



THE ROLE AND IMPORTANCE OF CIVIL SOCIETY INSTITUTIONS IN THE FORMATION OF CIVIL SOCIETY

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Abstract

This article analyzes the emergence and activities of civil society institutions, the fact that they are the basis for the formation of civil society in a democratic state, and also the fact that their activities are carried out precisely within the framework of civil society and directly affect the formation and development of civil society.

Keywords: Citizenship, society, civil society, justice, law, order, responsibility, duty, democracy, rights, freedom.

INTRODUCTION

As is known, after gaining independence, Uzbekistan chose the path of building an open civil society based on market relations, and a number of reforms aimed at renewing the life of society were implemented based on the conceptual principle of “from a strong state to a strong civil society” put forward by the first President of the Republic, I. Karimov. The legal, economic, political and spiritual foundations of civil society were created.

The need to further deepen the reforms to build civil society in the Republic of Uzbekistan, which began in 2017, puts on the agenda a more extensive study of foreign experiences and scientific research into the activities of civil society institutions as an urgent task. Studying the content and essence of the concept of civil society institutions is carried out by studying civil society.

To date, civil society has been studied by many scholars within the framework of social sciences such as philosophy, history, political science, law, and sociology,



and various concepts have been created. We found it necessary to briefly mention some of them.

LITERATURE ANALYSIS AND METHODS

The Constitution of the Republic of Uzbekistan (new edition, 2023), the works of the President of the Republic of Uzbekistan Shavkat Mirziyoyev “From National Revival to National Uplift”, Critical Analysis, Strict Discipline and Personal Responsibility - Should Be the Daily Rule of Every Leader”, “Together We Build a Free and Prosperous, Democratic State of Uzbekistan”, “Development Strategy of New Uzbekistan”, the Decree “On the Development Strategy of New Uzbekistan for 2022-2026”, resolutions and decrees in this direction, books and works by Najimov M.K. “Legal Awareness and Legal Culture”, Odilqoriyev Kh.T., Tulteyev I.T. and others “Theory of State and Law”, Saidullayev Sh. “Theory of State and Law” served as the legal and theoretical basis.

DISCUSSION AND RESULTS

From the first days of independence, the main reformist role of the state in the process of fundamental changes in our country has been clearly manifested in the creation and strengthening of the legal framework for the activities of civil society institutions. The spiritual and educational activities of civil society institutions are the main mechanism for directly implementing the spiritual policy of the state. Therefore, strengthening its legal framework and state support are the first condition for achieving the noble goal of building a civil society.

The Constitution of the Republic of Uzbekistan, as the basis of our national legislation, reflects the legal status of the activities of civil society institutions. Although the term “civil society institutions” is not specifically used in it, the provisions on the concept of an open society, the activities of political institutions, and voluntary associations of citizens are directly legally formalized[1].

The spiritual and educational activities of civil society institutions fulfill many tasks, such as developing people's consciousness and worldviews in the direction of modernizing society, educating a generation with an active civic position, implementing the rule of law and effective public control in society, and developing science and education.



As is known, the concept of civil society began to take shape from the early stages of human civilization on the basis of the concepts of "ideal state", "ideal society", "ideal king". The term "civil society" as a separate concept was first introduced into scientific and political circulation by Aristotle. The ancient Greek philosopher described civil society as "an association of free and equal citizens, bound together by a certain form of political construction. In ancient Rome, "societas civilias" meant an association of all equal citizens, except for slaves and other peoples within the imperial structure. Thus, in this period, the concepts of state, republic, and civil society were interchangeable terms, the Greek concepts of "polis" and "politica", and the ancient Roman concepts of "res publica" and "societas civilis" [6. p.18].

