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## HISTORICAL STAGES OF THE INSTITUTION OF CIVIL SOCIETY DEVELOPING IN UZBEKISTAN

**Abstract:** In this article the historical stages, features, peculiarities of the appearing and developing of the institutions of the civil society and organization of self-government institutions with the point of historical science are considered.

**Key words:** historical science, independence, the Republic of Uzbekistan, democracy, civil society, mahalla, principles of self-government, NGO, Constitution, political parties, laws, reforms.

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### Introduction

As the 1<sup>st</sup> President of the Republic of Uzbekistan Islam Karimov said: "Civil society is a social space where the rule of law, which does not contradict, but also contributes to human self-development, to implementation of the interests of person, to maximum operation of her rights and freedoms" [15]. Formation of a civil society in Uzbekistan is a strategic objective for our state. Today we can say that this process has been conceptualized strictly laid out and traced throughout the entire period of formation and development of an independent state, accordance to dynamics of real changes taking place in our society.

### Materials and Methods

Analysis of the processes of formation of civil society concept shows that methodologically correct to divide the process into several stages.

The first stage of development of the concept (1991-1995) consisted in setting the main objectives in reforming outdated in the Soviet period of the socio-economic relations, characterized by the emergence of a fundamentally new legal framework, with the result that has created a legal base for development not only for the new political system; political institutions (representative bodies, political parties and movements, public organizations, the electoral system, etc.) which are securing the appropriate political form of government and

political system, but also laid the foundation for the formation of civil society institutions.

This period is due to Uzbekistan's independent choice of development path, as well as the nomination of the 1<sup>st</sup> President Islam Karimov a fundamentally new model of the state transition to a market economy and the reform of the state and public administration system. Already by 1995 the necessary national political institutions were formed in the country, instead of dismantled structures of the totalitarian political system and formulated the basic principles of social and political development of the country.

In general, the tasks of the first stage included:

1. Creating a legal and institutional framework for the development of civil society based on the principles of democracy, pluralism and a multiparty system.

2. Adoption of the principles of democracy, the development of organizational and legal conditions for democracy.

3. Construction of the foundations of the national state (the separation of powers into legislative, executive and judicial). Strengthening and development of the Presidential power. Formation of bases of the legal state.

4. Ensuring the development of national identity on the basis of equality of all citizens of the republic and national unity. That provided the tolerance of civil society.



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5. Rejection of the monopoly of one ideology.

6. Formation of a multiparty system.

7. Development and assimilation of the principles of social and political reconstruction: freedom of expression, majority rule, equality of all citizens, including participation in the society and the government, the election of the principal organs of the state and their accountability to the electorate, accountability of government, formed by the appointment of election institutions, etc [12].

The second stage of development of the concept of civil society (1995 - early 2000) is characterized by changes that are associated with the further deepening of the democratization process, as well as relevant content activity formed political structures. During this period basic protection institutions of human rights and freedoms were created.

The objectives of reforms for this period were formulated based on the fact that the objectives of socio-political stability, civil peace and interethnic accord have been made in the country by that time. There democratic principles, the priority of human values were promoted. There the old administrative-command system and established governance based on the principle of separation of powers was dismantled. The state became the main initiator and coordinator of reforms.

However, political institutions responding in shape to democratic norms and Western counterparts, by fill with concrete content were far from making the claim. Therefore, among the major tasks were defined: to bring the republic's legislation in line with international norms and standards of human rights; increasing of political activity of the population; creating conditions for a deeper receptivity of people to new democratic values; improving the political culture, and the development of a multiparty system; the development of public, non-state actors.

Among the most important tasks in the sphere of democratic development was classified active role of the media in the formation of civil society. They must become an effective instrument in shaping new thinking and consciousness of the population, to be free, but spokespersons for objective opinion and will of the people, to defense of their interests. In this regard, it has a specific task to strengthen the legal base of the media. It is clear that the deepening of political reforms was possible only in the case of deep implementation of democratic values in the public mind, the activity of the state management system in the work of civil society organizations and the public. For this purpose, adopted in 1997 the National programs for personnel training and improving the legal culture of the population, the reorganization of the system of public opinion research and the creation of the Center for the Study of Public Opinion "Ijtimoiy Fikr" ("Social opinion") have implemented. These are the same objectives establishment an extensive regional network of the

Republican Council of "Ma`naviyat va ma`rifat" ("Spirituality and enlightenment") has pursued. The expansion of the social base of the reforms requires the inclusion in the processes of social construction of citizens' self-government. The main attention was paid to the revival of the unique institute of Mahalla; enhance the role of the various gatherings of citizens in social and political life of the country. To do this, use the potential held every two and a half years the election of elders (chairmen) of gathering and their advisers, slender structure the "Mahalla" Republican Charitable Fund.

The objectives of the third stage (2005-2010) are characterized by the improvement of democratic institutions, the beginning of the real steps of civil society development. The state's role in this process was to eliminate any fractures and barriers that hinder the emergence, formation and development of political parties and social movements. Improving and enhancing the social role of civil society has been the basis for the development of parliamentary and electoral system, the formation of a professional parliament of two houses. These goals the referendum held January 27, 2002 are pursued, dedicated to the formation of a parliament of two houses and change the constitutional term of the President of the Republic of Uzbekistan. As a result of the referendum the people of Uzbekistan has approved the formation of a parliament of two houses and change the constitutional term of office of the President of the Republic of Uzbekistan from 5 years to 7 years.

