

Bukhara State University

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law education**

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Civil Society

handbook

Bukhara- 2018

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Theme 1. Civil society and its key features.

Plan:

1. The emergence of a civil society.
2. The government and civil society.
3. The main signs of civil society.

The formation and development of civil society lasted for several centuries, and some of its elements were found in some parts of Western Europe in antiquity. The development of crafts and commerce in this region was reinforced by a number of private law institutions (in particular the Roman private law), which created commodity - money relations. Aristotle stated that “The State is nothing more than a public association of civil society”. But they are the simplest form of civil society and existed in some regions in harmony with class-based society.

The first signs of civil society's modern content began to appear in the eighteenth century. Sources say civil society is a product of European-American civilizations having Avestan background.

Civil society development has been carried out in three stages: Europe and subsequently large countries, such as America, during which the stages of change have changed dramatically in the state and social structure, social and political crises, mass movements, class struggles, the radical change of social ideologies. At the initial stage (circa 16-17th centuries), the economic, political and ideological foundations of civil society emerged. They served as the basis for the development of industry and commerce, specialization of production types and deep division of labor, development of commodity-monetary relations. In the second phase from the late 17 through the end of the 19th century, civil society developed in the most developed countries as the initial capitalism based on legal equality and private entrepreneurship.

In the 20th century, the third stage of civil society, its *socialization*, began. The peoples of Europe, from antiquity, have reached a stage of development through feudal lords, with a group of people capable of uniting for the sake of independent, self-employed, and other essential elements of civil society. As a result, civil society has the opportunity to reflect on the essence of the essence. This new situation is reflected in the ideology that is based on the recognition of the political and economic rights of people in the West, in liberalism.

Thus, the impetus in the antiquity was accepted by the Bourgeois Revolution in the New Age, which was accepted in the Western Europe in the Middle Ages and based on specific changes, as a literal event, it has led to its appearance. The concept of “civil society”, which is one of the most important political events of the new era, has created a number of concepts and ideas in its own context. However, it has always been contradictory to the "state" incident.

The liberal interpretation of the civil society goes back to the time of T. Gobbs, J.Lokk and Sh.L.Montesqieu. In the context of the concept, civil society has been included to reflect the historical development of humanity, and to convey the idea that man moves from a primitive way to a developed lifestyle. It develops in a state of “wild”, "natural" unrestrained wars and mutual enmity, unaware of a human state and civilization. The natural environment of a developed society, which regulates discipline and civil relationships, is opposed to a simple (or somewhat ignorant) society.

Not nature's and human's natural desires, but the perfection, that is, the ability of a person to have a conscious collective life is the natural beginning of human existence and life. Civil society has been acknowledged as the key to meet basic human needs for food, shelter and shelter. The process of separation and liberalization of various (economic, social, cultural) spheres that meet the daily needs of a person has led to the emergence of civil society.

The first ideas of civil society in Europe were revealed in the middle of the 17 century in the works of Thomas Hobbes in the works of “Natural and Political Law Elements”, “Citizens”, as well as in other works of state and

government(“Leviathan”) then appeared. Since then, civil society has been advancing in terms of current socio-political concepts and ideas.

In his “Second Handbook on Citizenship Management”, J.Locke (1632-1704) denied the natural situation for any person and the only way to reach the level of civil society is to join or join the social unity with others that is, a merger. In his opinion, the absolute monarchy cannot be entirely proportional to the civil society and it does not correspond to the form of free governance of citizens. Moreover, he argues that private ownership is based on an independent individual's crystallization, and that private property is the economic basis of human political independence and freedom.

One of the well-known scholars, Sh.L.Montesqieu (1689-1755), interpreted civil society as a state authority. One of his main ideas is about the division of power. In his “*The Spirit of Law*”, he considers the state as a result of a public agreement aimed at eliminating civil hostility in civil society. It clarifies these two concepts and has both its own laws (civil and state), both of which have its own sphere of influence. It means that while civil society governs the relationships of citizens (as well as private property), the state provides for the political rights and freedoms of individuals. In his above-mentioned work, Sh.L.Montesqieu writes: “For a citizen, freedom is a spiritual assurance based on trust in his own safety. To achieve such a degree of calmness, there must be such a governance that one citizen should not be afraid of another citizen”. A scientist, who emphasizes civil society's commitment to law, says, “If I go to a country, I am interested not in the fact that there are good laws, but how the laws are obeyed...”.

