

THE DEVELOPMENT OF THE PHENOMENON OF CIVIL SOCIETY IN UZBEKISTAN: A PHILOSOPHICAL ANALYSIS

Kadirov Mirsulton Batirovich

Professor of the University of Public Security of the
Republic of Uzbekistan, Doctor of Philosophical Sciences (DSc)

E-mail: mirsulton@list

Abstract:

In this article, the author examines the development of civil society in Uzbekistan from the perspective of philosophical analysis and consideration of its historical and philosophical retrospective. Paying attention to the foundations of civil society and its importance for the development of any country, the author shows exactly what factors influence this process, and also deduces its features in Uzbekistan.

Keywords: Society, state, civil society, non-governmental organizations, Uzbekistan.

Introduction

Civil society as an institution has intrigued philosophers, historians and other researchers. Researchers studying various aspects of civil society initially tried to explain the essence of this concept, to convey its importance to people. As a result, in the present period, the concept of civil society began to acquire a broader meaning. Most scholars, as thinkers who were the first to explore the concept of civil society, write that ancient Greek philosophers used “civil society” in their views on platonic civil society to mean “civil union of city-states” by ancient Roman and even ancient Greek authors[1]. A number of issues Plato and Aristotle noted in their works: ideal human society, social characteristics of Man, views on state power, judgments about state and Civil Relations allow justification. Aristotle believes that man is a socio-political being, and the state is a natural product of political civil society [2]. Studies show that philosophers of antiquity were able to distinguish between civil society and the state due to the complex socio-economic and political relations of the time [3, 40]. They tried to clarify the characteristics of civil society.

LITERATURE REVIEW AND METHODOLOGY

In the development of the scientific concept of civil society R.Lyopschetsa, Dj.Kina, R.Salamona, M.Castelsa, Y.Shyolte, X.Anheier, M.Glasius, M.Calder, A.Ferguson, T.Pein and other similar scholars were considerable. From these studies, it can be said that the historical evolution of civil society requires special scientific research. Research on the issues of the development of a democratic legal state and civil society has been carried out by more lawyers in our republic. Including A.Agzamkhodjaev, A.Azizkhodjaev, H.Babaev, U.Tadzhikhanov, A.Saidov, Z.Islamov, M.Fayziyev, H.Odilkariyev, E.Khalilov, L.I.Boyko, M.Muhamedov, F.Mukhitdinova studied the socio-legal aspects of the problems of building a democratic legal state and the formation of civil society.

In this work, methods of philosophy such as complex approach, analysis and synthesis, systematic functional approach, content analysis, retrospective analysis, theoretical modeling, inductive and deductive were used.



RESULTS

The term “civil society” was first used in modern science in the 17th century by Thomas Gobbs [4]. However, research suggests that his views on the state and civil society sometimes contradict each other. John Locke attempted to explain the concept of civil society and considered property to be the foundation of society, including civil society. His idea that no one within civil society can stay out of the laws of this society still maintains relevance today [5, 24]. Since the XVIII century, scientists studying the state, management, society and other problems began to gain attention. In this area, the French Enlightenment of the 18th century stands out. One of them is Montesquieu promoted new ideas about civil society. He believes that civil society is the result of historical progress. Montesquieu distinguishes between civil and state law.

Civil laws regulate relations inherent in civil society-property, voluntary institutions of citizens, etc. State laws largely regulate the political rights and freedoms of these citizens. Kant deepened his perception of civil society:

- 1) freedom of a member of society as a person;
- 2) equality with others as citizens;
- 3) the independence of a member of society as a citizen [6, 58].

In the late 18th and early 19th centuries, the German philosopher Hegel analyzed the concept of civil society and enriched it with new rules. Gegel also considers civil society to be the result of historical progress [7, 69], and concludes that civil society acts as a system of individuals who adapt their needs to the needs of others through “Labor” [7, 71]. In his view, the basis of civil society is private property, unity of interests and the formal general equality of citizens defined by law. Unlike its predecessors, Gegel views civil society and the state as independent institutions. Hegel believes that civil society does not exist within the state, but coexists with it [7, 77].

French thinker Benjamin Constant, explaining the meaning of civil society, argues that this idea is important only in the modern world. Between ancient and modern human freedom, Constant says: this is the most important freedom. He believes that without the freedom of society, human cooperation is impossible. The main goal of civil society is to achieve balance by neutralizing state power in society.

Civil society actively reminds political leaders that various interests and interests must be taken into account when making public spending and public policy decisions. Consequently, active civil society is the main condition for the development of democracy. He has the opportunity to resist state power and oppose authoritarianism, and due to his pluralistic character, he has every chance to resist the fact that he does not become a state weapon in supporting the interests of certain groups. In general, the concept of civil society has been given a diverse definition from time to time. The essence of these definitions has changed in connection with the development of society, socio-economic formation.

