

Fundamentals of Development and Democratization of Modern Civil Society

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Abstract: *The article emphasizes that the highest goal of democratization is the creation of a just civil society, its characteristics, development factors and legal foundations. The relationship between the state and civil society is analyzed in detail based on political-philosophical and socio-cultural approaches.*

Keywords: *society, state, citizen, civil society, democracy, education, culture.*

The idea of civil society as a higher goal has been around for centuries. Civil society is a society in which one group of the population cannot dominate another group. In addition, the many social, civil, religious, economic, and cultural ties and relationships that unite men and women will continue to develop. This idea has gained particular importance as a result of the democratization process that intensified in the 1980s, and it has come to be understood as a social norm opposed to totalitarian states. For example, Michael Walzer ably expressed the relationship between civil society and democracy when he said, "Only a democratic state can create a democratic civil society. The cooperation of citizens that ensures democracy in politics can be mastered, and in general the equal and equitable distribution of opportunities for such activity must be achieved by a democratic state."¹

It is appropriate here to dwell a little on the history of ideas about citizenship. Although the concept of citizenship existed in Ancient Greece and Rome, in its current form it began to appear when the political, economic and social life of society began to move to the soil of democracy and market relations after the crisis of feudalism and for the first time "urban", French "situyayn", English "citizen", Russian "gorodzhannin-grazhdanin", etc., meaning freedom from the backward village, from feudal-serfdom relations. After the proclamation of independence, the term "citizenship" was adopted in the Uzbek language, which replaced the previous word "citizen". Citizenship implies protection legitimate interests of a person both in legal and political terms, both within the state and beyond its borders. Based on this, after gaining independence, Uzbekistan set itself the task of building democracy, a fair civil society and a state governed by the rule of law, which the Uzbek people had dreamed of for centuries. The construction of a civil society presupposes the gradual transfer of a number of authorized tasks from the state to local government bodies, public structures and citizens' self-government bodies. "Our ultimate goal is to build a strong democratic legal state and a civil society with a socially oriented market economy and an open foreign policy"².

According to the French political scientist Dominique Roll, since 1970 there has been no more popular phrase than the concept of "civil society". Civil society is a society of freedom, equality and social justice. Aristotle, Plato, Kant, Hegel, J. Locke, T. Hobbes expressed their views on this society in their

¹ See: Kyrgyzboev M. Civil society: political parties, ideologies, cultures. T.: 1998. P-11

² Karimov. Ya. Uzbekistan is on the path of deepening economic reforms. T.: "Uzbekistan". 1992. P-9.

works. In particular, Aristotle paid special attention to the legal foundations of governing society. According to the famous English thinker J. Locke, laws are a necessary condition for protecting individual freedom and expanding their rights. "Where laws are strong," says Locke, "practical freedom is achieved."

In the era of totalitarianism, Marxists tried to convince us that before K. Marx, no one was able to scientifically explain the laws of historical development of humanity (civil society).

Another philosopher who gave comprehensive ideas about the relationship between civil society and the state was Hegel. "The nature of civil society," Hegel writes, "is such that the rights of each individual have become the personal rights of the state, and the state 'takes upon itself' the duty of protecting and defining my rights as if they were its own"³³.

However, our ancestors, the great Islamic thinkers, also made significant achievements in this area. In particular, al-Farabi writes about the emergence of human community in his work "The City of Virtuous People": "Every person is by nature so constituted that he needs many things for life and to reach a high degree of maturity. However, he cannot acquire these things alone; to possess them, a community of people is necessary. The activity of the members of such a community, acting as a single whole, provides each of them with what is necessary for life and maturity... As a result, a community of people arose"⁴⁴.

In his "Virtues of the Mayor of the City of Virtues" he left valuable thoughts on the causes of virtue and ignorance, the mayor of the city of virtues and his virtues. Farabi Fazil puts forward 12 requirements for the mayor: health, prudence, strong memory, intelligence, eloquence, enlightenment, contentment, truthfulness, nobility, absence of greed, justice, courage. These virtues and qualities are of great importance in building a civil society. At this stage, when we consider the concepts of "civil society" and "state" in essence, these concepts appear in pairs. Because civil society and a democratic state governed by the rule of law are integral, interconnected poles of a single, integral social organism. What society will be will ultimately determine what the state will be. In this regard, the first President of Uzbekistan I.A. Karimov said: "A democratic society is, first of all, a civil society. The highest content of true democracy is the harmonization of interpersonal, interethnic, state and socio-political relations. In this peace and harmony, man and society, society and state power live"⁵. If we proceed from the concepts of civil society that have developed in modern developed countries, then civil society is, first of all, a voluntarily formed human unity in the economic, social and spiritual spheres of public life, including primary non-state systems; secondly, it is a complex of economic, social, family, national, spiritual, moral, religious, industrial, personal and non-state relations in society;

Thirdly, a society of free individuals, voluntarily created organizations and citizens, protected by law from oppression, interference or stereotyping by various authorities, in which they have constant opportunity for self-expression;

Fourthly, civil society is the main social foundation of a democratic state governed by the rule of law. The development of civil society gives democratic content to state power. Public organizations, political parties, associations and movements are a means of ensuring the social activity of members of civil society and an important factor encouraging them to be responsible to the people.

Political parties and movements are, on the one hand, part of the civil system of the people, and on the other hand, they are part of the political system represented by their elected and appointed

³ See: Hegel G. Philosophy of Law. Moscow: 1990. P-418

⁴ See: Imamnazarov M., Komilov N. Essays on the Theory of Our National Spirituality. T.: 1998. P-126.

⁵ Karimov I.A. The Motherland is as sacred as a place of worship. T.: "Uzbekistan". 1996. P-362-363

representatives in state power. Therefore, they serve as an important link between the people and the state.

Our republic is on the path of building a civil society. This means that as our statehood develops, various management tasks will be transferred to the people, that is, the powers of the state will gradually be transferred to non-governmental and public organizations, local government bodies.

In civil society, government bodies perform the most important tasks related to national interests (defense, ensuring the security of the state and citizens, foreign policy, monetary and financial system, taxation).

Among the priorities identified at the 14th session of the Oliy Majlis (April 14, 1999) was the liberalization of the process of state building and the formation of civil society, where the main tasks were identified as the gradual transfer of powers of state authority to non-governmental and public organizations, citizens' self-government bodies, as well as strengthening the protection of their rights and freedoms.

Currently (as of December 2024), the number of non-governmental non-profit organizations (NGOs) in Uzbekistan exceeds 10 thousand. More than 70 thousand citizens work in these organizations. Also, according to data published in October 2024, 1955 NGOs work in the areas of supporting entrepreneurship and developing farms, 280 in the area of women's protection, 220 in public health, and 150 in education.

In short, the chapter of our Basic Law entitled "Political Rights" enshrines the right of citizens to participate in the management of public and state affairs both directly and through their representatives, which means that the social, economic and political reforms being carried out in our country are aimed at creating the most favorable conditions for the life and work of people. It is impossible to build a new society and introduce completely new relations without instilling in people a belief in the need to renew and change society, without changing the underlying causes.

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