Hegel emphasizes the unity of private property as he describes civil society. First of all, the system of private property-based needs, as well as religion, social stratum, family, morality, duty, culture, education, civil society. Speaking about state and society relations, Hegel stresses that society is not a society, but rather a driving force of the state. The unity of the state in relation to civil society is determined by the fact that Hegel is based on the development of the whole

world by the existence of the “Spirit of the World” and the “Absolute Idea”. While civil society is “stranger” to the spirit, manifesting himself in the world of self-development on the global scale, as the most powerful expression of personality, political, material, and spiritual primordial.

According to M.Sharifhozhaev, “civil society is a free, democratic, legal, civilized society in which it has the duty of voluntarism, class antagonism, totalitarianism, and violence against people”. In such a society, and only law, morality, humanism, justice prevails.

Civil society is a rare discovery of human civilization. It is the ultimate form of democratic development based on high culture, a unique social, free space. As you know, there is a concept of “state”, “society” in the field of jurisprudence. The concept of government and society is not the same. The state is the established political institution of society.

The state emerged during a certain period of society's development. Obviously, society is the mother of the state. The state is the product, the “offspring” of society. So, whatever the society, the state will be. It would be appropriate to mention that Hegel was a civil society. It is based on the following system of civil society and civil society:

The concept of “society” and “civil society” should not be interpreted exactly. The fact is that the formation and development of civil society is related to a certain civilized period in the history of humanity, state and law. Unlike the state, society has always existed. But he has never had the status of “civil society”. Civil society is the supreme form of human society.

In the theory of state and society there are classical signs of civil society based on the independence of economic, political, legal entities. The main strategy is the gradual narrowing of the functions of the state and the expansion of the rights of civil and public organizations.

Regardless of where and when civil society is, we focus on the following general ideas and principles:

- Economic freedom, various forms of ownership, market relations;

- Unconditional recognition and protection of the natural rights of persons and citizens;
- The freedom and democratic character of the governorship;
- Universal equality before the law and justice, the necessary protection of the person;
- A state of law based on the separation of powers and the relationship between them;
- Political ideological pluralism, open opposition;
- Freedom of speech and the press;
- The state does not interfere with the private life of the citizen, the mutual responsibility and responsibilities between them;
- Social stability, peace, cooperation and national harmony;
- The social well-being which ensures a worthwhile life for people;

In his famous “Philosophy of Law”, Hegel discovered the concept of civil society and its theoretical foundations as the first scientific doctrine. Hegel's argument is based on two fundamental principles of civil liberties in political, legal and philosophical teaching. The first is individuals, that is, people are only interested in their own private interests. Second, social relationships arise among these people, and they need one another. In Hegel's political philosophy, one of the key elements of a civil society, based on its social status, personal interests, and needs.

Hegel's doctrine mentions three basic signs of civil society:

- The first is the economic key.
- The second is the political basis.
- The third is spirituality.

The main characteristic of civil society is the economy. The civil society economic icon is based on private property. Civil society relies on market-based relations that provide a broader access to and ownership of private property and free economic conditions. Private property is created and existed exclusively and freely, openly, politically, from any ideology - ideological monopoly in a society.

Private property is not only socializing people but also uniting them. It is the private property that allows the formation of a civil society that is completely autonomous from state power.

In Uzbekistan, private property-based economic relationships are closely linked to the firmness of ownership. In this context, a large-scale privatization process is underway in the country. The Constitution of the Republic of Uzbekistan links the definition of civil society to the firm commitment of the private sector, and in this context, a large-scale privatization process is underway in the country.

