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Соблюдение этических норм в политической деятельности Узбекистана

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Аннотация: Любая деятельность, в том числе и политическая, должна регулироваться нормами права и морали, иначе невыполнение или несоблюдение элементарных норм политической этики может привести к тому, что государственная власть будет удовлетворять не национальные, а лишь собственные интересы, при этом игнорируя правовые, социальные и моральные принципы. Во избежание этого и существуют определенные этические нормы.

Соотношение политики и этики, политики и морали, политического и морального сознания в современном Узбекистане можно охарактеризовать таким образом, что значимость соблюдения морального принципа в политической деятельности неуклонно возрастает. Это обусловлено тем, что действия политических деятелей подвергаются моральному измерению, моральной оценке, что доказывает принятие правил парламентской этики депутата законодательной палаты Олий Мажлиса Республики Узбекистан. Современная реформа и модернизация общества в Узбекистане делает проблему этики в политической деятельности одной из самых актуальных, поэтому целью данного исследования являлось охарактеризовать проблему соблюдения этических норм в политической деятельности Узбекистана.

В период проведения демократических реформ в Республике Узбекистан возрастает и политическая активность населения, что может способствовать решению национальных или локальных проблем. Это также является основой для формирования этических стандартов политики.

Ключевые слова: Узбекистан, этика, мораль, нравственность, политика, этические нормы, моральное сознание

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ADHERENCE TO ETHICAL STANDARDS IN POLITICAL ACTIVITIES OF UZBEKISTAN

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Abstract: Any activity, including political, should be governed by the norms of law and morality. In other circumstances, the nonfulfillment or non-observance of basic norms of political ethics may lead to the fact that the government will satisfy not its national, but only its own interests while ignoring the legal, social and moral norms. If we want to avoid this, there are certain ethical norms to follow.

In modern Uzbekistan, the relation of politics and ethics, politics and morals, political and moral consciousness can be defined as the increased importance of observance of the ethical principle in political actions. It is because the actions of politicians are subject to moral evaluation, ethic measurement. It shows the correctness in adopting the rules of parliamentary ethics by a deputy of the legislative chamber of the Republic of Uzbekistan, Oliy Majlis. Current change and development of society in Uzbekistan makes the problem of ethics in political activities one of the most important. The purpose of the study was to identify the problem of compliance with ethical standards in the political life of Uzbekistan.

In the Republic of Uzbekistan, during the period of democratic reforms, the political life of the population is increasing as well, what, in turn, may contribute to solving national or local problems. It is also the reason for the formation of ethical policy standards.

Keywords: Uzbekistan, ethics, morality, morality, politics, ethical norms, moral consciousness

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Introduction

Ethical norms enter in any sphere of human activity, and the policy of Uzbekistan is not an exception. Politics is an outstanding cultural and historical phenomenon. Its formation and development are manifested as the world-historical process, which includes the accumulation, implementation, storage, and transfer of values that are the basis of Policy. This historical event appears in the critical reconsideration and the formation of advanced forms of political relations, the use and accumulation of experience in the process of operating with multifaceted systems of correlation of various, often dynamic events that are occurring in a people's political life and different types of society. These trends mainly depend on time, specific historical and civilizational conditions, the ideology of the society, moral and religious norms, and the degree of personality development, its outlook, and culture.

Ethical norms are the system for relations between people and state in their daily interaction, which is based on traditions and the internal laws of society. Ethical norms complement the legal norms, which in turn allow for regulating social activity in politics in its various directions. Ethics itself reflect the philosophical element, and its object of study is morality.

Political activity is one of the main spheres of human activity and closely connected to ethics and morality.

Politics is a human activity associated with the adoption and implementation of decisions authorized by the public authorities, for which and on whose behalf they are implemented. What attitudes, values, beliefs, prevailing political and social institutions are established, what norms and traditions are honored – such is the policy in this particular society.

In a society with inter-social relations, knowledge of ethics and morality is needed. Political activity needs it the most. It is hard to formulate a solution for complex and controversial issues without relying on the ethical side of political decision. Analysis of the relationship between politics and morality attracts attention and is studied in scientific circles.

