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Political Mechanisms of Government and its Legislation

Ahmedov Jasur Isroilovich
Researcher, Faculty of Social Sciences National University named after Mirzo Ulugbek

A B S T R A C T

Power and its legitimacy, like the state, is one of the key elements of politics. For centuries, thinkers, scholars and researchers of various socio-philosophical and ideological-political directions have tried to determine the essence of power, its legitimacy, the possession of the government and the main sources of legitimacy that ensure its commitment and its boundaries. These resources can be used and accordingly the power itself is realized. Power belongs to any organized, more or less stable and purposeful community of people. This is true for society as a whole, and for its constituent structures, both class and non-class, but the main component of power is its legitimacy, in which case the commitment of force is impossible.

A R T I C L E I N F O

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The complexity of the phenomenon of the legitimacy of power is that there are socio-economic, political and legal, moral, religious, scientific, philosophical and other aspects are interrelated. The decisive factor in all the cases that complicate the study of the legitimacy of power is directly related to the deepest social and class interests of nations, peoples and other social groups.

Ensuring the legitimacy of government - legitimizing, it is a separate issue for any state. There are several universal mechanisms for ensuring the legitimacy of power: socio-psychological which is based on the psychological characteristics of groups and masses. Ensuring legitimacy focuses on: the conformity of the majority, the desire of the average person to be ruled by power and public opinion, the belief in the fairness of the principles of distribution of existing order and values, the illusion of authority and control and so on. The effectiveness of government and, above all, its institutions is related to demonstrating the ability to adapt to new demands and challenges, mobilizing resources to achieve goals, as well as ensuring public support.

In contrast to ensuring the legitimacy of government, the process of delegation - the destruction of legitimacy and the crisis - leads to the loss of public support for government. The reasons for the decline and crisis in ensuring the legitimacy of government are: the growing conflict between the values of most social groups and the narrow corporate values of the ruling elite; lack of institutions in the political system that represent and harmonize the interests of different social groups and bring them to the attention of the authorities; destruction of traditional norms and values of political culture; growing corruption in government; the development of separatism and nationalism; loss of confidence in the government which iscommited by the dominant elite. Delegation becomes a crisis of government, which in turn can lead to radical changes in the political system. The effectiveness of government means its process of achieving socially important goals, adequately responding to new needs and finding new solutions to emerging problems.

Any government needs a system of legitimization. The legitimacy of state government is a process and events that have the character of a specific law, associated with certain aspects of this power, its activities, primarily mental relations, correctness, validity, fairness, legal and moral legitimacy and others. Legitimization is based on the belief that the benefits of society (material and spiritual) depend on the

maintenance of this order in the state, the existing order represents their interests and it is ensured by functioning of this order in the society. Legitimization is directly related to the interests of the people, which are often consciously evaluated, but sometimes they are unconscious in nature (e.g., a certain public support for the fascist government, which ultimately led the Germans to inflict the heaviest catastrophe on the peoples of the world) . Because the interests of different social strata are not the same and resources are limited and because of other circumstances, the government can not meet the interests of all segments of society, which also serves the interests of the majority (which happens in democracies about "2/3 of the" middle class "population) or minority (under an authoritarian regime). Even in a single society, what is legal for certain segments of the population is illegal. Therefore, the legitimacy of state government is usually evaluated in terms of its conformity to the interests of the majority of the population, its ideas about government. This type of legitimacy is political legitimacy. Political legitimacy is a process and an event that is, as a result, a legitimate expression of the dominance of a political regime which is operating in a particular period. Historical experience shows that such legitimacy cannot be ensured only by violence. For example, the Roman Empire paid special attention not only to the use of force and fear of its commitment, but also to the consent, benevolence and respect of ots own public.

According to ideas D. Iston of source of dominance is ideology, political regime and political leadership.1 French political scientist J. Shabo's theory of legitimacy is popular, he defined legitimacy as "the adequacy of the real or proposed qualities of rulers"2 and divided them into four types: democratic, ideological, technocratic and ontological. According to Shabo, the most common type is democratic legitimacy, which is an integral part of European culture and it is based on pluralism, individuality and freedom of speech, collegial conclusion. Technocratic legitimacy is understood as the level of professionalism and competence of these managers. Ideological legitimacy is the validity of social regimes, in particular, the former USSR and others. Ontological legitimacy has a philosophical significance, in which "the proportionality of political government to objective order, to social reality is determined." In this case, man is encouraged to accept order as the norm of existence. Such a view can also lead to problems of space and chaos, domination and anarchy.

S.M. Lipset made a major contribution to the development of the concept of legitimacy. His services have revealed the role and importance of legitimacy in maintaining the stability of the political system. He sees legitimacy as "the ability to convince the society that existing political institutions are the most appropriate political structure for that society is a key quality of the political system". P. Burde stressed that legitimacy is "capital based on trust and recognition, which is one-sided obedience, but bureaucratic government cannot achieve absolute dominance even with the support of scientific authorities and force social reality to be seen as legitimate". A legitimate government is one in which "submissive authority is vested in the executor." It's like a loan, in which one entrusts the other. Burde argues that in a political game, political government is not only a monopoly on the use of objective resources, but also a monopoly on production and political imagination and thought. "The partnership between government and society in the space of communications is, in fact, a symbolic activity of politics, which involves the attainment of legitimate consent,"6 he said.

The legitimacy of state government is expressed in the support of the population. This support can be expressed through thoughts, feelings, but, above all, actions. This is reflected in the results of elections to parliament, president and other bodies, the results of referendums, public demonstrations, public speeches, the media, in which the population approves or condemns certain measures of the government.

Rational legitimacy is based on intelligence: the population supports or rejects state government based on its own assessment of these government measures. The basis of rational legitimacy is not slogans and promises, but the practical activities of public authorities in the interests of their people, the observance of laws established by heads of state, officials, not the creation of benefits for themselves. The willingness of the authorities to engage in dialogue, the ability to listen to the opponent, to understand the arguments of other participants in the dialogue, to change their activities at least partially under the influence of these arguments are considered as a great psychological importance. It depends on the specific political technologies of influencing the population to legitimize state government.

Legitimization differs in terms of the breadth of its support from the population: specific (on some

issues), scattered, as well as the predominance of one or the other of these two components (B.Vestle), in terms of the subject of legitimization: popular (by the population), external (from foreign states) and "for themselves" legitimacy, confidence in the power of government (O.A. Shirokov), completeness (minimum and maximum), in fact (real and imaginary), democratic and technocratic and so on. In addition to the types of legitimacy shown, the British Researcher D. Held suggests highlighting the following types:

- when people consent to the threat of violence, when people support the government for fear of threatening their security;
- Legitimacy based on the indifference of the population indicates its indifference to the existing methods and forms of governance;
- pragmatic (instrumental) support, in which trust in the government is committed in return for promises of certain social benefits granted by it;
- normative support that assumes the compatibility of political principles distributed by the population and the government;

So, in political science today, as a rule, three subjects are considered as the main sources of legitimacy: the population, the government (public administration) and foreign policy structures. Legitimacy, which means broad support for government, is the most important goal of all political regimes. It is the first and foremost ensures the stability of power. The support of the population for the government is ensured by the uniformity of the interests of the population itself and the government. Legitimacy can be initiated and shaped not by the population, but by the state (government) itself and by the political structures that encourage public consciousness to make a positive assessment of the activities of the ruling regime. Such legitimacy is already based on the right of citizens to fulfill their obligations to maintain certain order and relations with the state. Legitimacy is also shaped by foreign policy centers, friendly states and international organizations.

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