The first President Islam Karimov, in his book “Uzbekistan is aspiring to the twenty-first century”, clearly defines the tasks related to the liberalization of the economy. “The goal is to limit the role of the government, economic freedom of economic entities, expansion of the range of private property, strengthening the position and rights of proprietors”.

Media is a separate political, social, ideological, advocacy system in the political system of civil society. It is because the media directly and indirectly establishes direct and indirect communication, which is the main condition for the viability of civil society, and ensures that society is adapting to continuous environmental activities.

From the point of view of a politics, the political essence of the political system in the civil society and the essence of political rule are the state of law. The existence of the civil society in the fake way is the existence of a conditional legal state. And, on the contrary, the rule of law can only be established and function in the public domain as a civil society.

The political description of civil society is not only the development of state structures. Civil liberties and political pluralism must also be settled for the sake of democratic progress. For this purpose, the society should have a multi-party system, a wide-ranging system of public utilities, entrepreneurial unions, associations, independent unions of workers, and self-governing bodies so that these structures can enjoy equal rights with government agencies.

The spiritual foundation of civil society requires the priority of universal values. In civil society, freedom, the equality of all before the law, and social justice are among the priorities. Everyone has the same conditions and opportunities as the sole person in society.

Civil society is based on a profound understanding of cultural, human relationships. One thing in the spiritual life of this society prevails, that is, humanity is greatly respected and esteemed for the universal values. They are considered sacred and holy. High values, such as human dignity, kindness, moral cleanness, justice, and humanism, appear as the determining criterion of human relationships.

It is not accidental that during the period of democratic reforms the focus of attention is paid on raising the level of spirituality. Indeed, spirituality is a great social value that is essentially the essence and meaning of the mirror of the human mind, the mind, the mind, and the thinking system. Humanity always strives for goodness and spiritual perfection. The success of radical reforms in the country depends on the country's future prospects, the cultural, spiritual and moral values of the country.

Nowadays, these theories and ideas become a direct practical force, creating a solid foundation for building civil society in our country. These ideas define the purpose and radically reform the society, and become the king's means.

Main concepts:

Public control, the rule of law, the Legislative Chamber, the Senate, the Cabinet of Ministers, the Constitution, the judicial system, democratic institutions.

Questions and tasks for repetition

1. What is power?
2. What is democracy?
3. Tell about the emergence of the institution of presidential rule in Uzbekistan.
4. Explain the reasons for the abolition of the old system in Uzbekistan, based on the administrative-command method of management.

5. What administrative and legal reforms were implemented in our country thanks to independence?
6. What do you know about the branches of state power in the Republic of Uzbekistan?
7. When the institute of the khokim was introduced in our country, tell us about its legal basis.

DISCIPLINE TESTS: "CIVIL SOCIETY"

How many countries in the world today have a democratic system?
- more than 150
- more than 170
- more than 160
- in 148 states
What position characterizes the formed states in the last decades of the 20th century?
- many of them have a market economy.
- transition to the socialist system
- chose monarchy mode
- bypassed capitalism and began to build socialism

How many countries in the world today have a democratic system?
- more than 150
- more than 170
- more than 160
- in 148 states

What position characterizes the formed states of the 20th century?
- many of them have a market economy.
- transition to the socialist system
- chose monarchy mode
- bypassed capitalism and socialism

When was the committee formed by the border troops of the Republic of Uzbekistan?
- 1999 January 13
- 1999 February 13
- 2000 April 14
- 2001 April 14

When were the elections of the President of the Republic of Uzbekistan based on the seven-year mandate?
- 1999 January 19
- 2001 January 9
- 2004 December 23

- 2007 December 23

When were the elections of deputies to the Legislative Chamber of the Oliy Majlis?