Methodology

In modern Uzbekistan, the theoretical and methodological base of the research consists of scientific studies by political scientists devoted to studying the relationship between politics and ethics, politics and morality. In the course of the study, the authors referred to the scientific works of N.A. Borisov, Y.V. Irkhin, G.R. Malikova, M.S. Usmanov and S.A. Yusupov.

In the process of researching ethical norms in the political activity of Uzbekistan, the following scientific methods were used:

- general scientific (analysis, synthesis, induction, deduction, generalization, and comparison);
- systemic – in assessing political ethics as a set of moral norms and values that are directly related to political sphere and its institutions, political attitudes, behavior of politicians;
- institutional, directed on the study of political institutions in the context of their compliance with ethical standards in the political activity of Uzbekistan;
- case-study, which helps to examine the situations that occur when assessing compliance by politicians with ethical standards in the political activity of Uzbekistan.

Study results. The interconnection of politics, morality and ethics

To understand the problem of the interconnection between politics, morality, and ethics, it is required to assess the correlation of these concepts.

Morality is an expression through the actions of a person's attitude towards society, state, colleagues, family, etc. In politics, morality manifests itself as a deterrent element from thoughtless, extreme forms of state activity; it also contributes to the resolution of the conflicts between the person and the society[1].

Ethics, being a part of moral manifestation, does not exist in the administrative apparatus and power structures, it is devoid of control centers and means of communication; it reveals itself in language and speech, first of all, in reflection, in signs and features of other social phenomena. At the same time, ethics embraces all aspects of political activity. As Confucius said: "... When it is clear what true ethics is, then everything else will be clear" [Irkhin, 1999. P. 9].

Morality and politics are one of the most significant and complex evidence applicable to social norms of honesty, which is close to the evaluation of ethical policy.

The policy structure is determined by the interests of certain groups (classes, forces) of society. Any social problem acquires a political tone if it directly or obliquely affects the interests of the authorities. The content of political actions is expressed in its goals, values, in working on different problems and tasks, in motives, mechanisms, methods, including the system of making and implementing political decisions. The main question is to what extent the ethical principles involved in political activities differ from those that define moral life. Politics can be authoritarian and democratic, progressive and traditional, reformatory and revolutionary, public and private, pursued on behalf of a particular class or socio-political bloc, etc. The development of ethics in politics is influenced by various forms of public consciousness, including social and political relations. Moral norms and principles are also defined by the socio-economic circumstances of society.

The relationship of ethics and politics was first clearly defined and formulated by N. Machiavelli. He believed that, although of the moral principles, in the interests of the state, the state's leader must be both a fox and a lion, that is, to combine cunning and strength.

1 Resolution of the Legislative Chamber of the Oliy Majlis of the Republic of Uzbekistan "On approval of the laws of deputy's ethics for representatives of the Legislative Chamber of the Oliy Majlis of the Republic of Uzbekistan". *Sheets of the Legislative Chambers of the Oliy Majlis of the Republic of Uzbekistan*. 2015. No. 4. Article 150. P. 62.

Machiavellian politics is essential in such developed countries as the United States, Great Britain, etc., where public interests are considered, but state benefits still prevail over public ones, although publicly it is not announced.

Foreign researcher-philosopher P. Ricoeur suggests considering the development of the "moral-ethic" model not as "politics-morality", but as the concept of "politics-morality-ethics", thereby acting in the field of proper and good. Moreover, the saying about the difference of the moral and ethical side of politics completely disappears, while the latter is identified as a "desire for a good life". I. I. Kravchenko formulates the problem with the help of a multi-level system of relations "politics – ethics – politics – morality". He finds parallels between morality and ethics. If the first, moral meaning, is a component of direct political action, or the moral side of a political leader's character or group of leaders, politicians, and governments of individual countries, the second defines such policies' components as its content, goals, and objectives.

The ethical and moral component of politics is not similar, this is an alternative, the so-called, consistent ethics, according to which moral action should be chosen and evaluated depending on the practical results to which it leads, its opponents, supporters of the statement, that the role of morality is more important by its motive than the deed; intention, desire as a result.

