

## PROSPECTIVE DIRECTIONS OF CIVIL SOCIETY IN UZBEKISTAN

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**Abstract:** The article reveals the prospects for the development of civil society in Uzbekistan and analyzes the problems of the development of legal consciousness and legal values in modern society, identifies important structural and material differences between law and law, which is one of the main components of law.

**Keywords:** civil society, legal consciousness, legal values, standard, common duty, consolidation.

### Introduction

The importance of political and legal socialization of the individual in civil society is undeniable. The process of political and legal socialization seems to have two interrelated and interdependent sides. On the one hand, civil society itself creates a politically socialized individual, assigning him the role of a passive assimilator of the political experience accumulated by humanity. On the other hand, a person builds himself and adapts to the goal, adapts to the socio-political conditions of life, often trying to change them in accordance with his own interests. Moreover, the process of political and legal socialization is not limited in time and continues throughout a person's life, regardless of his wishes. At the same time, a person acquires political and legal norms and values very

selectively because of their specific beliefs, speculative and practical political and legal knowledge and their own political participation (which has not always been successful).

Civil society is characterized by a high degree of self-organization based on economic, socio-political and other systems of regulation, but given the complexity, depth and efficiency of this society, the inconsistency of its development cannot exist outside the state and legal influence. With the development of civilization, along with the assertion of the ideas of humanity and freedom, there is a dependence of a person on powerful, constantly increasing social forces - economy, power, ideology.

Social and legal regulation is a special influence exerted by the law as a special regulator and institutional regulator. The specificity of this impact is reflected in its purposefulness, system of legal instruments and effectiveness. However, only social relations are included in the law, which require not only legal influence, but are also objectively regulated by law.

### **The Main Findings and Results**

The value of law is its special qualities - normativity, common duty, formal trust, etc., which make it a necessary and more effective means of social and normative regulation. Legal norms are defined (sanctioned) by the state as mandatory requirements for all citizens, and the fact of their universality is the most important motive for compliance with the law. The law influences the processes of social development as a complex, structured and dynamic social system that works with a high degree of efficiency.

Laws legally guarantee the implementation of the principles of social structure - humanism, equality, social justice, democracy. At the same time, along with the achievements of social development, a higher level of implementation of these ideas of social development will be ensured. Here, the goals, hopes and principles of civil society

find their civilized expression in a system of stable, trustworthy laws, their interaction with the entire system of social and regulatory regulation is increasingly strengthening, which allows the formation of civil society institutions.

As a result of the analysis of the problems of the development of legal consciousness and legal values in modern society, it is important to identify important structural and material differences between law and law, which is one of the main components of law. Achieving the rationality of the social structure through the consolidation and, to a certain extent, the combination of various social (class, national, private) interests determines the overall significance of law as a state, socially necessary regulator of relations in society. There is always a need for legal regulation, but this is especially felt in the context of the changing realities of life, the emergence of new directions of relations that require discipline, or the acceleration of the dynamics of social processes. People in any society are accustomed to living in accordance with the reliable and reasonable principle of the law, and not in accordance with the circumstances, as it has been confirmed by many studies in this area. Legal behavior, on the one hand, and positive law, on the other, in turn, are factors in the development and change of the legal culture of society. However, in modern society, both of them give an ambiguous or even negative direction to the development of public legal consciousness and legal culture.

Quasi-democratic forms of state power and the practice of the political system of state administration today lead to the development of negative social reactions of avoidance, alienation and nihilism among the masses, who are especially distrustful of the rule of law, the possibility of legal protection and is the sphere of legal relations for which claims arise.

The inconsistency of the legal structure makes double demands on the legal behavior of citizens in general. On the one hand, the necessary conditions are created in the field of going to court and social initiative is encouraged, on the other hand, opportunities for avoiding the liability of various legal entities are expanding, legal uncertainty and regulatory confusion lead to social irritation, increased bureaucracy, corruption and crime.