The idea of "civil society", one of the most important political phenomena of the modern era, has gradually given rise to a number of concepts and interpretations. However, it has always been opposed to the phenomenon of "state". The liberal interpretation of civil society dates back to the time of T. Hobbes, J. Locke and C. Montesquieu. Civil society as a concept was introduced by them in order to reflect the historical development of mankind, to express the transition of man from a primitive way of life to a developed way of life. We will not be mistaken if we say that Hegel came closest to the modern concept of "civil society". He systematized the achievements of French, Anglo-Saxon and German social thought and came to the conclusion that civil society represents a separate stage in the dialectical movement from the family to the state. Hegel connected civil society with the theory of the origin of the state. Historically formed theories, views, and ideas that differ from each other regarding the concept of civil society, especially its essence, are still evident today [4. p.58].

In particular, some experts argue that the formation of civil society, independent of the state, corresponds to the early period of democratic development, the first stage of market relations, while others put forward the idea that in a democratic environment, the contradictions between the state and society have been eliminated, and the state with democratic legal status has become a political institution that has become a normal form of civil society. Another widespread view insists that civil society is the very essence of modern civilized society in general. Proponents of a different point of view argue that the globalization



processes of current development and the creation of the structural foundations of the future world community are the main factors in the formation of civil society. In the East, in particular, in the history of Central Asia, the roots of ideas about civil society are in the "Avesta" (VIII-VII centuries BC) in the essence of the trinity consisting of the rules of noble speech, noble thought and noble deed, which acquired a certain systemic integrity. In other words, it embodies the foundations, signs, and characteristics of civil society in its simple form typical of its time. More specifically, the purpose of the "practical laws" of the "Avesta" is to "create a just society, harmonious and organized in all respects, prosperous and prosperous" [5. p.69].

Civil society institutions were organized in a way that expressed the interests of individuals and groups of individuals who were members of society. For example, in the United States, the first official institutions of civil society functioned as religious associations, schools, and social groups that ensured security and order in the residential area. In Western Europe, by contrast, civil society institutions manifested themselves in the economic sphere, operating as independent market organizations of this new and old type, formed on the basis of previous associations and corporate associations. In Germany, the specific activities of civil society institutions were reflected in the guild, which in due time established itself as the initial form of self-defense of craftsmen and merchants and a specific influence on the management of cities. In turn, Florence, Padua, and other European cities formed themselves as guild-townsmen [6. p.23].

From the ideas, definitions and scientific concepts of civil society, it can be seen that one of the most important elements of civil society is the institutions of civil society. In a society that aims to build a civil society based on democratic principles, ensuring the broad involvement and active participation of citizens in governing the state and society becomes the main political goal. This is an important criterion characterizing the development of civil society institutions.

Democratic institutions are a set of organizations and structures that serve to establish democratic principles in the life of society. Historically, they can be divided into traditional, socio-political institutions (state, political parties, public organizations, media) that have a conditionally democratic content, and special



institutions that operate only in a democratic society, for example, various non-state structures that ensure the observance of human rights.

Our society, which is resolutely moving along the path of independent development, is becoming increasingly democratized and based on the principles of justice in the relations of the state, society and the individual. The fact that our people own their own land, property, honor, their own country, and their own values, and are building their own future with their own hands, and the great achievements being achieved on this path are a clear manifestation of the fact that the principles of justice are being practically confirmed in all spheres in our country.

CONCLUSION

So, the structures that practically characterize civil society are civil society institutions. It is the activities of these institutions that determine the level of democracy of the existing civil society. The importance of taking into account social interests in socio-political relations, harmonizing the political needs and interests of different strata and groups, and satisfying them has become even greater as civil society improves. From this it can be understood that civil society and civil society institutions are improving in a dialectical relationship. That is, on the one hand, as the activity of civil society institutions increases, the development of civil society advances to a new qualitative stage, and on the other hand, with the development of civil society, the strengthening of its legal framework, the expansion of existing conditions and privileges, the number and activity of civil society institutions also increase. This creates the basis for ensuring the rights and freedoms of citizens, the rule of law, and the development of civil society.

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