



## SOCIO-CULTURAL FOUNDATIONS OF CIVIL DEMOCRACY IN THE ERA OF SOCIAL TRANSIT

Avazov Komil

National Center for Teacher Training in New Methods of Surkhandarya region, Head of the Department of Humanities and Economics, Doctor of Philosophy (PhD.)

Article history:	Abstract:
<b>Received:</b> 8 <sup>th</sup> November 2023 <b>Accepted:</b> 6 <sup>th</sup> December 2023 <b>Published:</b> 10 <sup>th</sup> January 2024	The management of the state and society is a complex process in which various models, forms and methods of organization and management management have been developed. The idea of building a "progressive state", a "perfect society" has been put forward by mankind for thousands of years. On this basis, since the last century, in world practice, the practice of organizing a rule-of-law democratic state and civil society has found its application in the experience of several States and has borne fruit in practice. And today, for many countries with their own sovereignty, this path has become the optimal goal. As a result, many States are moving towards high development based on the formation of a rule-of-law democratic State and civil society. I must say that civil society is a phenomenon that arises from the fact that people enter into relationships about common goals and objectives, as well as because of the need to regulate these relationships.
<b>Keywords:</b> transitional historical epoch, adaptation (socio-cultural), modernization, integration, social institutions, socio-cultural context, tradition, diffusion, ethnocultural revival, civil society.	

One of the conditions and guarantee 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 a source of power, the establishment and observance of the rights and freedoms of citizens, their equal rights and the ability to manage the processes of social 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.

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

Currently, the essence of the process of formation of 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 distinguish the formation of representative bodies of state power (which initially had a subordinate character and did not go beyond the scope of legislative functions), the establishment and expansion of the right to vote.

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. As for the study of democracy as a condition and guarantee of sustainable development of civil society, it should be noted that addressing the problem of social stability is related to its vital importance.

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

It is not for nothing that the problem of sustainable development is accepted by our country as a direction of development. And in the scientific literature, there is still no clear answer to the question of how to interpret the term "sustainability", but researches use the understanding of sustainable development as stability, that is, the ability of the system to work, to keep its structure unchanged and to maintain balance.

Today, the imperatives of the stability of the society, that is, the value preferences that ensure the sustainable development of the society, have been identified.

This system of imperatives includes ecological, integrative, anthropic, dystopian imperatives, imperatives of tolerance, spirituality and global thinking, as well as imperatives of coherence.

The relevance of this research is ensured by the legitimacy of the following thesis: the main condition for maintaining the stability of society is the principle of maintaining the general 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 debate about the problems of civil society in scientific research.

Indeed, is it possible to argue that the idea of civil society as education independent of the state is only true in relation to the early "Liberal" stage of the development of capitalism?

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

Does the state intervene in solving all major economic and social problems and is it clear?

The emergence and development of society together with the state does not give grounds for mixing the category of "society" in general with the category of "civil society" as a historical phenomenon that arose at a certain stage of the development of human society, primarily Western civilization and civil society we can talk about it only from the moment when a citizen appears as an independent, self-aware, individual member of society who has certain rights and freedoms and at the same time assumes moral or other responsibility for his actions.

We see that this is what demonstrated 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.

The independence of the Republic of Uzbekistan under the leadership of the first President of the Republic of Uzbekistan, Islam Karimov, and the beginning of the era of New Uzbekistan under the leadership of Sh. 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 a whole social organism.

We must say that the state is a collection of meanings and meanings; although it has the characteristic of fundamental and historically invariant dimensions in its multidimensionality.

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

As for the new strategies of civil society emerging 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 forming society.

In particular, J. Locke defined "civil society" as a form of statehood with certain socio-economic and spiritual content, T. Paine understood it as the sphere of self-realization of personal interests, while the German philosopher Hegel saw "civil society" as an intermediate form ("differentiation") of a community of people located between the family and the state, which ensures the vitality of society and the realization of civil rights, A. Tocqueville characterized it as a non-state sector of society; We witness that Ferguson assumes that this is true of almost the entire society.

The inclusion of this concept in the lexicon of political thought reflected the process of rooting in society of individual and group freedom norms against 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 that opposes and competes with the state.

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

In addition, the nature of civil society's relations with the state is manifested in all spheres of social life without exception; politics and economy, law and ethics, ecology and culture form equal social spaces where public relations with government institutions develop.

Therefore, this provision is in sharp contrast to the views of opposition authors who limit the forms of renewal of civil society to "social and spiritual spheres".

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

This type of identification is often determined through citizenship category. At the same time, civil society is not a simple collection of citizens.

First, because the social status of a person is a purely formal feature of his social activity.

A person's joining a community organized by the state can be combined with his absolute dependence on the authorities, lack of opportunities for social 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.

Therefore, citizenship is an expression of a person's social status as an agent of social activity, and does not say anything about the specific scope 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, we should proceed from the fact that the individual's activity in this case is determined by the individual's desire to expand the possibility of real use of the material and cultural benefits of the society.

Realization of material and spiritual interests, which is accepted as the goal of civic activity, allows to consider the civil society as an association of people who are interested in living a decent life for each individual.

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 is inevitably changed - depending on the characteristics of his interaction with the state, specific functions performed by the state at one time or another, depending on the tasks to be solved, the interaction of the state with civil society takes a certain form, creates social spaces with unique structural, organizational and procedural characteristics.

That is why the public initiative of citizens, their desire to realize their interests not only completely, but also freely, not completely regulated by the state, determines a special strategy of the civil society movement every time.

