

Strategy For Forming A Sustainable Society In The New Uzbekistan

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Abstract: *The formation of a threat-resistant society is a complex process, and various models, forms of management and methods of its organization and management have been developed. The strategy for creating a threat-resistant society in New Uzbekistan is analyzed by the author from a socio-political point of view.*

Keywords: *transition period, adaptation (socio-cultural), modernization, integration, tradition, diffusion, civil society.*

One of the conditions and guarantees of sustainable development of civil society is democracy. This is a political form of society characterized by the recognition of the will of the majority as the source of power, the establishment and observance of the rights and freedoms of citizens, their equality and the ability to manage the processes of public life. Democracy is also interpreted as a form of organization and activity of a self-governing social organism based on the principles of equal participation in governance. It should be noted that the erosion of the state-centric system of international relations gives rise to new arenas of struggle of projects of global political order.

According to I. I. Ekadimov, "the idea of civil society against this background is in demand both for the development of conceptual schemes for the future social structure and for the self-identification of various subjects of international relations, primarily non-governmental organizations." Since their activity can not only contribute to the development of international cooperation in solving global problems, but also hinder it, M. Howard suggests not to classify extremist, mafia and other criminal groups as civil society. Even if their internal structure and dynamics resemble typical civil society organizations, only those that themselves act within the law and respect the rights and legitimate interests of other organizations can be considered part of civil society [10, p. 56].

The criteria for distinguishing between genuine and imaginary civil society organizations are a separate issue that goes beyond the topic of this article.

The renewal of developing civil society institutions, considered in the socio-political context of Uzbekistan, requires a new vision of the problems of democracy, mechanisms for realizing its potential as a condition and guarantee of sustainable development of civil society.

In the process of creating the foundations of civil society, the Republic of Uzbekistan is moving to a new level associated with the implementation of democratization of the political, socio-economic and cultural life of society, building the state and society.

The conducted reasonable policy on the role of the mahalla implies the solution of two urgent tasks. The first task is moral. It consists of the revival and development of rare, most precious, centuries-old traditions, customs and rituals of our people.[1]

At present, the essence of the process of forming civil society institutions is to strengthen the influence of civil society on state power.

If we talk about the stages of this process, we should highlight the formation of representative bodies of state power (which initially had a subordinate character and did not go beyond the legislative functions), the establishment and expansion of the electoral law.

The process of democratization of society, the formation of political parties mediating between the state and civil society, is also an indicator of the maturity of the democratization process. Regarding the study of democracy as a condition and guarantee of sustainable development of civil society, it should be noted that the solution to the problem of social stability is associated with its vital importance.

Touching on the study of democracy as a condition and guarantee of sustainable development of civil society, it should be noted that the solution to the problem of social stability depends on its vital importance.

It is not without reason that the problem of sustainable development is accepted by our country as a direction of development. And in scientific literature there is still no clear answer to the question of how to interpret the term "sustainability", but studies use the understanding of sustainable development as stability, that is, the ability of the system to work, maintain its unchanged structure and maintain balance. Today, the imperatives of social stability have been defined, that is, value preferences that ensure the sustainable development of society.

This system of imperatives includes ecological, integrative, anthropic, anti-utopian imperatives, imperatives of tolerance, spirituality and global thinking, as well as imperatives of consistency.

The relevance of this study is ensured by the legitimacy of the following thesis: the main condition for maintaining the stability of society is the principle of preserving the common values of social development, and one of such values for civil society is legal. , civil democracy.

It should be noted that there are many issues that have not yet been explored in the discussion of civil society issues in scientific research.

Indeed, can it be argued that the idea of civil society as an entity independent of the state is only valid in relation to the early "liberal" stage of capitalist development?

How have the boundaries between civil society and the state disappeared in modern conditions?

Does the state interfere in solving all major economic and social problems and is this understandable?

The emergence and development of society together with the state does not provide grounds for confusing the category of "society" in general with the category of "civil society" as a historical phenomenon that arose at a certain stage of human society development, primarily Western civilization [2, p. 17-18], and civil society can only speak of it from the moment when a citizen appears as an independent, self-conscious, individual member of society, possessing certain rights and freedoms and at the same time accepting moral or other responsibility for his actions.