- November 26, 2004

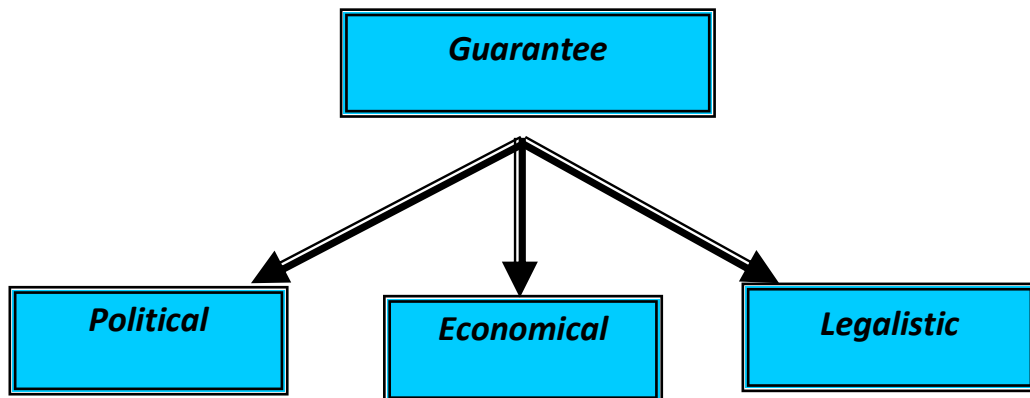
- December 26, 2004

- December 23, 2007

- December 27, 2007

The guarantee of the rights and freedom of person and citizen

The government provides the rights and freedom of citizens, which are maintained in Constitution



Rights and freedom guaranteed by Constitution

Personal rights and freedom

Political rights

Socio-economical rights

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Theme 2: Historical foundations of civil society.

Plan:

1. Problems of civil society in “Avesta”.
2. Civil society in Islam and East scholars education.
3. Civil society in Emir Timur and Timurid’s period.

If we come up to historical point of view we can see some of suitable ideas to essence and forming of citizenship society such as good word, good idea and good deed. Our historical, sacred book “Avesto” is based on such rules. It was expressed merciless fight among goodness and evil, beauty and unpleasantness in this great book. Process of fight between goodness and evil in “Avesto” helps every people to find their own place in life. The activity of human life should be based on three factors. They are good word, good idea, and goodwork”. It means human’s word, idea, and work should be good.

It is said like this in “Avesto” who worked, composed financial wealth, treated discards fields and reared grain, provided abundance of society, peasants, cattleraisers, gardeners, hunters, handicrafts mans respectably.

“A person who is good and submitted divine law should be kind, to close people, be ready to help people who are needy and in danger, thus be ready to wrestle evil for human’s prosperity, try to line friendly and peaceful with everybody. Good purposed person never infuriate and be ignorant because in ignorant position he loses good intention, forget responsibility and truth, do mean action”. That is why ‘good people continue their decision with doing education and faithfulness of goodness. They created Fair law which help people and their generation in living happy”(Yasna, 48). It is said to be based on historical

documents “Avesto” books, “Yasna”, “Visparat”, “Yasht”, “Videvdat”. Appeared lawful education is more ancient than Roman law.

Thus, later they were based on creating organized counties’ political system. Thus; “Avesto” affected with perfection its own sides to scholars’ works of Greece and legal scholars’ work of Rome. For example, some laws were composed such as right of human, freedom of physical and lawful human, freedom of conscience, conviction and religion, right of publics and groups, right of property, right of family, right of compulsory contract, type of offence doing intentionally or carefully.

In addition, it was classified the fact of thief or robbery, right of protection and works of court and others in ‘Avesto’. It is known when Islam religion spreaded widely as social world outlook, it was paid attention to create its theoretical, philosophical and lawful sides. In IX-XII centuries, science, culture and the theoretical side of Islam religion were developed widely in Movarounahr. Great scholars; Imam al-Bukhari, Imam at-Termizi, Al-Moturidi, Muhammad Imam-Ghazzali, Mahmud az-Zamakhshari, Burkhauddin al-Marginani, Ahmad Yassavi, Najmiddin Kubra, Abduholiq Gijduvani, Bakhauddin Naqshband, Jalaliddin Rumi have contributed heavily to world civilization with their scientific investigations. Ideas such as universe, divine strength, perfection of human, justice, fairness, conscience appeal free society through cleaning soul of human. We can meet ideas that promote religious tolerance in the works of scholars who have grown up in our country.

