

Factors in the Development of Civil Society Institutions in the New Uzbekistan

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Annotation: This article examines the features of the formation of a new ethno-political paradigm and inter-ethnic relations in Uzbekistan, the social processes associated with them. It discussed the issues of achieving harmony between national interests and transnational values, creating a new ethno-political paradigm, active participation of nations and peoples in democratic transformations. The article also discusses a new ethno-political paradigm and factors in the development of inter-ethnic relations during the period of independence and the role of state institutions and civil society institutions in strengthening inter-ethnic relations.

Keywords: Central Asia, civil society, interethnic relations, legal culture, political culture, customs, traditions, values, norms, ethno politics, human rights, legal awareness, international law, rule of law.

In the Central Asian region, a special place is occupied by the Republic of Uzbekistan as a state, and the Uzbeks as a people, a nation. Today they determine the direction of ethno politics in the region, the strengthening of interethnic relations, the rational and correct solution of problems in this area. Without belittling the role of the Central Asian republics and peoples, it was Uzbekistan and the Uzbek people who, during the years of independence, revived interethnic relations, ensured social and political stability and ethno cultural pluralism, successfully carried out democratic reforms, built a free and prosperous life, and achieved great success in uniting all nations and peoples.

Not only the study of these achievements, but also the search for ways to further strengthen and develop them is an urgent task today. The peoples, nations and peoples living in Uzbekistan have the opportunity to realize their identity, develop their ethnic culture, live in integration with the peoples of the world. This inevitably affects the understanding of national identity, ethno psychological and ethno political processes. The task of social philosophy is to study these changes in accordance with the principles of the national idea, national ideology, to identify them from the point of view of the strategic goal of the Republic of Uzbekistan - building a democratic legal state, a free civil society, educating a new generation of high spirituality.

A new ethno political paradigm is not formed in isolation from the consequences of changes in society. There is such a dialectical relationship between them that any major changes in society, adopted laws, programs and tactical plans affect interethnic relations, which can turn them in a positive or negative direction. Therefore, the strategic goal of society affects interethnic relations, one can even say that only the strategic goal aimed at strengthening interethnic relations is supported by people, nations and peoples. The formation and development of civil society is the strategic goal of independent Uzbekistan. This strategic goal is closely connected with the strengthening of the new ethno political paradigm and interethnic relations.

The idea of civil society first appeared in our country in Zoroastrianism, in the 7th century BC. It depicts the struggle of opposing forces, such as good and evil, generosity and ignorance.

Consecrated good wins in the fight against ignorance, evil and is expressed as the essence of human life. At that time, it was understood as a duty, a right, a duty of a person to look at society as a family, listen to adults, follow the rules of morality - the governing factor of social relations [1, 22-26].

The philosopher Thomas Hobbes (1588-1679) was the first to use the term "civil society" in the new age. John Locke (1632-1704) argued that civil society is in a privileged position compared to the state. Charles Montesquieu (1689-1755) showed that civil society is the guarantee of freedom from violence and domination. Immanuel Kant (1724-1804) argued that in civil society the freedom of each person is expressed in the same way as the freedom of others, and put forward the following principles: 1) As people, members of society are free; 2) as citizens they are equal; 3) As a citizen, each member of society is independent. Hegel (1770-1831) was the first to view civil society as a unit in its own right and to interpret it as a state rather than within a state.

Society is a social cell of people united in accordance with certain needs, goals and interests. Thus, society consists of units, i.e., groups, classes, strata, striving for unification. In some cases, people may associate on the basis of economic, political, national or religious interests.

Civil society is a social space consisting of real citizens, that is, people who are interdependent, based on moral culture, with legal and political culture. Civil society is a society in which not only the coercive power of the state is established, but also public control and order. In such a society, strong state influence is not required. The state must be under the control of such a society, because the state serves civil society, acts under its control.

Interethnic relations are closely linked with the activities of institutions that mobilize civil society and ensure the observance of human rights and freedoms. The activities of each institution or decisions made by the government do not automatically become a reality. If a society has multi-ethnic characteristics, the decisions made by institutions in it will inevitably attract the attention of representatives of nations and ethnic groups.

In a democratic state, where human rights and dignity are above all, interethnic relations are developing steadily. On the basis of interethnic relations, the relations of each nation ensure the ethnic development of society. When ensuring the development of inter-ethnic relations in a democratic society, it is necessary to pay attention to the following: First, inter-ethnic relations largely depend on the political and legal stability of society, which, in turn, ensures ethnic balance and social development. Secondly, in society, each nation has its own characteristics, such as customs, traditions, values that require respect and attention from others. Thirdly, the low level of spirituality in society, that is, the preference of one's nation over another, ignoring other customs, cultures and traditions, also has a negative impact on interethnic relations. Fourth, to ensure the prospects of civil society, it is necessary to coordinate the activities of national cultural centers and organizations of a national type in the interests of the state and the nation, to direct them from national to common development. Fifth, in a democratic society, when maintaining a balance in interethnic relations, it is necessary to take into account the ethno psychology specific to each nation.