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

The true political essence of the state is manifested in the sphere of intergroup competition and the struggle for power. Therefore, the main task of the state policy, which determines the nature of the state's relations with the civil society, is: strengthening the position of the group that has gained power, the legitimacy of the ruling system. Other socio-economic problems (rational organization of the economy, environmental protection, education of the younger generation, etc.) are secondary.

In relations with civil society, the priorities of the state, the possibilities of the society in the field of free social activity of people are limited by the tasks of strengthening the power. The interaction of the state with the subjects of civil society is based on the principle of dominance and subordination. From the point of view of the state, civil society appears as a set of subjects that should be united as a community of people living in a certain area.

The independent activity of the population, which goes beyond the borders of a certain territory or leads to the establishment of non-state forms of social control, is often evaluated by the authorities as an attack on the foundations of the state structure (for example, in the form of separatist movements). As for the forms of civil society activity, they are determined depending on the type of state (for example, in totalitarian regimes, the opportunity for citizens to engage in political activity without state permission is completely eliminated).

In democratic states, the political independence of civil society is manifested in the activity of parties, movements, initiative groups, and the electoral activity of the population.

This area shows not only the mutual cooperation, but also the interaction of the state and civil society, which is manifested, for example, in the activities of the ruling and parliamentary parties.

Russian political scientist K.S. Gadжиев notes an interesting detail: in the process of communicating with each other, civil society also strives for leadership; Power is not only cumulative and seeks to expand its zone of political control over civil society, but the latter also tries to increase its privileges at the expense of the rights of state institutions. In the process of competition, each of the political entities may focus on the issues of political expediency and ignore the legal norms. Focus on issues of political expediency. The state exhibits such voluntary tendencies frequently and almost always in times of crisis for power. But in order to achieve priority political goals, he can use means that are completely incompatible with the norms of the law.

The political behavior of subjects of civil society, as well as the state, is of two types: it can be aimed at challenging the existing type of state power (the plurality of political interests theoretically allows this).

In conclusion. Advocating demands that threaten the existence of democracy and civil society, whereby civil society may exclude itself from society); secondly, regardless of the attitude towards the ruling regime, civil society is called to defend political values. The state should have the goal of managing and regulating social relations in cooperation with institutions of civil society.

## REFERENCE

1. Рац М.В. Идея открытого общества в современной России. М., 1997.
2. Локк Дж. Избранные философские произведения. М., 1960. Т.2.
3. Токвиль де А. Демократия в Америке. М., 1992.
4. Рац М.В. Какое государство мы построили? // Власть. №12 - 1997.
5. И.Вышеславцев Б.П. Вечное в русской философии (глава 5, Проблема власти). М., 1994.
6. Гаджиев К.С. Тоталитаризм как феномен XX века // Вопросы философии. №2 - 1992.
7. Пахрутдинов Ш. И.Современные факторы устойчивого развития общества в системе политического исследования//International Conference on Developments in Education.- Saint Petersburg, Russia. December 23rd 2023.
8. Pakhrutdinov Shukritdin The essence of the modern period and the growth of importance sustainability in society// American Journal of Research in Humanities and Social Sciences. Volume 19 December, 2023.P.68-100
9. О. Мусаев. Some questions of the developing of interethnic relations// Theoretical & Applied Science. -2016. №06(38). -Pp.82-84
10. Umarali Kadyrov Factors and importance of forming personal consciousness in the information society //American Journal of Pedagogical and Educational Research. – 2023. – Т. 18. – С. 74-79.
11. Т. Н. Qurbonov 2023. Unity of nationality and universality in the Uzbek national mentality. American Journal of Pedagogical and Educational Research. 16, (Sep. 2023), 186–191.
12. Авазов К. Х., Тураева С. Современные факторы духовной культуры и их влияние на развитие человека //общественные науки в современном мире: политология, социология, философия, история. – 2022. – С. 29-33.
13. Мусаев О. Социально-философские интерпретации таких понятий, как " этнос" и " нация" как социальная единица //Thematic Journal of Applied Sciences. – 2021. – Т. 1. – №. 1.
14. Umarov A.Yu. Tendencies of Development of Sustainable Motivation for Future Professional and Pedagogical Activity in Students // American Journal of Science and Learning for Development. In Vol. 2 №3 (2023). P. 84-88. ISSN 2835-2157. <http://interpublishing.com/index.php/AJSLD/article/view/1279/1103>. SJIF 2023: 5.349. <http://sjifactor.com/passport.php?id=22539>

15. Umarov A.Yu. The genesis of training of pedagogues in the higher education system based on foreign experiences // "Science and innovation" international scientific journal. Volume 2, ISSUE 2, february 2023, ISSN: 2181-3337. p. 589-592. <http://scientists.uz/view.php?id=3918>. SJIF 2023: 5.608. <http://sjifactor.com/passport.php?id=22291>
16. Umarov A.Yu. Technologies of distance learning in the formation of professional competence of students in pedagogical practice // "Science and innovation" international scientific journal. Volume 2, ISSUE 2, february 2023, ISSN: 2181-3337. p. 193-199. <http://scientists.uz/view.php?id=4729>. SJIF 2023: 5.608. <http://sjifactor.com/passport.php?id=22291>
17. Umarov A.Yu. Training of pedagogical staff on the basis of social cooperation // Science, Technology and Educational Practices. International Conference. Turkey. 2021. – B. 31-34.
18. Umarov A.Yu. Didactic of forming professional competences of future teachers in higher education institutions. Proceedings of International Conference on Modern Science and Scientific Studies, 2(3), 153–157. Retrieved from <https://econferenceseries.com/index.php/icmsss/article/view/1333>.