An example of this is the idea of tolerance described in the works of Abu Mansur al-Maturudi who was the great scholar. For instance one of Maturudi books was named “Favilot akhli-sunna” which was devoted to the classification of Islam. It was emphasized greatly in classification of 40-aayat of sura “Haj” which was a part of “Tawilot akhli-sunna” prohibit to destroy churches and sinagogas. That is why till this moment they are saved without destroying in

muslims' country. There is no dispute between the people of knowledge on this subject.

Abu Lays as-Samarqandi who was in Samarqand wrote some ideas about friendly relations in his own book named "Bahr al-ulum" in commentary of 8, 9- aayats or "Mumtakha" sura of Qur'an. It was written like this; "relate representatives of other religions who are not wrestle with you communicate with fair". Another famous religious Abul Barokat an-Nasafiy(1310) who was in Mowaraunnahr commented in his work "Madorik at tanzil" which was known and famous in Islam world 'respect other religious representatives, thus, help them in speech and in work'.

Al-Khakim at-Termizi (died in 932) also said about some categories of Christians in his own works. He classified that Christians were 'found deliverance tribe, as prophet prophesized. Al-Maturudi said that Christians were near to Muslims by their hearts and co-friendship. Abul Barokat al-Nasafiy proclaimed that Christians are modest scientist, religious believers of kindness, goodness and for these features; they are close to Muslims' by heart. Sheikh Ahmad Yassavi explained that disbelievers are we should not hurt them because God does not want it'.

As we know that there were some nations under protection of Muslim states and Muslims protected their own religion and wealth. In Arabian language disbelievers called as 'Zimmi'. Prophet Muhammad said that "who hurts disbelievers is my enemy" and protected them by his sayings. For instance, disbelievers had at the some opportunities and rights as Muslims and they could believe to their own religion without interruption.

We can find much information about corporation in Islam source which was created by our national scholars from this point of view, religious tolerance in our nation, which has lived side by side with other religious groups, is not only cautious, but also a distinctive feature of life. It can be seen in the case of the

historical and territorial situation of relations between Judaism and Christianity in our country.

It was a complicated period of central Asia, in 9 and 12 centuries. The people's struggle for independence and freedom and the freedom of ideas that call for the spiritual development of the nation. Famous Khwarazmi, Ferghani, Abu Nasr Farabi, Avicenna, Biruni, Yusuf Xos Hojib, Nizamul-mulk were philosopher, politician, historical scientist, and they lived, created in this period. This period was called awakening period of Central Asia.

One of the greatest representatives of this period is Abu Nasr Farabi (873-950) who was named "Aristotle of Orient". It is well-known that he created the ethical principles of the emergence and development of the human society in the work of 'Fozil odamlar shahri' the necessity of a certain natural state in which the law of justice and morality was formed. Farabi wrote like this about appearing of society; each person is created according to his own nature that he needs a lot of things to achieve for life and maturity, he can't do it alone. That is why for achieving these things each person should need humanity society. Therefore, the unit of the majority of people who are interconnected and interacting with those, who need to live maturity of their own nature. Farabi divided the society accordingly to big or small.

- 1) Great class-joining all nation in the world.
- 2) Middle class-joining people and a nation.
- 3) Small class- joining only one town. Of course the middle class is the first nation in the world. At the beginning of X century Farabi described ordinary and simple model of project of fair citizenship society. A cultural community and a cultural city are the ones that everyone of the people of that country will be free from occupation and all will be equal. There will be no any difference among people. Everybody do their job which they want. There is not any sultan who could interrupt freedom and peace of people. There will be many good habits and

delights among them.’So that the scientist could achieve the shapes of the democratic state in our imagination and political and philosophical essence of governance. For example, the composition of the city of ‘Fozillar’ and the classification of a person of ethics is in line with the immediate theoretical requirements of building a modern democratic society.