Theoretical approaches to the interconnection of politics and morality

In the context of the given study, we can identify several approaches that search the interconnection between politics and morality: moralistic, value-neutral, and compromise.

According to the moralistic approach, in correspondence with D.F. Chub, any political activity implies that politicians have not only moral goals (for example, public good and justice), but they must also use morally acceptable means with the compliance of ethical principles (goodwill towards people, truthfulness, honesty) [Chub, 2006. P. 83].

The basic principle of a value-neutral approach is to ignore the policy of moral values. Such an approach D.F. Chub describes as immoral [Chub, 2006. P. 82]. The main idea of this approach is shown in the N. Machiavelli's book "The Prince", which describes the methods of forming a strong state authority according to the principle "the goal justifies the means".

Most political scientists, philosophers, and ethic politicians share an idea of a compromise approach. It implies the acceptance of the need to comply with moral norms in political activities, in accordance with the specifics of the given policy. That is why "good politics" does not differ from "good morals".

The modern stage of development of political relations is attributed by the observance of human rights, the implementation of socially-oriented political actions, an emphasis on constitutional foundations, on the introduction of socio-democratic principles and approaches in politics, as well as the development of the social-legal institutions of society.

With the compromise approach, both the overall number of features and the features that have a specific "tone" of morality and politics, the peculiarity of their regulatory functions are shown [Chub, 2006. P. 83]. The first question presented a relatively moral and political autonomy and the choice between them. Is this separation easy?

Ethical aspects of political activity of the Republic of Uzbekistan

Morality imposes certain restrictions on the implementation of politics, it limits the uncontrolled range of political action. As a result, politics is becoming free from immorality. So, we can give a strong argument in favor of this practice. Nevertheless, political activity is closely connected with ideology, law, economics, culture, science, so, the interconnection with morality becomes inevitable. In this regard, the Uzbekistan policy takes on a positive pattern. The whole political system is organized for people and civil society. It is open, friendly, and all political leaders have a positive moral and ethical rating. Foreign policy is entirely subordinated to people's interests, which, in turn, lead to maximum communication with society. The most authoritative person in this country is the President, he is respected and honored, ethically and politically competent, intelligent, and carries out the correct policy within the framework of accepted moral norms. Therefore, all citizens of the country have no doubt that all political activities comply with moral and ethical standards. In correspondence with many surveys and studies, it can be seen that in the political activities of Uzbekistan, the overwhelming majority of politicians use in their activities such principles as: altruism (willingness to sacrifice something for the sake of others), virtue (establishing relations with others from the point of good and honesty), perfectionism (demanding from himself and other people a moral duty, responsibility), justice (each is equal before the law), parity (equality between men and women), etc. [Borisov, 2008. P. 115].

Such a benevolent and positive attitude of the authorities towards the people is bearing fruit. However, if we "dig a little deeper," we see that Uzbekistan has a rather doubtful policy in preserving the moral image of civil servants, especially, when all countries are trying to fight corruption among officials with legislative restrictions; "offerings" to government officials in Uzbekistan are not prohibited, but also considered as obligatory and pleasant component of the state career [Obolonsky, 2010. P. 62]. Against to the rules of parliamentary ethics of the Legislative Chamber of the Oliy Majlis of the Republic of Uzbekistan [Kravchenko, 2013. P. 147] Chapter 31 "Donation" of the Civil Code of the Republic of Uzbekistan includes 10 articles to regulate the issues of donation. The articles (Art. 502 through Art. 511) do not give information about who is forbidden to accept the gifts [Akhunov, 2014]. In many countries, law regulates the issue of offering gifts to government officials. Such laws are in place to prevent corruption and bribery of officials. The significance of these legal acts is that citizens are prohibited from presenting gifts to public servants, and the official

is forbidden to accept them since these actions often lead to a conflict of interest. However, receiving bribes in the form of gifts is a historically established tradition for the Uzbek people. Such a situation in current conditions seems unacceptable, and its solution requires a legislative ban on giving and receiving of gifts, in other words, a political will. It does not take into account the fact that the giving of gifts to officials opposes the principle of equality of citizens before the law, corrupts the officials as well as the population, which completely contradicts the norms of political ethics. At the same time, it becomes clear that there is no legislative "framework" contributing to the support of the economic and political body of the Republic of Uzbekistan, from the position of the moral component of political activity, this is left to the public servant to decide.

