



FORMATION AND MODERN SIGNIFICANCE OF REPRESENTATIVE POWER

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In the process of the formation of a personality society, people dreamed of a fair society, rational management, thinking about the better organization of their life, way of life. After the establishment of states, people gradually thought about the power of state power, its role in the life of society, realizing that the full accumulation of state power in the hands of a person or an organ-dangerous for the development of society, a situation that often leads to abuse of power.

The advanced people of that time, realizing the need to develop an organizational and political mechanism aimed at preventing such a situation, put forward their theoretical and practical considerations in this regard. Thus, the idea of the separation of powers gradually took shape as early as in the antiquity of history.

As the basis of the idea of separation of powers, Ancient Greece and Ancient Rome are noted. Plato, Aristotle and other thinkers of antiquity comprehensively analyzed the political structure and forms of government of the society in which they lived, forming certain theoretical and practical conclusions. Later in the West, the idea that the principle of separation of powers was formed during the Enlightenment was widespread in the scientific literature.

Over time, issues of cooperation of branches of state power with civil society became relevant, and theoretical research in this regard began to be given a wide place. For several centuries, the relationship between representative power and civil society has been studied within the framework of the Social Sciences. The essence of representative bodies and civil society institutions, their influence on the development of society today is not a topic that has suddenly come to the agenda. It is a matter that has always interested humanity. From the time of the existence of the state, its control, influence on its practice has been an urgent issue. In political teachings, the relationship of civil society and the state has long been the subject of scientific discussion, this topic was analyzed by scientists in various columns. According to the opinions of thinkers, representative power and civil society are concepts that are close to each other. After all, this implies the participation of representatives of the people in matters of power. Such views show how important it is for the development of society, while demonstrating that the relationship between the state and society has always been relevant.

When thinking on the topic of Representative power, many, first of all, imagine parliament, and most people associate its roots, as we noted above, with the Times of Ancient Greek society and the Roman Empire. However, in the course of our research, we were convinced that there is no scientific justification for the direct connection of the history of Representative power with the political system or the Roman Senate in Greece.

In Roman and Greek thought, the idea of representation was manifested not directly, but only in some cases in the Giuseppe forms. True, Polybius commented on the "responsibility of the consuls to the Senate and the people", and on the "responsibility of the Senate to the people". Some articles of Roman law explain that the Senate was by nature a representative body, that is, it also made decisions for other persons who were not members of this body. But Polybius did not consider the officials of the Roman government as agents or representatives of the people. The actual composition of the Roman Senate did not mean representation in any historical or modern sense. This, of course, does not even express the opinion that the theory and practice of representation were unknown to ancient people.

The city was not without representative institutions, but was not even familiar with the political mechanisms of these institutions. Representatives elected to the assembly of the Council of Athens had no "representation", "power to think and make decisions." The beotian League Synod consisted of 660 members, elected in equal amounts from eleven constituencies of the league, but it was more of a diplomatic meeting than a legislative body of modern meaning. Therefore, it is also inappropriate to say that the representation was completely alien to Greek and Roman politics, but there are few practical examples in this . The conclusion is that modern representative bodies do not have historical connections with the Greek and Roman period. Therefore, the starting point of Representative power is considered to be medieval Europe.

At this point, the famous American political scientist F.Fukuyama's views on the patrimonial state are important. Patrimonialism refers to a state ruled by a single ruling, autocratic, or group of oligarchs. In ancient times, it was the patrimonial states that were the states that were built on the basis of the religious principle. F.Fukuyama cites patrimonial States as examples against modern states referring to government bodies controlled by Representative authorities. Giving a number of important examples from ancient China, Ancient India and the Ottoman Empire, representative authorities note that public administration is important for efficiency and progress. In particular, he writes: "only the Ottomans carried out this work for three hundred years, clearly realizing the need to expel patrimonialism from their state machine. They kept even the military under strict civil control. By the end of the seventeenth century, they also began to decline after the religious principle and patrimonialism began to exert their influence again."

F.Fukuyama also cites the superiority of the modern democratic system based on civil society institutions over the patrimonial state as a clear example of the patrimonial state, while noting the predominance of the state bureaucracy in ancient China, due to the informativeness of Brahmins in the system of state bodies in ancient India. In the West, Pope Gregory points out that the factor that is the most fundamental affiliation of patrimonialism, with the aim of overcoming corruption in the church and controlling the management of the system, dealt a blow to the priests ' right to have children.

By the Middle Ages, royal power had refrained from the right to cruel taxation of its citizens. The authorities were trying to come up with alternative ways of taxation. Lands and real estate in the kingdom, interests and relations that could not be ignored, should not pose a threat to the authority and politics of the monarch. As a result, the correct Organization of public order, to a certain extent, cooperation with people served as the most effective way to achieve immediate goals.



As for the formation and development of a representative government in Europe, at first the meetings of the parliaments were called by the Monarchs, first of all, to pay taxes to the royal treasury. The original Parliament was free of people and equal leaders, it was the property of the kingdom, which was attended by nobles, priests, landowners and representatives of the city authorities. At the first parliamentary meetings, opinions were expressed about the methods and means of obtaining income (this is where the term "parliament" came from).

