

# MAIN FEATURES OF CREATING A DEMOCRATIC STATE AND CIVIL SOCIETY IN UZBEKISTAN

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**Abstract:** This article analyzes the foundations of the creation of a democratic state and civil society: legal foundations, criteria, necessity and prospects. Theoretical and legal consideration of the structure of civil society in the Republic of Uzbekistan. Based on reading this article, the reader will come to the conclusion about the need to manage civil society and the rule of law as an organ of the world community.

**Key words:** democracy, law, freedom, citizenship, civil society, justice, law, order, responsibility, duty.

**INTRODUCTION.** In the Republic of Uzbekistan today, many works, pamphlets, and articles are being published, and scientific research is being carried out, based on a wide variety of ideas and opinions, on the concepts of democracy, civil society, and the rule of law, their forms of governance, main characteristics, achievements, and shortcomings. Although the work being carried out in the scientific and legal field and the research papers being written are similar in content, we are witnessing that, from the point of view of the author's ideological and scientific perspective, many understand the concepts of state and society differently and cannot distinguish the connection between the rule of law and civil society.

In Uzbekistan, political power belongs to the people. This system is called a democratic system. Democracy means a political system in which people's power and political will belong to the people. These unchanging features mean that the Republic of Uzbekistan is a secular and legal state. These are very important features and indicate that it has a structure that best protects the interests of the nation.

**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.** In a democratic state governed by the rule of law, constitutional laws regulate all spheres of social life as a legal basis. In such a state, no official, public organization, or individual can violate the law. The main goal of this type of democratic



state, where the rights and freedoms of the individual are equal and state-legal relations are interconnected, is to protect rights and freedoms in all spheres, to ensure a single and binding rule for all, to create a sovereign and unified state, and to form a legally elected government.

Uzbekistan has its own characteristics as a legal democratic state. According to our Constitution, the state of Uzbekistan is a democratic, legal, secular, unitary republic. These four concepts give a preliminary conclusion about the country's legal system, form of government, and human and civil liberties [2. p.17]. The “Development Strategy of New Uzbekistan for 2022-2026” and the State Program for its implementation in the “Year of Human Dignity and Active Neighborhood” set as a priority task the establishment of a people-oriented state through the promotion of human dignity and the further development of a free civil society, the establishment of the principles of justice and the rule of law in the country as the most basic and necessary condition for development, etc.

In most current research works, the concepts of “state”, “state bodies”, “law” are becoming the main topic. In the views of some researchers who think about the modern theory of state and law, we see that the concepts of “state” and “state bodies” are not distinguished from each other, but are used as the essence of the state [8. p.3]. For example, the state of Uzbekistan or the Republic of Uzbekistan in a broad sense clearly means that the people living on the territory of Uzbekistan can freely have their own independent state on the basis of a referendum. The adoption of the decision on the construction of a democratic legal state on the basis of a treaty itself indicates that in the present period Uzbekistan, unlike the previous state and society, has moved to the construction of a civil society in terms of quality. In this sense, we believe that the theoretical and legal foundations of civil society and the legal state are the same.

It should be added that society has always been the basis of the state, that is, the society that existed before the state later takes shape as a specific specific state. By “society” we can determine that the whole society can exist with or without the state. Civil society, on the other hand, refers only to the state society. The earliest stage of the evolution of society was considered to be primitive society, a society that had not yet been formed, did not know the state and law. Relations in such a society are formed on the basis of the natural rules of kinship. In a state society, the main relations are regulated by positive laws[4. p.17].

If in a primitive society people differ in the degree of kinship and relationship with one or another tribe or tribe, then in a state society they are determined by citizenship, regardless of which clan they belong to. For example, when we say the Republic of Uzbekistan or Uzbekistan, we understand, first of all, the single, unified state of Uzbekistan. To govern it, citizens of the Republic of Uzbekistan temporarily form branches of state power: the Oliy Majlis (parliament), the government and the court. It is this social government (public power) that can be a weapon or tool. The relationship between voters and the elected, or rather, between the people and the apparatus created for governance, determines the essence of power and other branches of government.

In a state society, in particular, in the Republic of Uzbekistan, state bodies and all non-governmental organizations are created within the framework of the state of Uzbekistan and carry out their activities based on the Constitution and laws. On the territory of the Republic of Uzbekistan, “no state or non-governmental organization can be established outside the state, in this sense we consider it correct to use the term “non-governmental” in relation to certain organizations [4. p.44].



All non-governmental organizations: parties, religions, public associations are created and operate on the territory of the state. If so, their programs and regulations must be within the framework of the Constitution and laws adopted in this state. There cannot be a non-governmental organization that goes beyond their framework. In this sense, the freedom of every person and organization existing in society is limited by the Constitution. The essence of these restrictions is determined by common interests.

Raising New Uzbekistan to the ranks of the most developed countries and establishing the Third Renaissance, building a developed civil society and a just state in our country, where the rule of law is fully ensured, is a great dream, a noble goal that calls for the future, of course. A few years ago, they were the product of a dream worldview in the mind and thought. Now these concepts are moving into society, becoming the daily activities of today's generation [3. p.16]. In this regard, for now, the concepts of "New Uzbekistan", "Developed civil society" and the idea of "Creating the foundation of the Third Renaissance" represent our activities in certain areas, our goals and objectives from reforms. They are also a reality that is inevitably becoming a reality under the influence and as a result of the reforms that we are consistently implementing in New Uzbekistan. Undoubtedly, a lot of effort, a certain amount of time and progressive action are needed to turn these concepts into a full-fledged reality.

New Uzbekistan and the Third Renaissance are concepts with a large content and multifaceted essence. The possibilities for turning them into reality are embedded in each of us, in our consciousness, in our determination. In this regard, the laws that determine the current image of our society, its structure and principles of development, and all the criteria for activity in this regard are clearly expressed in the "Development Strategy of New Uzbekistan". This strategy, along with summarizing the achievements achieved in recent years, sets out extremely important tasks and urgent goals related to the new era of rapid reform and development of our country on this solid foundation - the consistent continuation of the next logical stage of our national development and the establishment of a civil society like in the most developed countries.

First of all, in this regard, it is extremely important to further deepen reforms aimed at renewing society, ensuring rapid economic growth and macroeconomic balance, based on the principle of "State for the people". Continuing a consistent policy in implementing these areas will allow us to bring society's development to a new level.

**CONCLUSION.** It is no coincidence that the reforms aimed at building a new Uzbekistan are being implemented on the basis of the principles "Man should serve the state, not the people, but the state for the people" and "The people should serve the state, not the state bodies, and the state bodies should serve the people." In this regard, one of the priority tasks in this area is to consistently continue reforms aimed at liberalizing all spheres of life of our society, while placing the person, his rights and freedoms as the highest value and wealth.

At the same time, the priority principle of this sphere is to continue to pursue a fair policy in this direction in the future, to strengthen peace and tranquility, stability, inter-civil harmony, and solidarity between different nationalities and confessions in our country. The consistent and consistent implementation of such strategic directions in practice will undoubtedly create wider opportunities for the renewal of our society, the implementation of fair policies, and democratic, political, and economic reforms that have proven themselves in experience.



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