Mahalla is the closest institution to the state and society in building a civil society and strengthening interethnic relations. The mahalla has a great opportunity to restore national values, strengthen relations, and establish moral standards.

National-ethnic processes do not take place in isolation from the ongoing reforms, social relations and democratic transformations in society, inter-ethnic relations are transformed along with them as

an integral part of the general reality, acquiring a new form and essence. Just as civil institutions set the direction for the development of society, they themselves are the product of both social and interethnic relations. This dialectical connection between social processes and national-ethnic relations has never been flat, absolutely the same in all ethnic groups. Such a schematic, simple understanding of national-ethnic processes is an unwillingness to deeply understand, to study the originality, the originality of complex national relations and their connection with social processes, or the weakness of scientific methodology in the face of reality. However, ethno-pluralism does not deny that there must be subjects, centers and cores that rationally organize and manage national-ethnic processes. As soon as ethno-pluralism is overlooked by such subjects, chaos and chaos ensues in society. [A lot of research has been done on this topic. Almost all of them recognize the leading role of political and social institutions. See: Tarukalo V.P. Nation: history and modernity. – M.: “Prospect”, 1996; Soldatova G.U. Psychology of interethnic orientation. -M.: PRIOR, 1998; Abdulatipov R.G. Ethno politology.-St. Petersburg: "Peter", 2004. -p.19; Magomedov A.A. Management policy and political leadership. - Makhachkala, University.ed., 2002; Medvedov N.P. National policy in Russia. From unitarism to federalism. – M.: PRIOR. 1993; Sinkevich.Z.V. Sociology and psychology of national relations. - St. Petersburg: "Peter", 1994; Bzezhinsky Z. Great chess board. -M.: “International relations”, 2015. -p.151-162; Herrmen M. The psychological Examination of Political Leaders. - N.Y., 1997 b.] Therefore, the subjects of civil society - political parties, non-governmental organizations, self-government bodies - must strictly comply with the requirements of the law. Thus, they contribute to the transformation of democratic, legal values into a way of life [4, 356-358].

Uzbekistan seeks to build a democratic rule of law, based on the experience of advanced, developed countries.

In a democratic constitutional state, the rule of law, the equality of all citizens before the law and an independent judiciary are guaranteed, human rights and freedoms are guaranteed, and the principle of separation of powers is established. Only such a state can ensure ethno-pluralism.

The main features of the rule of law are:

1. Rule of law. All members of society, as well as foreigners and stateless persons, legal entities are also subject to the law.
2. Respect, protection and promotion of human rights and freedoms. Their rights and freedoms belong to a person from birth and are inseparable from a person.
3. Mutual responsibility of the state and the citizen to each other. The state, establishing the norm of individual freedom in laws, limits itself in decision-making within the same limits.
4. Separation of powers. Power is divided among the legislative, executive and judicial branches, so that state power is not concentrated in one hand. Each of these branches of government operates within its powers.
5. Effective work of law enforcement agencies. If the rights and freedoms of a person are violated, law enforcement agencies should help him.
6. High level of legal culture. The most important indicator of legal culture is the level of legal awareness in society. Legal consciousness is a set of legal views that express the attitude to the law, the level of understanding of the need to comply with the requirements of law. Legal culture is manifested in the knowledge of existing laws, respect for the law, compliance with legal norms.

7. The development and improvement of democracy is a guarantee of political rights and freedoms, the participation of the people in government, the formation of a developed civil society and the need for a certain opposition [5, 44-46].

These signs guarantee that one nation, one people does not surpass another people, people live on equal terms, participate in public life, enter into legal relations and protect their interests.

Giving a new spirit to laws, revising normative documents in accordance with the requirements of the time, ensuring human rights play a key role in the activities of the Oliy Majlis - the National Parliament. In drafting laws, it pays particular attention to human rights. Since the law is binding on everyone, state bodies, officials, public associations and all citizens are obliged to act in accordance with the law [6, 12]. In particular, the Decree of the President of the Republic of Uzbekistan dated October 31, 1996 "On the establishment of the National Center of the Republic of Uzbekistan for Human Rights" was an important step towards the protection of human rights and freedoms in our country and around the world in accordance with international law.

Uzbekistan is a sovereign democratic state that does not represent the interests of any class, political party, class or group. The people are the main source of state power, and the state power in the Republic of Uzbekistan protects the interests of the people. This is stated in Article 13 of the Constitution of the Republic of Uzbekistan: "The Republic of Uzbekistan is based on democratic universal principles, according to which a person, his life, freedom, honor, dignity and other inalienable rights are the highest value" [7, 5].

The main task of the legislature is to strengthen the social and state system of Uzbekistan, various forms of ownership, rights and obligations of citizens, interethnic relations for the transition to a market economy.

