

The Role of the State Social Protection System in Stabilizing the Society Environment

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Abstract: In this article, it is socio-philosophically researched that the social protection system is a process that should be followed by incorporating not only spiritual and moral qualities, but also important social problems that need to be solved urgently in the current market economy. In this, it is revealed that the goal of the state social economic policy and its comprehensive support are interconnected, and they complement each other and serve to ensure the well-being of life in the environment of that society. A strong social protection system is the basis of stability in the social environment, and it is represented by the main functions of the state in social protection and its implementation in the market economy, social justice and guidelines for its resolution, existing conflicts and their rational solutions.

Keywords: Society, environment, social protection, stability, human relations, youth, gender equality, social cooperation, social protection of population.

INTRODUCTION. Today, humanity's need for social protection activities based on humanity is increasing, and the importance of improving the social protection system in solving various life problems, increasing the well-being of individuals, and finding constructive and rational solutions for humanizing society is increasing.

In order to achieve the effectiveness of the social protection system in the world, social protection works are being carried out for citizens with disabilities, children, young people, the economically disadvantaged, the elderly, women and the unemployed, as well as the population in natural, medical-epidemiological, man-made and emergency situations. . The practice of "social protection" of the state social policy is important in achieving social protection of representatives of different classes of the population, which first of all embodies the principles of social equality, human rights, moral responsibility and justice, as well as literal morality aimed at stabilizing human relations in the community environment and ensuring social cohesion.

Development of the field through the harmonization of the social protection system, improvement of the quality of social services provided to the population, further improvement of the mechanisms of the social protection system of the population is one of the urgent issues of today. In this regard, a legal environment for the implementation of the social protection policy has been created in our country, and its content is reflected in the newly adopted Constitution of the Republic of Uzbekistan[1.112.] and a number of legal documents[2.], which is rapidly moving towards a new life. The President of the Republic of Uzbekistan, Shavkat Miromonovich, in his speech at the 78th session of the United Nations General Assembly, also

touched upon this issue: "We firmly continue the policy of building New Uzbekistan, which is a legal, secular, democratic and social state. The fact that our country is boldly advancing through fundamental reforms aimed at strengthening the principles of democracy and justice based on the noble idea of "for the value and interests of man" [3.] also means the extensive reforms being carried out in the field of social protection in our country today.

The social protection system is a good deed, a national value that our people have been honoring for centuries. The formation and evolution of the "social protection" system as a spiritual and moral need in the society has a long history, and the targeted "investments" allocated to the social protection system of the population from time immemorial have led to its high growth. Implementation of the idea of "New Uzbekistan - a people-friendly and humanitarian state" is a moral activity based on humanitarianism in the literal sense, which serves to ensure the people's comfortable standard of living. Since the highest value in the world is a person, serving his happiness, protecting every person in the social environment, especially the needy stratum, creating conditions for the manifestation of all the principles of humanity, such as his dignity, freedom, happiness, etc. issues such as doing are primarily issues related to morality and humanity.

ANALYSIS OF LITERATURE ON THE SUBJECT. Strengthening the social protection of citizens in our country is defined as a priority of state policy, human value and public interest are given high priority, more than sixty percent of the state budget is directed to the social sphere, "increasing attention and practical care for the elderly and representatives of the older generation, increasing their pensions, improvement of medical services and social-household support" [4.] , providing the population with new jobs and a guaranteed source of income, qualified medical and educational services, decent living conditions, raising the quality to a new level [5.] and "aimed at raising the standard of living of our people due to the policy, poverty in our country has halved since 2017, reducing it to 7% by 2030, increasing the scope of providing the population with drinking water, healthcare, education and other social services several times" [3.] remains one of the most important priorities in our country certainly justifies the high attention paid to the system of social protection of the population.

State social policy [6.107.] is one of the directions of the internal state policy in the field of creating a decent standard of living for people, restoring human capital, providing social assistance and services to needy citizens, creating and maintaining social infrastructures, and the use of basic, constitutional rights of citizens is precisely social occurs on the basis of politics. Here, the state widely uses methods such as the right to develop and implement various social programs, set funding standards, adopt other socio-economic measures, laws and other regulatory legal documents.