They are not absolutely sure of the elected head or body.They are ones who are exalted, tested, honoured, and worthy of guidance.So these leaders are calling for full liberty of their constituents and protecting them from an outsider’.In this regard, Abu Nasr Farabi puts forward the ethical and cultural values associated with the provision of democratic principles in public administration.

Abu Raykhan Biruni (970-1048) one of east scholars gave an account of providing public justice,steady of law in his famous books “India”, “Geodesy”, “Mineralogy, “Qadimgi xalqlardan qolgan yodgorliklar”. Biruni preffered that not only Kings control the state absolutely but also enlightener Kings also should control it. From Abu Raykhan Biruni’s point of view “if people want state do activities successfully people should help each other, live quiet and calm and help national friendship”.

Especially, he advocated that people should live with each other friendly, quiet and calm, in solitary also. He knew these features provided people’s abundance and prosperity. From his point of view, state and law should serve for human’s prosperity, also well-educated Kings should control the state. Biruni admitted that society is indicated with how people satisfy their daily need balance of humanity society.The main factor of providing abundance of nation is to obey public, fair laws.

Other scholar Abu Ali ibn Sina (980-1037) said that ‘If the people want to create fair society, first of all, they should love and mercy, build up moral attitude towards among them’. From his point of view,’Education needs to achieve being great moral master’. Ibn Sina emphasized that rising ethic relation provided

spiritual-moral health of nation. "Siyasatnama" was a significant work which was written by Nizomulmulk who was statesman. He left for us his scientific work about ruling of fair state, creating its perfect theoretical bases. He said that officials should be elected with their fair features; people who don't scorn truth and honesty should not mix state's work, while controlling state working with council, ruling activities every time.

Especially, our forehead's great paid attention fair order of creating state through Nizomulmulk's opinion which making decision was good with a lot of people and do like this. Nizomulmulk showed by his opinion that any clever and wise King could not rule the state without council. These advices and rules of scholars have not lost their position and importance for a thousand year. They are living as main elements of citizenship society.

Emir Temur formed great temuriy's state in XV century. He differed from his forefather in the field of ruling state and created "The principles of Timur" for ruling state, developing opinion about national government. The portion of Emir Timur was great developing ideas about national government.

It was shown the system of state, the style and instrument of controlling state, the degree of task and appointment, classifying of stratum, being organized military army, skill of fighting, factor of creating disposition of state employees, introducing of equipping with modern of country in his work "The principles of Timur".

"Everything is important for me which I came across while ruling my state such as any events, paying attention costumes, obeying to my work. A king seat on the horse during his life, should rule people attached place and know obeying people in his state. It may be only achieved like this, believe by carrying out religious laws and rules of costumes. If our state submit laws of various fields, I feel myself like being that place and people believe yourself do their best considered position and laws of costumes. I always bring up my army obeying to

law and punish who destroy law. There were two main court system in Emir Timurs' state. The first was called 'raiyat qoziligi'. It was examined concerning economy and daily work of inhabitants.

The second was called "Shariat ishlari qoziligi". It was governed by shaykh-ul-Islam. It ordered religious work and address of inhabitants about religion. These two type of court systems resemble citizenship work and social work courts which were activated in court system.

Amir Temur wrote the features of citizenship society in his book "The principles of Timur". People were divided 12 stratums in Amir Timur period and each person had their own position of their profession.

1. Sayyids, ulamas, mashoyixs and erudite people.
2. Bussinessman, educated people.
3. Disbeliever people.
4. Military people.
5. Sipoh-raiyat.
6. Special reliable people.
7. Ministers, secretaries.
8. Governors, doctors, astronomers, engineers.
9. Religiouses
10. Craftsmen, artists.
11. Sufis
12. Tradesmen, tourists.

Three things can decide fortunes of this people. They are king, treasure, soldier. The main idea of the book "The principles of Timur" is respecting human, his value.

