identified as basic indicators of trust in government:

- socio-economic criteria (statistics),
- experimental and sociological measurements of trust,
- involvement and participation of the population in socio-political life,
- forms of development of civil society.

In general, measuring and assessing trust in government should capture the totality of its various empirical manifestations, which should act as complementary results. Using these indicators, it is possible to provide interested parties with information based on a comparative analysis of the level of trust over different periods of time across territories, in our case, makhallas. And then a single integral indicator can be used not only to adjust the work being done, but also to assess the

level of political trust in society as an important ideological component of the development of New Uzbekistan.

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