The results of the study confirm the high relevance and practical importance of studying legal values in the legal consciousness of citizens and legal relations of modern society with the predominance of legal nihilism and the absence of institutionalization of democratic legal relations. A more effective and least studied aspect of the problem, which requires further development, is the study of dialectical connections between the legal values of various social groups - legal consciousness - legal behavior. With the formation of new value foundations and a new type of legal registration of social development of society, another important direction should appear, less important from the point of view of the importance of translating legal culture in the formation of legal education. culture lends both a philosophical and a generational dimension to this problem. Elimination of legal nihilism and deviations in the field of legal thinking, compensation for distortions caused by historical errors, reliance on the best in domestic legal traditions and a radical rejection of the worst of them are necessary conditions for the normalization of legitimacy. To fully meet the challenges of future research, it is also important to determine the ability of people to adapt culturally to new legal standards and values.

Civil society is an area where people are free and pursue their interests in the process of civilized interaction. In such a society, people are given the opportunity to enter into social relations without government control. The collapse of the USSR significantly changed the conditions for the formation of civil society on a global scale. The new

direction of political forces in Central Asia in general and in Uzbekistan in particular has created opportunities for democratic reforms. In this political environment, any autonomous public organizations arose that began to give way to themselves in the political system. Over the past two decades, the environment of open political regimes has created a very favorable environment for strengthening civil society. Such regimes provide a legal and regulatory framework that protects the rights of social groups; they enable civil society organizations to have active media that enable them to communicate their values and programs to the public; and political elites behave in ways that help them embrace social diversity and political differences. For this reason, F. Starr believes that the Central Asian states are not a fertile ground for the development of civil society, and gives the following reasons:

1. The hierarchical nature of their cultures has created a tradition in which power is transferred from the top down, not from the bottom up (from citizens to governors).
2. The clan foundations of the social system do not allow people to unite in voluntary associations that form the basis of civil society.
3. The Soviet government formed subordinates, not free citizens from the people.
4. Post-Soviet practice has only strengthened the hierarchical principle. Volunteer initiatives are now not only regulated, but also controlled by the state at the local level.
5. Laws, to a greater or lesser extent, permitting and protecting civil society are not supported by judicial practice that ensures their application [1].

To claim civil society as a Western invention is to completely ignore its historical context. But even if we declare civil society as the “western dream”, it is impossible to go so far as to argue that civil society has been understood in the same way throughout history [2]. Studying the history of Muslim countries, orientalist have pointed out that the

absence of civil society as a whole is the main reason why attempts to create democratic institutions there have not been crowned with success. However, in the 1990s, when civil society (non-governmental organizations) began to emerge in Central Asia under the influence of an atmosphere of recovery, this did not happen by accident. In other societies, the institutions we are talking about have evolved over many generations, but Central Asian societies have their own traditions rooted in the past.

There is another form of civil society that dates back to ancient times and was rebuilt after the collapse of the Soviet Union. True, some authors believe that in Soviet times, due to the absolute domination of the state, civil society did not exist in any form, because not only politics and economics, but all aspects of life and society, including religion, education, social relations, art, culture, history obeyed and served the purposes of control from the center. However, despite this suppression, local problems were always resolved, religious ceremonies were carried out, and so on. The evidence supporting this claim suggests a second wave of theoretical discussion of civil society issues. This began in the second half of the 1990s, when the Western context of civil society activities attracted the attention of debates.

Scholars of the Islamic world have often found civil society at the beginning of rethinking as a concept and phenomenon of social life. If we proceed from the concept of civil society in the West, based on the ideas of free elections, free media and a market economy, we must recognize that civil society in Central Asia must be created from scratch. In other words, there was nothing harmful in building civil society in Central Asia.

### Conclusion

For centuries, the sacred religion Islam, as the social and religious consciousness of the Uzbek people, has been an important part of the national spiritual culture, and in the modern society of independent Uzbekistan it is one of the greatest national and state values. In our country, the moral and spiritual values of Islam, the main Muslim holidays of Ramadan and Eid al-Adha are invaluable, as well as its educational role in introducing the ideas of enlightenment and humanity in a modern civilized society. For example, the Uzbek people celebrate Ramadan in an atmosphere of friendship, love and appreciation for Islamic values, which mainly includes spreading spirituality, visiting parents and relatives, doing good deeds and supporting those in need.

Thus, the goal of Islam is to ensure the further development of human culture and form a qualitatively new basis for human existence. Thus, the fundamental basis of Islam is a unique set of knowledge, skills, ideas, principles and norms.

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