English philosopher, empiricist and liberal John Locke argues that civil society is more important than the state. Freedom is the most important value. The basis of individual freedom, the guarantee of its political independence, is private property. Freedom is the inviolability of human life. Individuals conclude social agreements with each other. That is, on the basis of such socio-legal relations, civil society is formed. This creates a protective structure between the individual and the state. Consequently, in the opinion of John Locke, civil society is an institution of self-government protected by law from the direct influence of the state, voluntary accumulation of



people in different groups. And the rule of law is aimed at regulating these civil relations. If civil society is concerned with human rights (living, freedom, striving for happiness, etc.k.) provided, the state is in turn obliged to ensure the rights of citizens (political rights, that is, the right to rule society). To the concept of "civil society" Aristotle, Cicero, Grotius, T.Gobbs, J.Locke, Hegel, and other thinkers drew much attention in their day. Most scientists recognize the idea of man as the main idea of civil society. However, research suggests that his views on the state and civil society sometimes contradict each other.

Since the XVIII century, more attention began to be paid to the concept of civil society among scientists studying the state, management, society and other problems. SH.L.Montesquieu's views on science and civil society led to the emergence of new ideas in this regard. He believes that civil society is the result of historical progress. Montesquieu distinguishes between civil and state law. Civil law regulates relations inherent in civil society - property, voluntary institutions of citizens, etc. State laws largely regulate the political rights and freedoms of these citizens [8, 802].

Civil society impedes some of the political elite's non-partisan actions by gaining popular trust, resulting in the government being unable to demand unfounded loyalty from the people.

Civil society actively reminds political leaders that different interests must be taken into account when making public spending and public policy decisions. Consequently, active civil society is the main condition for the development of democracy.

DISCUSSION

The view of civil society as moral-spiritual in the East, socio-political and economic in the West was formed. This set the stage for the formation of eastern and Western Antique paradigms of civil society. In the Middle Ages, the rule of religious mayors in socio-philosophical views had a significant impact on the essence and content of civil society. In particular, he concludes that ideas and views in Christian and Islamic religions were the basis for the formation of the religious paradigm of civil society [9, 121].

Uzbekistan also views the formation of civil society as the main focus. Consequently, when our country gained independence, the processes in this regard began to move significantly forward. The development process of civil society in the country can be divided into four stages.

The first stage – from 1990 to 1995. During this period, the Salt Lake era ended and an independent state was established. The policy of establishing democratic processes in Uzbekistan also peaked during this period. Also, the period when the non-governmental sector has just arrived in Uzbekistan and began its activities.

The second stage – from 1995 to 2003. During this period, public organizations began to be formed and activated in many areas. There has been an increase in the number of public organizations in this VAQ. It should be noted that the share of foreign grants in the first and second stages was very high.

The third stage – from 2003 to 2019. During this period, mutually beneficial relations were established between NGOs and government agencies, and collaborative work was carried out on important issues. B.B.The results of the polls conducted by Rasulov showed that "during this period, professors and students, who were considered not only an unorganized layer of population, but also an active layer of the population, may not yet have enough concepts about NGOs, openness of state power, transparency, a necessary level of political and legal culture. Also,



according to the majority of respondents, the level of openness of state governing bodies is not satisfactory.

We know that the large number of public organizations in some regions is also associated with the policy of state bodies and international organizations in this regard. For example, the largest number of organizations are listed to improve the social situation of the population, support youth policies. This is a sign that great attention is paid to this issue by our state. Accordingly, the volume of public funds in this regard is significant, and the number of projects offered to state organizations is also high.

The activities of public organizations are carried out mainly on the basis of state and foreign grants. But today many NGOs are officially registered but practically do not operate. In this regard, it can be said that while the number of officially registered organizations increases with time, it can be observed that it is being qualitatively updated. It should be noted that a moratorium should be declared on public organizations with the intention of self-dissolution for a certain period of time. Because most of them avoid the official procedure for terminating a legal entity. This clarifies the quantitative and qualitative nature of NGOs. Another important issue is the abandonment of meetings in such formats as seminar, training, Conference, Round Table, which are widely used today. Such meetings, useful in their time, are becoming less important today. Instead, it is necessary to increase the financing of specific projects for solving social problems. For example, the project addresses a real social problem (the fight against unemployment, the fight against poverty, the fight against violence, the fight against addiction, etc.k.) aimed at resolution, it is effective. Some organizations also opened a special sewing shop next to their neighborhood and employed people with disabilities. This, firstly, creates new jobs, and secondly, provides the opportunity to sell their products and receive additional income.