The essence of the concept of strong social protection of the population, the stability of national and spiritual security is the direction of the social policy expressed in the complex of social, economic and legal measures implemented by the state, in which human capital, the human factor, harmony and balance between different classes and strata of the population aimed at ensuring social justice in the community environment through positive changes in the worldview and mentality of citizens, aimed at social-economic legal relations, level of well-being, "support" covers socio-economic, spiritual and moral technologies. After all, increasing the attention of the state to the social protection of the population leads to the stabilization of the socio-spiritual environment in the country, the improvement of the intergenerational relations through the increase in the standard of living of the population, and the strengthening of family values through an axiological approach to interpersonal relations. The aim of social protection of all strata of the population of our country is the only one, and it is to increase their well-being, quality of life, get rid of social hardship, and reduce poverty through economic, social and spiritual support.

If the structural structure and tasks of the social protection system are analyzed, its main tasks such as "social payment" and "social service" aimed at stabilizing the social environment are clearly visible. Social payments, which are considered as one of the areas of social protection, are mainly provided to the poorest part of the population, while social services are mainly provided to the disabled, large families and the elderly. Social services are implemented in various forms. In social protection, such as issues of protecting the rights and interests of citizens in areas such as consumption, employment, employment, training for a new profession, education, entrepreneurship, and in social security, the state pension, social assistance and support system, as well as other forms of social assistance. is covered. Of course, social protection of the population covers more relationships, it includes guarantees such as labor, health and nature, environmental protection, and the minimum amount of wages that provide normal conditions of human activity.

Article 57 of the Constitution of the Republic of Uzbekistan states that "Increasing the quality of life of disabled and lonely elderly people, persons with disabilities, and socially needy categories of the population, creating conditions for their full participation in the life of society and the state, and expanding their opportunities to independently provide for their basic life needs" takes measures. The state creates conditions for the full use of facilities and services of social, economic and cultural spheres by persons with disabilities, helps them to get a job, and provides them with the opportunity to obtain the necessary information without hindrance [7.] . According to it, it is noted that everyone has the right to receive social protection in case of old age, loss of working capacity, as well as in case of loss of a breadwinner and in other cases stipulated by the law. This constitutional right is fully guaranteed by our state as one of the most important social and economic rights of our citizens. The fact that millions of families in our country are covered by material and social assistance, that significant financial funds are being spent from the budget for these purposes, that the necessary infrastructure of social protection and social protection is formed and effectively operated, that the central and local state bodies with special authority in this field, the citizens themselves the functioning of self-management bodies clarifies the scope of our work in the social protection system.

National models of the development of the social protection system, creation of mechanisms for preserving national identity, single elderly, disabled, single women, orphans, unemployed in need of social protection, competence in the implementation of social protection, activities of the social protection system in non-governmental non-profit organizations, improving the quality of life of the population, social protection of mothers and children, organization of targeted and targeted social work for residents registered in the "Iron Register", "Youth Register" and "Women's Register" in the updated social protection system of Uzbekistan, its further improvement, especially social protection of young people, their dignity respect for their value, rights and interests, physical, spiritual, moral formation, ensuring their social adaptation to the future life includes providing them with social support. During his speech at the UN, our honorable President Sh. Mirziyoev expressed his opinion about the social protection system, and in order to continue these works consistently and further improve the social protection system, in 2024, under the auspices of the United Nations, the world conference "Social protection: the path to sustainable development" [3.] will be held in our country. they suggested.

Deepening of large-scale reforms implemented in Uzbekistan leads to modernization, radical change of socio-economic situation, and further strengthening of social protection of the population.

In the ancient book "Avesta", the idea of forming and educating brave, honest, pure, enterprising, enterprising people who fight for their prosperous life, regardless of the differences in race, language, and customs, was put forward in order to establish justice on earth [8.13.] .

The ideas presented in the teachings of the Chinese thinker Confucius form the core of the social protection system. According to him, a noble person has five qualities: the first is humaneness,

the second is justice, the third is moral character, the fourth is healthy thinking, and the fifth is sincerity. justice comes from humanity. So, it is said that humanity consists of sympathy, benevolence, compassion, loving people, caring for them [9.6.] .