Alisher Navai sought essence of social defect connected to the soul of human in his view points about truth, he analysed the cause of appearing evil in society. He took into consideration while achieving fair society not only the king should be fair and healthy. He said that he had met diverse people, learned the behaviour of adults and young, practised good and bad features, drunken wine of kindness and evil, eaten the poison. His heart noticed immediate evil of greedy and envious people and healing remedy of generous people. At the moment he attributed so short coming connected to soul of human.

“You notice haughtiness apart from other, the prize to kindness is roughness, instead of treatment doing with adab is haughtiness.”

If you help somebody you should be ready to their beating, if you respect somebody, you should be ready to roughness. So he succeeded to generalize moral obligation between citizens and society and also the state itself including characters, views, theoretical system of relations and of course attitude towards kindness. Generally, such kind of fair, ruling ideas of society could be seen in the Navai doctrine.

Navai's point of view about fair society is close to Farabi's opinion. Navai desired creating “great society”, respecting “fair king” slandered happening illequalities injustice in the society in his work. He opened deeply true human features-fairness, kindness, diligence, telling the truth, patriotism, honesty, humanity, heroism in his works. Navai preferred centralized fair, monarchy system, thus, fair king, but monarchy should not have complete rights rule the country. In contrast council should rule the state and depend on scientist's ideas.

To sum up, great scientists who lived in our motherland not only describe our national views of historical, theoretical treasure but also such kind of view and ideas can solve the problems which occurring nowadays in the way of building citizenship society.

In which work the thought is emphasized: “The most literate will be the decision made by the majority and that’s what we should do”

- “Siesatnama” by Nizom-ul-Mulka

- Sayhatname Furkata

- “Sayhatname” Mukimi

- “Kutadgu Bilig” by Yusuf Khos Hajib

When did the first President, I.A. Karimov, start his activity as head of state?

- July 23, 1989

- July 20, 1990

- August 31, 1991

- December 29, 1992

How many public associations operate today in Uzbekistan?

- 306

- 324

- 184

- 406

When was the Liberal Democratic Party of Uzbekistan formed?

- November 15, 2003

- November 15, 2004

- November 15, 2005

- November 15, 2006

When was the law “On non-state non-profit organizations” passed?

- April 14, 1999

- April 14, 2000

- April 14, 2001

- April 14, 2002

How many citizens are currently involved in trade unions?

- about 7 million

- 12 million

- 15 million

- 18 million

How many nationalities live in the territory of Uzbekistan?

- more than 120

- more than 130

- more than 140

- 142

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Theme 3: Economic principles of civil society.

1. The connection between civil society and the economy.
2. The role of economic values in civil society.
3. The role of economic consciousness and culture in the development of civil society.

The economic foundation of civil society is closely linked to the free market economy. Democratic freedoms, as well as other freedoms, have an impact on the economic system of their own. Only one of these laws can successfully operate business. And most importantly, you can deal with individual market laws. Different associations of entrepreneurs - civil society institutions - facilitate the solution of these issues.

As the world experience shows, the state and market entrepreneurship can be passive or aggressive towards entrepreneurial activity. Certainly, group and collective conditions should be in place for entrepreneurial leadership.

In the world practice, parliaments, in conformity with the rule, established a successful organization of the market economy's civil society. Otherwise, the society may become a mass of people, not individuals, but individuals who have fallen into fierce rivalries to gain and survive. The market can be mixed with any kind of power. Because, in the market, people who want to increase net income and earnings rather than individuals are acting. In a society where civil society values are absent, such activities can easily become a source of criminal business and "black" economy. Under uncontrolled or uncontrolled market conditions, there is a potential for social unrest or perturbation.

In the absence of civil society, such a market can only be regulated by strict government control. Given the high likelihood of corruption in government agencies, it can be seen that in the conditions of the free market, many officials are barring the formation of a free marketplace under the influence of criminal gangs.

It appears that in the absence of a civil society that prevails in the representativeness of power, the market is governed by inferiority laws. Government officials who have been subjected to corruption often fail to cope with the violation of law. As the State tries to counter such incidents, it does not usually use civilian institutions and is again subject to an authoritarian method and paperback. Which negatively affect the activity of many market participants?

