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**SECTION 22. Policy. Innovations. Theory, practice
and methods.**

CIVIL SOCIETY, NATIONAL MENTALITY AND POLITICAL CONSCIOUSNESS OF YOUTH OF UZBEKISTAN

Abstract: The article considers the conception of “civil society” and “legal state” as a basis of transformation of national mentality and political consciousness of citizens of Uzbekistan. Also it is noted that maintenance of national identity, originality and soleness is the main purpose of perpetuation of national and ethnic independence.

Key words: civil society, legal state, national mentality, political consciousness, supremacy of the statute law, governance, social justice, political culture, mahalla

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Introduction

Scientific and philosophic consciousness of national mentality will democratize if society self-assembles without interference of government or authorities. This state is achieved only in the definite stage of socio-economical and cultural development of society. This level is conditioned with real individual liberty which is possible only in democratic society where not the government has ascendancy over society, but the society underlies towards government. The transition to such society, as many scientists accept, is a historically long-lasting process connected with formation of appropriate political mentality.

Materials and Methods

According to The Constitution of The Republic of Uzbekistan, enacted on 8th of December 1992, it is declared that a person, his rights and liberties are the supreme value of society. Especially, the enactment 24 of the Constitution evaluates in terms of humanism where the right to life is secured as an inherent right of each person.[1, p.7-13.]The abolition of capital punishment, moratorium in death penalty which inured on 1st of January 2008 is a direct evidence of the humanistic directionality of developing in Uzbekistan civil and democratic society with free market economy. All that, of course, is “de jure”, but “de facto” it is necessary to transform the mentality of Uzbek society according to requirements of civil society and democracy. It has

been truly stated by the professor of Hankuk University of Foreign Studies (South Korea) Djun-Mo Vu that “democracy cannot be established in short time. It is a quite long-lasting process”.[2, p. 145.]

The First President of Uzbekistan I.A. Karimov stated that “ new life cannot be established with old views”. [3, p. 382.] Speaking about necessity of new ideology - ideology of national independence, I.A. Karimov noted that “it is necessary to orientate firstly to progressive world outlook, mentality of those part of society which doesn't separate its destiny from the destiny of the motherland, is sincerely distressed for what is happening in the society, fights for its future”.[4, p. 88.]

In our opinion, closest meaning of “civil society” was given by the first president of Uzbekistan I.A. Karimov : “ it is social area where a law overrules”. Independent judicial power must become the “ridgelet” of civil society.[5, p. 166.] Forensic-legal reform, gradually enforceable in Uzbekistan, intentionally forwarded to the security of independence of the status of the judicial power. This strategy as a priority is envisaged in The Strategy of Actions in 2017-2021 years. It is impossible to establish legal state and civil society without achievement of the independent state of judicial power. Civil society - the society where it is ensured the activity of freely created public unions, movements, political institutes, non-state



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organizations, etc. In civil society they function as “balance” of power.

Civil society based on self-government of citizens does not possess historical traditions in the concrete, though there are rudiments of such phenomenon in functioning of the mahalla institution in Uzbekistan.

Historically, there are some qualitative differences similar to the forms of democracy between East variation of local self-government, described by Alexis de Tocqueville, and others, and West variation (mahalla). Thus, we logically suppose that for the functioning in condition of self-government it is also necessary to form the traditional mentality and ideology so that they meet the requirements of a truly Eastern-type civil society.

We believe that civil society and its institutions are not exhausted by the mahalla institution, despite its nuclear function in Uzbekistan’s conditions. Civil society is inconceivable without transformation of “old thinking”, ideology and mentality, without high political culture and consciousness. Civil society – is the system and hierarchy of hundred non-state institutions and formations, simultaneously the source and alternatives, rather the counter of authority. It is inconceivable out of the legal state, and in the theoretical plan is in condition of dialectical unity with it.

On this evidence, it makes sense to analyze the problems put forward by the Strategy of Actions regarding the administrative reform in Uzbekistan. The Strategy of Actions under five priority directions of development of the Republic of Uzbekistan in 2017-2021 provides for the improvement of the system of state and social construction. 2017 year has been declared “The year of dialogue with the people and human interests”. The main significant priority is the implementation of the state program “The year of dialogue with the people and human interests”, consistent implementation of the noble idea of

“Human interests are above everything else”. [6] Exactly these overriding problems should be the starting point for making major adjustments in the principal directions and priorities of deepening economic reforms.

A legal state cannot exist without a civil society. This truth is accepted as a paradigm in reforming state governance. Basis of the reform is the decentralization of state and social governance. Basis of this process is the democratization of society, and the transfer of various functions of government to the people. The current rapidly changing times, expanding globalization offer humankind, especially young people, new, huge opportunities. However, there are various threats and challenges that we have not encountered before. Destructive forces, setting up of immature spiritually, who have not yet had firm life beliefs, gullible boys and girls against their parents, their country, actually lead to their death.

In such difficult conditions all of us - parents, teachers and mentors, the public, activists of the mahalla - should strengthen our vigilance and attentiveness in this matter. We cannot allow our children to be weapons in the wrong hands. [7]

Conclusion

Here the important role plays the national people's mentality in the perception of the vital changes occurring in our society. Legal state - is the guarantor of the existence of a mechanism of checks and balances, the right to choose free expression of the will of the people. And this requires a corresponding change in national mentality, the liberation from harmful spiritual accretions in the minds of people, inherited from the previous totalitarian, command-bureaucratic past, spiritual changes in accordance with the requirements of democracy and modernization of the modern Uzbek society.

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