The formation of humanism and social protection system in our nation has historical roots, and there are enough historical facts about meritorious works of Sufi sheikhs like Bahauddin Naqshband, Khoja Ahror Vali, great poet like Alisher Navoi, state protector and general like Amir Temur. They educated the children of the poor with their own funds, built hospitals, madrasas, bridges and donated them for the people's use. As an example, if we pay attention to the social protection system of the great Sheikh Khoja Ahrar Vali, they considered showing mercy to the oppressed and generosity to the needy as a vital act. Khoja Ahror believed that following the Sunnah of Rasulullah and helping people is the key to happiness in both worlds. They lived a very modest life, even though they were the owners of countless wealth. He said, "Our property is for the poor. The characteristic (uniqueness) of all these goods is at this point. He uses his wealth to build madrasahs, houses, and mosques, to provide material support (waqfs) for teachers and students, guests of houses, and mosque workers, and sometimes to pay the excess tax on the residents of a city (for example, Tashkent) from his own account, to give to the needy on a regular basis. those who spent on things like doing. For example, according to Muhammad Qazi's work "Silsilat ul - Orifin" [10.80.], when they went to Tashkent at the end of their lives, they helped those who had migrated from Turkestan due to famine and cholera every day by slaughtering sheep and cattle and baking bread.

The German scholar Jürgen Paul Khoja in his research on the life and work of Ahror Vali [11] separately studies the protection system of the piri murshid. In it, spiritual (the support of Hazrat as a spiritual leader), economic (showing mercy to the oppressed, spending one's wealth for the benefit of the country, reducing taxes ("stamp", "khoraj", "yakazda"), and losing some of them completely) and social-political (protection of the oppressed) protection.

Hazrat Khwaja Ahrar believed that one of the ten rules of attaining the truth is faith, and the other nine are doing good deeds for the people[12.181.] .

Alisher Navoi, the sultan of poetry, praised the principles of "humane treatment of humanity" until the end of his life. In his works, views on the social protection system are expressed in various forms, such as social justice, kindness, and generosity. In particular, "Karam is to carry the heavy burden of a poor person and save him from the burden of that burden." Karam is to bear someone else's burden of thorny hardships and open up like a flower from being pricked by a thorn, and not to open your mouth again about what you have done, not to say thank you, not to show your face at all...[13.62], he emphasizes that human dignity should be protected.

Abu Rayhan Beruni, a major figure of the Eastern Renaissance, emphasized that "mutual solidarity", "mutual support", "unification", "consequentiality", "the need for work" will change people's living conditions in a positive direction in the stabilization of the social environment. , asserts that as spirituality and culture rise, justice and equality prevail there. According to him, the highest human virtue is caring for others, especially the poor.

Abu Ali ibn Sina also explained how important it is for a person to understand his perfection and identity through metaphorical images in his work "Bird Treatise". In particular, this work states: "Happiness is living near your friends, where you live with your friends whom you see every day, work with and spend your time happily" [14.224.]. With the above opinion, the scholar reveals the impact of the ideas of kindness, equality and tolerance on the social environment. Ibn Sina recognized that all people are different in nature and considered social inequality among them as a natural process, and noted that people can achieve positive results if they live in society following the principles of mutual cooperation, kindness, equality and harmony.

Also, Abu Nasr Farabi's ideas about equality, justice and tolerance serve as a basis for ideas and theories about the social protection system. Reflecting on the origin of society, he "rejects the

doctrine of violence and coercion and puts forward the theory that the origin of human society is based on natural need [15.49.] . In this place, Farobi notes that in order to facilitate the living conditions of mankind, it is necessary to unite them, to follow the principles of mutual solidarity and equality. According to the thinker, "humanity is the principle that unites people, and because of this, people should live in peace with each other because they belong to the human race" [16.158]. When he talks about a virtuous society, he mentions that, first of all, there should be justice in such a society, the principles of justice should prevail, and this is an important blessing that everyone needs. A virtuous community can be achieved only when people form the principles of tolerance, equality, solidarity and mutual kindness. In his opinion, the principle of justice should be in all spheres. "Justice is, first of all, the rational distribution and preservation of social goods under the care of all community members. Such benefits include wealth, honor, the role of each person in society, and other benefits related to the life of citizens" [14.225.] .