We see that this is what the process of formation and development of civil society and the history of the development of the concept of civil society in Western socio-political views demonstrated. The achievement of independence of the Republic of Uzbekistan under the leadership of the first President of the Republic of Uzbekistan Islam Karimov, the beginning of the era of New Uzbekistan under the leadership of

Sh. Mirziyoyev defined new parameters of relations between the emerging institutions of civil society. in a new form in our country; in such conditions, it is important to understand the logic of their relations - these are relations that have the status of a factor in the development of relations, the development of the entire social organism.

It must be said that the state is a set of meanings and meanings; although it has the peculiarity of fundamental and historically invariant dimensions in its multidimensionality.

Moreover, the modern era only increases this internal diversification of the functions of the state and, at the same time, its ability to interact with various forms of associations and organizations common in human society.

As for the new strategies of civil society that are developing in our republic, we should once again turn to the interpretation of this concept in order to understand that different interpretations of civil society as a phenomenon can be explained by the gradual process of strengthening democratic structures and the formation of society.

In particular, J. Locke [3] defined "civil society" as a form of statehood with a certain socio-economic and spiritual content, T. Paine understood it as a sphere of self-realization of personal interests, and the German philosopher Hegel saw "civil society" as an intermediate form ("differentiation") of a community of people, located between the family and the state, ensuring the viability of society. society and the implementation of civil rights, A. Tocqueville [4] characterized it as a non-state sector of society; We are witnesses to the fact that Ferguson assumed that this is true for almost the entire society.

The inclusion of this concept in the lexicon of political thought reflected the process of rooting in society the norms of individual and group freedom in opposition to the state principle, power management and disciplinary structures.

Through the prism of civil society, voluntary associations created by individuals and individuals are viewed as an independent source of influence in society, opposing the state and competing with it.

The fundamental contradiction between the state and civil society is formed in the parameters of binary relations - freedom, patronage - initiative, control - self-control.

At the same time, the nature of the relations of civil society with the state is manifested in all spheres of public life without exception; politics and economics, law and ethics, ecology and culture form equal social spaces in which public relations with state institutions develop.

Therefore, this position sharply contrasts with the views of opposition authors, who limit the forms of renewal of civil society to the "social and spiritual spheres" [5, 73].

According to A.I. Solovyov, civil society is based on the position that it is obliged to maintain a certain distance both from the state and from society as a whole, which shows the qualitative uniqueness of the existence of the individual in this form of human society.

This type of identification is often defined through the category of citizenship. At the same time, civil society is not just a gathering of citizens.

Firstly, because the social status of a person is a purely formal feature of his social activity. [6]

A person's entry into a state-organized community may be combined with his absolute dependence on the authorities, the absence of opportunities for social self-expression, and open competition with the state. In totalitarian states, for example, a

citizen is "given" only one right - the right to publicly express solidarity with the ruling regime.

Consequently, citizenship is an expression of a person's social status as an agent of social activity and says nothing about the specific sphere of a person's activity and its actual direction.

There is a concept of the status of a member of civil society; when defining it, one should proceed from the fact that the activity of an individual in this case is determined by the individual's desire to expand the possibilities for the real use of the material and cultural benefits of society.

The realization of material and spiritual interests, accepted as the goal of civil activity, allows us to consider civil society as an association of people interested in each person living a dignified life.

At the same time, there is a certain type of relationship between civil society and the state.

The status of a person as a member of civil society inevitably changes - depending on the characteristics of his interaction with the state, the specific functions performed by the state at one time or another, depending on the tasks being solved, the interaction of society.

The state with civil society takes a certain form, creates social spaces with unique structural, organizational and procedural characteristics.

The state performs a number of functions, which is possible since the state is a purely political institution, an instrument of social power.

Thus, propaganda of demands that threaten the existence of democracy and civil society, as a result of which civil society can exclude itself from society); secondly, regardless of the attitude towards the ruling regime, civil society is called upon to protect political values.

The state should have the goal of managing and regulating public relations in interaction with civil society institutions.

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