



## THE CRISIS OF UTOPIAN THINKING AND THE FORMATION OF PRAGMATIC MODELS IN THE PROTECTION OF HUMAN INTERESTS

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**Annotatsiya:** *Maqolada inson manfaatlari himoyasining ma'naviy asoslari masalasi atroflicha taxlil qilingan bo'lib, bunda mamlakatimizda mazkur masalada amalga oshirilayotgan keng ko'lamli islohotlar va ularning amaldagi tasdig'i Prezident nutqi va asarlari, hukumat tomonidan chiqarilayotgan huquqiy hujjatlar orqali asoslangan.*

**Kalit so'zlar:** *Utopiya, Pragmatik, Manfaat, erkinlik, huquq, Ona Vatan, Konstitutsiya, inson huquqlari, qadriyat, komillik, taraqqiyot strategiyasi, ma'naviyat.*

**Abstract:** *This article provides a comprehensive analysis of the spiritual foundations of protecting human interests. It examines large-scale reforms implemented in Uzbekistan in this sphere and substantiates their practical significance through presidential speeches, scholarly works, and legal documents adopted by the government. The study emphasizes the role of moral values, legal consciousness, and social responsibility in strengthening mechanisms for safeguarding human rights and freedoms.*

**Keywords:** *utopia, pragmatism, human interests, freedom, law, homeland, constitution, human rights, values, development strategy, spirituality*

**Аннотация:** *В статье дается комплексный анализ вопроса духовных основ защиты интересов человека, освещаются масштабные реформы, реализуемые в нашей стране по этому вопросу, и их практическое подтверждение речами и трудами Президента, а также правовыми документами, изданными правительством.*

**Ключевые слова:** *Утопия, Прагматик, Интерес, свобода, право, Родина, Конституция, права человека, ценность, совершенство, стратегия развития, духовность.*

The greatest goal of Uzbekistan, confidently advancing along the path of independent democratic development, lies in implementing reforms aimed at protecting the interests of its people. These principles are firmly enshrined in the Constitution. In particular, Article 13 of Chapter II states that democracy in the Republic of Uzbekistan is based on universal human principles, according to which the individual, his life, freedom, honor, dignity, and other inalienable rights constitute the highest value.

In this regard, special attention should be paid to the issue of the spiritually developed individual. A morally mature person clearly understands the purpose of life, seeks to make it meaningful, and develops a culture of interaction with members of society. Such an individual approaches problems through reason, fairness, and justice, striving to comprehend the essence of conscience, honesty, truth, and moral responsibility. Love for



one's homeland, nation, and people—manifested in patriotism and civic consciousness—forms the core social foundation of spirituality. In societies where spiritually mature individuals prevail, rational thinking, ethical conduct, and justice dominate, leading to the decline of destructive social phenomena and strengthening people's confidence in the future.

One of the most influential twentieth-century critics of utopian political theory, Karl Popper, described Plato's Republic as a root of totalitarianism. Popper accused Plato of hostility toward freedom and justification of a rigid social hierarchy. His work *The Open Society and Its Enemies* marked a turning point in the interpretation of Platonic utopia.

The primary force capable of guiding society toward spiritual progress is morally developed individuals. If we look at the First and Second Renaissance periods in our region, we can see that the works of great scholars consistently emphasized the spiritual foundations of public welfare. In this regard, the words of the President of Uzbekistan, Shavkat Mirziyoyev, that “the great nationwide movement to build a new state in which people live free and prosperous lives is steadily expanding” (1:19) serve as a call for unity and collective responsibility.

In his address to the joint session of the chambers of the Oliy Majlis, President Mirziyoyev emphasized that fulfilling constitutional and legal requirements and fully implementing the principle of “for human dignity” would remain the central criterion of his activity. Such statements reflect the moral foundation of protecting human interests(2).

In Plato's socio-philosophical analysis, the understanding of human interests and visions of the future demonstrate a transition from utopian ideals to pragmatic reasoning. Plato proposed a simple solution: governance should be entrusted to wise and virtuous individuals. He introduced the concept of philosopher-rulers—leaders capable of comprehending truth and justice. In his ideal state, these leaders were required to undergo rigorous training in mathematics, logic, and philosophy to ensure rational governance. Unlike self-interested politicians, philosopher-rulers would govern for the common good rather than personal gain.

In recent years, the priority of the concept of “human being” has become increasingly evident in Uzbekistan's political discourse. As President Mirziyoyev stated, the long-standing principle of “state–society–individual” has been transformed into a human-centered approach in which the interests of the individual come first. The idea that “the state exists for people” (3:5) is becoming firmly established in public life.

The political, legal, and socio-economic modernization processes taking place in the New Uzbekistan place human dignity, rights, and freedoms at the center of development policy. Activities aimed at ensuring and protecting human rights are steadily reaching higher institutional levels. As emphasized by President Mirziyoyev, legal requirements and human rights represent the highest values for society.[4:224].

The spiritual foundations of protecting human interests constitute an extremely significant philosophical, ethical, and social issue. Several key aspects may be highlighted.

First, human interests include essential needs related to life, freedom, dignity, health, education, labor, peace, and the right to live in a just society.



Second, spiritual foundations represent the system of moral norms, values, and beliefs that guide human activity and serve as the internal ethical basis for protecting human interests. These include:

- national and universal values;
- religious and ethical principles;
- customs and traditions of the people;
- achievements of philosophical and legal thought.

Third, the principles of protecting human interests include

- justice, equal respect for human dignity,
- conscientiousness, honesty, responsibility,
- tolerance toward others' views.

Fourth, spiritual values play a crucial role in safeguarding human interests. In this regard, it is appropriate to recall the definition of spirituality given by Islam Karimov in *High Spirituality Is an Invincible Force*. He described spirituality as a power that purifies the soul, strengthens inner will, and shapes moral consciousness.

Fifth, reforms implemented in recent years in Uzbekistan—such as constitutional reform, the Action Strategy, and the Development Strategy—emphasize the importance of human dignity and its moral foundations.

In conclusion, it should be noted that from the first days of independence, our nation—rich in statehood traditions—has been building the foundations of a democratic state governed by the rule of law and a vibrant civil society. However, rights and freedoms alone do not automatically lead to the formation of morally mature individuals or new social relations. As Aristotle observed, life is not merely existence; it is activity.

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