In the Republic of Uzbekistan, almost all authority is held by the individual clan structures and political elite of the country. In this regard, G.R. Malikova notes that "... the facts of favoritism and patronage, cronyism, localism, and bureaucracy are of special concern" [Malikova, 2018. P. 53]. The legislation is changed only when it is needed by accepted moral norms. The legislation of the Republic of Uzbekistan is intended to work for the people, but in practice, it works for the ruling elite of the country, people's opinion presents only the role of a tool to comply with official procedures. It violates the principles of political ethics and politics of the country as a whole; in many countries, including Uzbekistan, the highest value is the benefit of the citizens, the principle of equality before the law, etc. At the same time, the current policy corrupts all these principles. Although the authentic ethical norms in politics can be identified subjectively, a systematic approach is inherent in this process. If the authorities, the regime, any political party or political leader have a problem of conscience, then their morality is questionable. If they face a dilemma (when they deal with their conscience or harm themselves in something), then the negative morality of this is clear, since in this case, the conflictual ethnic interconnection between society and politicians arises.

The Cabinet of Ministers approved the Model Rules for the Ethical Conduct of employees of the state administration and local executive bodies. The document was transferred to the republican government bodies, the Council of Ministers of Karakalpakstan, regional khokims, and in Tashkent:

by virtue on the Rules, to develop and improve the departmental laws of ethical behavior for employees with consideration of the specifics of their activities;

to approve the Charter of the Ethics Commission and its membership, namely: bring the laws of internal labor legislation and other departmental acts following to its decision.

The provisions of the departmental norms of ethical behavior cannot contradict the adopted Rules or provide less strict requirements. Violation of the Laws may be a clause for bringing to disciplinary or other liability.

In accordance with the Rules, civil servants should:

- strictly follow state principles and requirements;
- execute the requests of higher state bodies and officials on time and with high quality;
- not give preference to anyone, neither groups nor organizations, and prevent the discrimination;
- honor the traditions and customs of the people of Uzbekistan and other states, consider the cultural characteristics of various ethnic and social groups, and promote social stability and harmonization of interethnic and interfaith relations;
- avoid actions that cause doubt in the conscientious performance of official duties, avoid conflicts that may cause damage to the reputation or authority of the state apparatus;
- not be guided by the official position to exert undue influence on the activities of state structures, other organizations, officials or citizens.

Civil servants are not allowed to receive material profits or other benefits from individuals or legal entities for performing their duties. Officials should counteract manifestations of corruption, actively promoting its minimization.

In cases, when someone appeals to incite in any lawless actions, as well as any known facts of crimes committed by other government officials, they are obliged to notify their superiors or law enforcement authorities.

Heads of state bodies are not dismissed but prosecuted following the complaints about the facts of their violation of the law or the expressed opinion and criticism which is received in the appeal.

A leader should be an example of high professional standards, fairness, and decency. A leader cannot ask his subordinates to perform orders that are not within the area of their official duties, and should not be inclined to perform illegal actions, to allow cases of choice and appointment of personnel based on kinship, community or personal loyalty.

The fact of employees' hiring must comply with the generally accepted business style, which is characterized by restraint, strict formality, and accuracy. During off-hours, it is also necessary to comply with generally accepted ethical standards, and avoid cases of associative behavior.

Ethical standards also apply while financing political parties and election campaigns. This way, the Law of the Republic of Uzbekistan "On financing of political parties" determines the legal sources for financing political parties, which include admission and membership fees, income from business, state budget funds, donations from legal entities and citizens.

Foreign states and legal entities of other states, international organizations, their representative offices and branches, religious associations, foreign persons, persons without citizenship, anonymous persons, and donations for political parties are not allowed. If such donations are made, they should be returned to the contributor. If they are impossible to return, they should be transferred to the state budget. Donations can be made as money gifts, property, services, and execution of different work.