Great Master Amir Temur "...with justice and honesty, I pleased the servants of God who created me. I judged both the guilty and the innocent with mercy and justice. I won people's hearts with my charity work. With policy and honesty, I kept my soldiers and raiyat between hope and fear. I showed mercy to the citizens and those under my command, I distributed gifts to my soldiers" [17.74.], with his work, he put forward noble ideas of social protection such as equality and justice, love, mercy, patriotism, generosity and kindness, treating everyone as equal, patience and contentment. . During the reign of Amir Temur, soldiers were cared for and pensioned when they were old and disabled in war. Also, in Temur's regulations, it was emphasized that it is necessary to give allowances to the poor, the poor, the disabled, the blind[18.50.]. In almost all of the ten rules mentioned in his work "Tuzuklari Temur", he covered things such as finding a solution to every issue by getting information about the status of the raiyat and consulting with scholars.

RESEARCH METHODOLOGY. On the basis of the populist and humane policy implemented in the Republic of Uzbekistan, the practice of spiritual and moral virtue, which is expressed in the great spiritual heritage, is embodied. In particular, glorifying human dignity, ensuring the rights and freedoms, social-economic, spiritual-educational interests of every citizen is aimed at realizing humanitarianism in the literal sense. The main goal is to create a new spiritual space in society, to meet the needs of everyone who cares for it, and to redistribute the created material and spiritual wealth based on the principle of social justice. This is the basis of the reforms implemented in our country in the following years to raise the standard of living of the population, ensure employment, guarantee quality education, qualified medical care, create equal opportunities for all, provide comprehensive support to families, children, women, the elderly, and persons with disabilities. the goal is incarnate. The President of the Republic of Uzbekistan, Sh. Mirziyev, stated that "social protection should not be limited to the payment of benefits, but should help the needy to get back on their feet" [19.], "... special priority should be given to raising a physically strong and spiritually healthy generation" [20.] is being given. In this regard, in the world practice, rational use measures are implemented in the experience of social policy aimed at ensuring the well-being of the population, and social justice programs aimed at eliminating the negative consequences of various social problems arising in the life of society are being implemented. In the Republic of Uzbekistan, "Improving the social protection and health care system of the population, increasing the socio-political activity of women" is a priority task, in particular, social protection of women, ensuring gender equality, increasing their participation in state management, women who are in a difficult situation As a result of the work being carried out to provide material, psychological, and medical assistance to girls, provide them with housing and work, strengthen family values, and ensure the stability of the spiritual environment in the family [21.], the issue of social protection of women has risen to a new level. Wide-scale reforms are being implemented to protect women's rights, ensure their interests, realize their abilities, talents and opportunities, in a word, make them equal, active and productive members of society. For example, in the speech of our president at the 78th session of the UN General

Assembly, he put forward the following ideas: "Active participation of women and girls in society and state management is an urgent issue of today. The noblest goal at the center of our national policy is to ensure the stability of families, legal protection and peaceful life of our women. We are also carrying out systematic work on achieving gender equality. In particular, 49 percent of students admitted to universities last year were girls. For the first time, the share of women in state administration reached 35 percent. A separate law was adopted to protect women and minors from violence." As can be seen from this speech, the important documents aimed at glorifying women, social protection, increasing their influence in society and the reforms carried out based on them are a vivid example of this.

ANALYSIS AND RESULTS. In the conditions of modernizing Uzbekistan, significant measures have been taken to increase the real income of the population in the following directions: reducing the level of unemployment in the country, creating new jobs; permanent indexation of population incomes, including pensions and allowances; strong social protection of the population. As the president said, "We are proceeding from a simple fact: if the people are rich, the state will be rich and powerful" [22.] . Strengthening the social protection system of the population in the social environment of the new Uzbekistan, increasing their level of material well-being, creating conditions for the growing young generation to grow up as physically, mentally and spiritually mature people forms the basis of the strong social protection policy of the state.

CONCLUSIONS AND SUGGESTIONS. Uzbekistan looks at the issue of employment not only as an economic, but also as a social process and operates accordingly. In particular, "training of poor, unemployed citizens in professions and entrepreneurship; - establishment of at least one "Ishga Merhamat" monocenter or vocational training center in each region; - Conducting a competition among non-governmental organizations on "The best vocational training program"; - Tasks such as allocating a grant from the Employment Assistance State Fund to the winners of the competition to organize their work.

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