An important factor in the development of civil society, a multiparty system, has become a legitimization of a constructive opposition. In 2003 there created the Institute for the Study of Civil Society and the party of a new type - the Movement of Entrepreneurs and Businessmen - Liberal Democratic Party of Uzbekistan. The first domestic Civic Forum and formed the National Association of NGOs of Uzbekistan was held in 2005. On 15 February 2005 the Oliy Majlis of the Republic of Uzbekistan signed an agreement on association in the "Democratic Bloc" political party factions of the Movement of Entrepreneurs and Businessmen - Liberal Democratic Party of Uzbekistan (UzLiDeP), the National Democratic Party "Milliy Tiklanish" Social Democratic party "Adolat" - in the Legislative Chamber of Parliament. Constructive opposition in the face of the parliamentary faction of People's Democratic Party has committed itself to develop, building on the ideas of tolerance and pluralism, and respect for other opinions.

For the public discussion published projects of the Constitutional Law of the Republic of Uzbekistan "On strengthening the role of political parties in the renewal and further democratization of state governance and modernization of the country" and "On amendments to certain articles (Article 89,

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paragraph 15 of Article 93; Part 2 of Article 102) of the Constitution of the Republic of Uzbekistan", introduced by the 1<sup>st</sup> President of the Republic of Uzbekistan Islam Karimov as a legislative initiative (under Article 83 of the Constitution of the Republic of Uzbekistan) to the Legislative Chamber of Oliy Majlis of the Republic of Uzbekistan [16].

The process of strengthening of parties and amendments to the Constitution had a number of positive consequences for the development of the political system of the Republic of Uzbekistan as a whole, and for the development of political parties in particular. It is also a major step towards improving governance, deepening the democratization process. According to many researchers, the development of civil society in the modern world takes place in conditions of acute lack of confidence in many emerging its institutions, against the background of low political activity and a pronounced social apathy of a large part of the population.

Civil society is self-government. Institute for local self-government in Uzbekistan is the mahalla. Since the independence of Uzbekistan mahalla system itself, gradually formed to ensure functional correctness of system: Citizen - Family - Society - State. Mahalla in accordance with the law independently and on its own responsibility decide questions of local importance, proceeding from the interests of the population, its history and local traditions. At the same time, the activity of self-government is the continuation of policy of the state and they are made compatible. The territory of mahalla, there is a state territory; local residents are citizens of the state. Local work is solved though independently, but in line with a unity state policy based on a combination of local and state interests. The main characteristic features of mahalla as a public institution is the territorial principle of organization and activity, representative character, that is the election of all posts, the social form of control, all this is a manifestation of local democracy. This mahalla is a unique method of self-inherent in our people and has the capacity to organize public control. The place of mahalla in the history of our region has been so significant that it has been regarded as an independent part of the city. Each mahalla had its own community center, where a mosque and the teahouse was. Citizens of mahalla had a common stock needed for all sorts of community affairs. Mahalla is based on close ties; it is a place where a person is brought up, formed and usually live their entire lives. All the social relations revolve around the mahalla, and personal commitment to spread throughout the city. In these traditional conditions rarely someone's experience extends beyond the circle of personal contacts. In

mahallas was born and developed a form of social labor as hashar. As the 1<sup>st</sup> President of the Republic of Uzbekistan I.Karimov noted: "If the mahalla will take its rightful place in our society, if there is peace and tranquility in the mahalla - we all have the strength" [5]. Mahalla which developing over the centuries, especially changed radically in the years of independence. Mahalla became system with the democratic governance.

Mahalla is a unique and unique national institution of civil society. This lower structure of microspheres of human relations. The uniqueness of the institute is its ability to reflect the full system of relations.

Humanity since primitive times preserved and developed forms of direct, direct control of their lives. In Western Europe, they are called as communities, municipalities, and in the East - mahallas. "Community institutions play for independence, the same role as the primary school for science. They open the people the way to freedom, and teach him how to use this freedom" [15].

The golden age of the possibilities inherent in the mahalla, began in the independent Uzbekistan. In that time the Charity Foundation of "Mahalla" was established. There such social functions as the provision of material support to low-income families, the issuance of allowances for child care, law enforcement, landscaping, care for the development of children's sports, the employment of the unemployed were laying on it. The increase of the status of the mahalla as a system of management, the organizer of the spiritual life of man is a big step towards achieving the tasks set by society [15].

### Conclusion

With the independence of the Republic of Uzbekistan, Mahalla was reinvigorated. The "Mahalla" independent Fund was created by the initiative of the 1<sup>st</sup> President. Its main task is consolidating and filling a new breath of old concepts. Namely, "Mahalla should become an effective support in the implementation of economic and democratic reforms".

Institute of mahalla is a unique phenomenon of the Uzbek nation. The effectiveness of mahalla acknowledges the world community. "Mahalla is a real public support for democratic and market reforms from the bottom, it's one of the ways of the gradual re-privatization of power" [15]. In mahalla many values and virtues, and they are in multi-faceted activity its ongoing efforts to strengthen peace and tranquility, the predominance of mercy in human relations and education of youth.

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