The maximum membership fees are set by the charter of each political party of the Republic of Uzbekistan; restrictions on the total amount of donations that one political party can accept during the year from one legal or individual person are set at 500 minimum wages per year. The annu-

al amount of assigned state funds to finance the political activities of the parties is based on the calculation of two percent of the minimum wage in the Republic multiplied on the number of citizens included in the voter lists at the last elections to the Legislative Chamber of the Oliy Majlis of the Republic of Uzbekistan.

At the same time, it is not quite clear how often donations are made in the form of performance of services and whether any sanctions are applied to the participants for receiving illegal donations.

According to Article 64 of the Law "On Elections to the Oliy Majlis of the Republic of Uzbekistan", costs that are directly related to the preparation and conduct of elections to the Oliy Majlis of the Republic of Uzbekistan are financed from state funds only. It is prohibited to finance and receive other material support from outside sources for candidates of the Legislative Chamber and members of the Senate. The political parties of Uzbekistan and associations of citizens can voluntarily transfer their funds to the elections to the Central Election Commission, which uses them during the election campaign.

Openness and control over the political parties' financing are carried out by the Accounts Chamber of the Republic of Uzbekistan. It is the main body to control the financial incomes of political parties and the proper expenditure of funds. The Legislative Chamber of the Oliy Majlis of the Republic of Uzbekistan can also verify the receipt and proper use of financial and other means by political parties.

Political parties of the Republic of Uzbekistan are obliged to provide appropriate information on the sources of their activities' funding. Representatives of political parties send financial reports according to the political parties' activities to the Legislative Chamber of the Oliy Majlis of the Republic of Uzbekistan.

The legislation of Uzbekistan does not provide for the publication of information on all legal entities and individuals who give donations to political parties. It is also unclear whether internal investigations are handled in political parties. The Code of the Republic of Uzbekistan "On Administrative Responsibility" shows possible violations of the rules of financial support for political parties and their activities, and also provides for penalties for their violation. Such punishments signified in the form of fines and administrative arrest for up to 15 days.

Although there is a system for political parties' financing, it is difficult to assess how it works. The authorities of Uzbekistan did not provide any information about its actual functioning. It is not clear whether the Accounts Chamber or other supervisory authorities control the income and expenses of Uzbek political parties. And if they are controlled, were any violations found in this sphere and whether appropriate punishments applied? It is also questionable how much information is available to the public (how widely this information is shown in the media, the financial reports of the political parties, sources of funding presented to parliament, reports on the political parties' financing published in any official newspaper, if it is possible to find them on the Internet, etc.).

In the Republic of Uzbekistan, there are no specific legislative acts to regulate conflicts of interest among public political actors. Nevertheless, provisions considering conflict of interest are regulated by several legislative acts. At the same time, the issues of lobbying are not regulated by legal acts. The Uzbek authorities did not provide any information on this issue. One might think that in practice, there are no procedures to ensure the transparency of the lobbyists' activities.

Today, measures that are taken in Uzbekistan are harsh and stimulating; the state must serve to its people and not vice versa. Then, our morality, ethics of communication will increasingly and steadily become truly moralistic, civilized, following the stated ideals. The English scholar Francis Bacon said "... the tasks of ethics are more complex than the tasks of politics... Ethics aims to inspire and fill the soul with internal decency..." [Nazarov, Sidorov, 1989. P. 46].

In modern Uzbekistan, the study of the interconnection between politics and ethics, politics and morality increases. There is an active systematic development of political and moral consciousness, honesty and morality become intimately connected to politics, more often political phenomena are subjected to a moral determination, which is confirmed by the introducing of deputy ethics rules. Today, in Uzbekistan, the institutionalization of moral and ethical norms is becoming a significant policy direction. There is a high increase in importance on the observance of fundamental constitutional norms, among which a principal place is taken by human rights and freedoms, the conduct of socially oriented policies, the development of democratic principles of government, and the strengthening of the legal foundations of Uzbek society. During the period when the Republic of Uzbekistan had independence, the principles and main directions of state policy were formed, in particular:

- observance of generally accepted ideas and values of democracy and human rights, international obligations in the field of human rights;
- priority of national interests, based on the formation of stable legal statehood and fair civil society;
- priority of the individual interests over the interests of society and the state as stated in the Constitution of the Republic of Uzbekistan;
- principle of multi-staging is the most significant component of the "Uzbek model" of the state and society's reforming and modernizing;
- principle of openness and transparency, the discussion and solution of all problems in the area of policy and human rights are carried out in a dialogue with all civil society institutions and international partners.