Specific features of legitimacy are expressed in its following principles. The rule of law and its binding on all. This principle is inviolable for all laws and other legal norms of the Republic of Uzbekistan. This principle is enshrined in Article 15 of the Constitution of the Republic of Uzbekistan, according to which: "The Republic of Uzbekistan unconditionally recognizes the supremacy of the Constitution and laws of the Republic of Uzbekistan. The state, its bodies, officials, public associations, citizens act in accordance with the Constitution and laws"[7, 11].

The principle of unity of legitimacy. This means that laws are applied equally on the territory of the Republic of Uzbekistan, all citizens are equal before the law. Article 18 of the Constitution of the Republic of Uzbekistan states: "In the Republic of Uzbekistan, all citizens have the same rights and freedoms and are equal before the law, regardless of gender, race, nationality, language, religion, social origin, beliefs, personal and social status"[7].

Public participation in the implementation of the rule of law. Legitimacy is inextricably linked to democracy. The people govern state power through their self-elected deputies, the President, authorities and governing bodies[8].

The laws in force in civil society bring it closer to civil society in accordance with its strategic goals and functional features. As Kh.T. Odilkoriev and Sh.U. Yakubov wrote: "It is impossible to oppose the rule of law to civil society. They are necessary conditions for the development of each other[4, 356]. Changes in interethnic relations take place on the basis of these "conditions" and give them an international, humanistic character.

The social functions of public organizations, the goals and objectives of their activities are numerous. However, they are based on the democratization of society, the formation of civil

society and the strengthening of interethnic relations in such a country, ensuring national harmony. In this sense, in all the laws of the Republic of Uzbekistan listed above, the tasks of public associations to achieve national harmony in society are of priority importance. In essence, community organizations are a place that allows people of all nationalities and ethnic groups living in a society to work for a common goal. Achieving a common goal requires the unification of all nations and peoples for the prosperity and future of society and the state, the people. It should be noted that the Government of the Republic of Uzbekistan, unlike some other former Soviet republics, approaches this issue from the point of view of political culture.

In this sense, the efforts of the Government of Uzbekistan to improve the work of public organizations, use their enormous potential to ensure socio-political, economic development, cultural and ideological stability of society. В то же время демократическое содержание властных структур во многом может определяться тем, насколько решен вопрос об участии граждан в управлении государством. В нашей стране создана правовая база для реализации этого права. Однако все же необходимо в полной мере осознать, что общество и граждане имеют право на участие в управлении государством, на получение информации о том, как ими управляют, и иметь возможность реализовать это право.

In modern conditions, “in conditions when the process of forming the foundations of civil society is underway, it is important to create democratic institutions and other public organizations, such as a broad, multi-party system that should represent the interests of various segments of the population of Uzbekistan. In this sense, the role of the state is to remove any obstacles and barriers that hinder the emergence, formation and development of political parties and social movements. It is impossible to imagine representative democracy in the republic without our political parties and social movements”[9, 174].

Indeed, deep social reforms are being carried out in Uzbekistan today to restore national statehood, develop it and form the foundations of civil society. In a short time, a healthy political environment has been formed in the country to strengthen interethnic relations and develop a sense of national identity. This is evidenced by the results of an ethno-sociological study conducted by the Center for Public Opinion, a non-governmental organization for the study of public opinion in the country, under the motto "Uzbekistan is our common home" on the problems of interethnic relations. relations in Uzbekistan.

We know that in a multiethnic democratic society, inter-ethnic relations often appear as a key component of public policy. While the favorable development of national-ethnic processes is the basis for the development of society, official policy in any existing system should be aimed at ensuring ethnic stability. Because ethnic stability plays an important role in maintaining political balance, and political stability is the key to economic, social, cultural and spiritual development. Indeed, “in multi-ethnic and multilingual countries, the relationship between the main people who give the name to their country and the ethnic minority living in these countries remains one of the most important conditions for domestic political stability and national security”[9, 69-70].

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In a word, the measures taken today to ensure interethnic harmony in the Republic of Uzbekistan make it possible to analyze the legal, socio-economic, cultural and spiritual mechanisms that underlie the stability of the process of restoring national identity. We can say that the legal basis of interethnic relations was created to meet the rights and needs of every citizen living in our country, to strive for their national development. This ensures equality and freedom of citizens, as well as equal suffrage of citizens, opens up the possibility for all citizens, regardless of race, nationality, religion and other characteristics, to take an active part in the life of the state and society. These provisions of the current legislation are in full compliance with the norms of international law, which indicates that the democratic spirit of the laws of Uzbekistan embodies the best achievements of world practice. The ethno politics pursued in the new Uzbekistan has its own clear strategy and mechanisms. The reforms carried out in the Republic of Uzbekistan, the strategic goal of building a democratic legal state and civil society, also concern the strengthening of ethno-political and inter-ethnic relations.

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