Over time, the Tax Office gradually became a legislative body. Property owners are those who have the right to appeal and appeal. However, in times when the King became unwell, his officers arbitrarily charged extra money from taxpayers through illegal imprisonment or fines, depriving them of certain rights.

The property owners who suffered delivered their protests to the king when they met in Parliament. Usually this was a written appeal in the form of a petition. If the petition is approved, it has become a document that is mandatory for royal officials and proprietors. In Parliament, property, profit, income issues were in the main place, so often the King was forced to pay the damage seen.

Petitions for the bill were subsequently rejected based on decisions made by Parliament. Thus, the tax service over time has become the legislative body of the Supreme authorities. This marked the beginning of the arbitrariness of the Kings and the unchecked activities of the parliament.

Over time, the King began to be significantly deprived of legislative and tax powers. His civil and military administration was limited to constitutional measures. In parliament, however, various political forces began to form and political struggles escalated. In parliament, the ruling classes began to enjoy their achievements when they achieved their goals. The electoral system was thus formed and the coverage of eligible classes began to expand.

The complex confrontation between the owners of the Patrimonial state and the owners of production ultimately ensured the priority of private property. The owners now began to apply the powers of the king as the most acceptable measure of the way to strengthen representative power, arguing about the delimitation.

In the Middle Ages, uprisings were organized in Europe as a result of increased pressure from the authorities on the owners and peasants. Of particular importance in this is the revolution in France. During that period, Jean Jacques Rousseau's statement that "all people are equal and everyone has their own equal share in management" became popular. As a result, suffrage gradually legalized in society.

Looking at the content and essence of the concept of "representation", this concept was a concept with the English Meaning of "to represent" ("to present"), derived from the Latin word "repraesentare" (to exist), however, its use as the first political term in the sense of "acting as someone's official representative" was recorded in a treatise by Isaac Penington in 1651, and I was worried about". There are also cases when medieval Western scientists recognized the king and his heirs as representatives of society in the studies. According to the philosopher John Salisberg (Chartres - Plaque Jean de Salisbury), "the prince must, first of all, control himself and the state of all members of his representative society." And again: "therefore, each decree and other types of announcements of princes should be considered not only as an action of an official, but also as a decision of the corporate community ...".



In John Salisberg's political theory, The Prince is a representative of society, and because of his representative nature, The Prince's actions should be seen as collective actions. However, if he acts for universality, he is not responsible to society for what he has done. As Dickinson said, "The Prince is responsible for society, but not in front of it. He takes on his task not from people, but from God, which is why he is responsible only to the representatives of God or God." Later medieval writers used a similar concept of representation, and conflicts were often expressed in terms of Representative abilities.

In the classical study of the American scientist Hannah Pitkin (Hanna Pitkin) on the concept of representation, political representation is defined as an activity aimed at ensuring that the voices, thoughts and views of citizens are in an indirect form in the processes of forming state policy. In a representative form of power, political participants, acting as "mediators, delegations and appointments", form their positions in the political sphere and act on behalf of others.

The Encyclopedia, published by Columbia University, states that representation is "an important tool for all people to participate in governance, and this mechanism allows a small number of citizens to act on behalf of the majority." The British encyclopedia, on the other hand, describes political representation as follows: "it is a way or process by which voters influence legislators and government policies through their elected deputies."

In scientific research, issues related to representation were expressed through various concepts. In the political literature, we come across several terms that represent the nature of representation: "representation", "representative power", "people's representation", "people's power", "representative democracy", etc. Of course, this is different from direct democracy, in which citizens are directly involved in the affairs of power.

Focusing on the scientific definition, direct democracy refers to the independent participation of the individual and the community in the formation and functioning of Representative power, influencing the development of Public Policy, which is associated with universal interests. A simple example can be given when it comes to the difference between representative democracy and direct democracy. It was the Brexit process that marked the exit of Great Britain from the European Union that directly manifested democracy.

Representation is understood as the involvement of a large part of citizens in politics through participation, mobilization, the creation of representative institutions.

Representation is a way of transferring power to another person in full or to a group of individuals, and is the most optimal way to change those who are in power.

People's representation is a normative legal and institutional system of elections that has gained the trust of voters in order to protect their interests in a state body. Hence, representative democracy is carried out only through the authorities of the people. In turn, the representation of the people is a means of indirectly expressing the will of the people on the basis of the principle of representation provided for by law. Representative power is one of the links of state power that exercises the sovereign rights of the people. The representation of the people as an organizational and legal method of mass power arises through the system of authorities in socio-political practice.

In New Uzbekistan, representative power has become the closest assistant and sponsor of the people. The issues of the development of social life, the protection of the rights and rights of citizens, material and spiritual development have become the object of activity of Representative power.



In short, today representative power is becoming a strong bridge between the state and the people by expressing the will of the people, protecting their rights and influencing the growth of their genius in the life of society.

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