Using these principles, Uzbekistan has implemented a large-scale introduction of international standards in the field of human rights, in the life of society, in the consciousness of citizens and public servants.

Ethical norms in the Uzbekistan policy also depend on the motivational aspect of communication between the participants. For example, there is an emotionally positive motivation. In its context, any worker trying to hide pain must

show respect and growing interest. The next aspect will be an emotionally neutral direction of motives – the transfer of information. There are also negative emotional motives, for example, when an individual is expressing indignation in response to inappropriate actions or getting angry at injustice. They considered as ethical as they are based on high moral motives. But when a person comes out of primary motives (to deceive another person, to take revenge, to spoil the mood of somebody), this is not ethical, although such motives can be "disguised" in a suitable form.

Uzbekistan has chosen the path of creating a democratic state with a socially-oriented market economy and the development of civil society, while the ongoing reforms are based on their own "Uzbek model" of improvement. As M.S. Usmanov and S.A. Yusupov note: "...the reforms that are happening in Uzbekistan are fully organized and in a new way following the ideas of a decent society and fair government" [Usmanov, Yusupov, 2018. P. 46].

In 2017, Uzbekistan entered a new stage of its development based on complete publicity and all-inclusive participation of the population in state activity. Today, officials of the state bodies of Uzbekistan, above all, top executives, are not staying in an office and managing their paperwork. A necessary part of their work is now field visits and practical participation in solving the most urgent problems of the population.

In 2017, in the Republic of Uzbekistan, radically new principles and style of relations between government bodies were adopted. Such reforms are aimed at reorganization of individual state bodies and officials so that officials may better understand the realities and the needs of the citizens. The source for solving the above-mentioned problems is the principle of in-depth study and qualitatively consideration of applications from individuals and legal entities with a short period of reaction from the officials to the problem. It is based on:

- creating the system People's Reception of the President of the Republic of Uzbekistan for monitoring activities of state bodies and officials to consider citizens' appeals and take legal decisions aimed at restoring the violated rights, freedoms and interests of a person, assistance to citizens on all significant issues;
- introducing efficient forms and mechanisms to create a dialogue between citizens and officials, based on regular state bodies heads' reports at all levels;
- introducing deputies, senators, heads of executive bodies to this practice of constant field visits to analyze the situation in the field to ensure the rights, freedoms, and interests of citizens and provide specific assistance in solving urgent problems.

Conclusion

Currently, in the Republic of Uzbekistan, there is a systematic, dynamic process of reforming all aspects of society. There is a development of political, legal, and socio-economic systems, the spiritual revival of the people and the development of democratic values. The process of creating a democratic legal state and the formation of a stable Uzbek civil society continues. The most important principle of the Uzbek model of the country's modernization is being implemented: "the development from a strong state to a strong civil society". In this regard, the issue of ethical morality in the Republic of Uzbekistan is of high political consideration and requires extensive work to create a legal order that would find its development in moral consciousness to the level of morality. In order to ensure the development of the Uzbek society, it is necessary to do the following:

- laws and regulations on state bodies should more fully reflect their obligations to promote the participation of citizens in-state activity;
- teach civil servants the basics of political and legal behavior;
- provide access to the system of political and legal education for the Uzbek population; to improve the interaction of state bodies with political parties and other associations of citizens;
- introduce innovative approaches to the relationship of state bodies and citizens (for example, to form a system to regularly study the situation in each region in order to implement decrees and legal documents, the effectiveness of their implementation, and develop proposals for increasing the responsibility of state body officials).

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