Today, increasing the social responsibility of the business is also important in the activities of NGOs. It helps NGOs to increase the capacity of non-governmental businesses, and through this it helps to improve the legislation in this regard.

It is no secret that non-governmental organizations in Uzbekistan are developing not as an institution, but through the prestige and charisma of individuals (i.e. leaders). Therefore, improving the quality of these organizations as an independent institution is one of the most important issues. The decrease in the number of organizations that can intervene in any topic, specialize in any area of finance, the growth of principled organizations and citizens who specialize in a particular topic, masterfully occupy their area, play an important role in carrying out a lot of work for the future of our country. In addition, it should be noted that in the following years, positive decisions on the development of civil society are being made by the National Council of public trust on the basis of recommendations made by the society. Maki Kayta and his academic advisor Professor Tojinaka of Sukuba University define the concept of civil society as: "civil society is an intermediate field between family and government. In this area, participants do not benefit from the market and do not aim to have benefits with the help of the government" [10]. At the present stage, civil society in Japan is much different than in the West. According to Maki Kayte, "its members can be represented by the phrase" members without initiative, people cannot influence public policy and do not seek a way to do so.

While civil society is a distinct social institution, it is a phenomenon that is closely linked and interacts with the rule of law. During the establishment of a legal state and civil society, state-



society, relations of social groups in the state and state-individual relations are regulated. The institutions of society and the political institutions of the legal state are formed and developed in the context of mutual cooperation.

There are also dialectical contradictions in civil society and legal state relations. It seems to us that it is advisable to classify these contradictions as follows:

1. When civil society is pressured by the state, a totalitarian system arises as a result of it.
2. The state fulfills the will of civil society, acts as a legal state, a democratic system is formed.
3. Civil society is characterized by authoritarian regimes with varying degrees of cruelty in the context of a changing balance of power.

Civil society is characterized in many cases as a non-political, economic, Democratic and even cultural society. There are also those who claim that this society was created as an alternative to political society and vice versa.

Civil society in a narrow sense is a non-governmental organization, a society of free and equal people who are not subject to state intervention. An atmosphere of freedom, entrepreneurship, initiative prevails here. The radical changes that took place in Eastern Europe and possovet at the end of the 20th century paved the way from totalitarianism to democracy, the rule of law and civil society.

CONCLUSION

A distinctive feature of civil society and the rule of law in Uzbekistan is that they manifest themselves as a single organism, as internal interconnections of global society. For members of civil society, the ethics of civil society is formed, which reflects the rules of coexistence. In civil society, horizontal relations, rather than subordinate relations in contrast to the state, that is, the cooperation and healthy competition of free and equal people, compromise and consensus in the life of society, public control over the state occupy an important place. In our eyes, the structural elements of civil society are classified according to the following directions: non-state enterprises, associations, joint-stock companies, corporations, entrepreneurship, initiative and other voluntary associations in the economic sphere, and non-state socio-economic relations, etc. Again, the structural elements of the socio-political sphere of civil society can be classified as follows: family, person, socio-political organizations and movements, political parties, schools, mosques (churches, synagogues, etc.), social groups, classes, independent. courts, analysis system, independent media, self-governing bodies, etc. Today, an atmosphere of harmony is being created in this area through constitutions and laws to resolve social contradictions, the interests of citizens in an inappropriate and civilized way.

REFERENCES

1. Асмус В.Ф. Античная философия. Учеб. пособие. 2-е изд. – М.: 1976.
2. Фан И.Б. От героя до статиста: метаморфозы западноевропейского гражданина. – Екатеринбург: УрО РАН, 2006.
3. Бектанова А.К. Возникновение и развитие идеи гражданского общества в античной философии // Контекст и рефлексия: философия о мире и человеке. – 2017. – Том 6. – №3А. – С. 39-47.
4. Гоббс Т. Сочинения в 2 томах. – М.: Мысль, 1991.



5. Плотников А.А. Гражданское общество и правовое государство: К истории формирования концепции. Анализ полит.-филос. мысли Джона Локка: Дис. ... канд. филос. наук. – М., 1993.
6. Кант И. Идея всеобщей истории во всемирно-гражданском плане: К вечному миру. – Алматы: Әділет, 1999.
7. Гегель В.Ф. Философия права – М.: Лит., 2009.
8. Монтескье Шарл Луи де. О духе законов. – М.: АСТ, 2022.
9. Мавлонов Ж.Ё. Фуқаролик жамиятига оид замонавий концептуал дискурсининг асосий йўналишлари (ижтимоий-фалсафий таҳлил): Фалс. фан. бўй. фал. док. (PhD) ... дис. автореф. – Тошкент: Академия ноширлик маркази, 2017.
10. <https://grans.hse.ru/news/72205424.html>.