There is an opinion that there is a need to rely on strong leadership in the transition to free market relations. The regulation of market relations of the powerful power also leads to different interpretations. In civil society, free market, political freedom and democracy, as well as problems and conflicts in the society, are settled by independent courts. As you know, the freedom of the market naturally leads to a single khokimiyat and violates the law of self-government. In some countries, companies that have grown up on the market in a single market, have joined civil society in conjunction with the government apparatus. As a result, in these countries in the first half of the last century occurred the formation of "soft" totalitarian systems (Fascist Italy, Nazy Germany) relative to socialism. In societies with self-governance, the state has moved to the civil society and has acted against individual governments. The history of many Western European countries has been well-established that the state's need to cope with the rising tide of free-market relations is well-known. As a result, free market relations in the context of the state have been abolished, and the state has moved to market coordination to protect the interests of various social groups. However, it should be emphasized that in order for a government-driven market to succeed, it must have previously had free market relations.

In other words, in a market-driven, privately-owned market, where government-oriented markets are not regulated by free market-based traditions and skills, it is difficult to develop truly literal market relations will be. In these countries, the formation of a literal economic entity is rare, and economic development is entirely on the government's side. Under such conditions, the

majority of the proprietor's society can take over the economic development of the country. Instead, there is a semi-free market relation that is governed by the government.

In order for civil society to emerge, it requires the formation of common values in society. In this case, members of the community rely on collective values and feel a sense of mutual trust, resulting in a single spiritual foundation in society. However, when viewed from the emerging societies of the market, they can be seen from a variety of groups - from diverse ethnic groups to a steady increase in the number of professional associations. It is clear that each group has its own goals and objectives. In the case of the civil society, when the goals and interests of these groups conflict, this process will serve to its integrity, not the disintegration of society.

It is well known that scientists and private individuals and the middle class are important for both economic development and civil society. In other words, it can only be said that this layerless whole-blooded civil society can not be established. It is in Uzbekistan that the process of formation of such a layer requires a comparative analysis of the development of civil society.

As you know, the process of formation of the middle layer in our country continues. The middle-class ownership is growing. At the same time, as a result of measures undertaken by the state, civil society is also being developed. In terms of ideas developed in the classic context of the emergence of civil society, there are a few cautious aspects here. What is the role of civil society in the modern world, formed as a result of the conflict between the state and the middle class in the middle ages, formed in the middle class according to classical traditions? These and similar questions can be answered by studying the economic foundations of civil society.

The foundation of a democratic society based on free market relations is private owners. Although private interests represent individually individual

interests, it is these common values that are manifested by the events that occur between these private interests and their relationship with the state. Speaking about the economic foundations of civil society, freedom of property is also important. At first glance, this character seems very simple. In any society there are proprietors with production tools, and owners of production means are free. However, it is known that the ownership of the property was seriously challenged in many respects. In a civil society, free activity of the individual serves to realize their interests in all spheres. First of all, people's aspirations for the economic sphere will be realized. The free will of a private owner is clearly demonstrated.

The devastation of the state by society is particularly evident in the former system. The Soviets deprived of their ownership of the means of production have been convinced that the collective would become the owner of the means of production. However, the fact that non-proprietary means of production, free market relations and healthy competition can not be developed without a real estate. During the Soviet era all means were formed in the monopoly ownership of the state, the state was the people, and therefore the property was property. In the economy, the state monopoly overcame personal and institutional production, thus abolishing property by mastering the means of production.

Therefore, in most countries where the Soviet system is governed, civil society is one of the key issues of development - rapidly developing and developing a property covering the means of production. Modern world viewers, as well as a few leading foreign owners, develop their production in their own country, and build up new national traditions and skills in industrialized countries by their owners. In other words, their main task is to achieve parity with the state and to develop the economy.

Looking at the reforms currently underway in our country, the following is noteworthy. For example, the government will act as a chief reformer, with the task of solving a number of important issues facing the state in order to create the economic and legal framework for the formation of a medium-sized society.

First of all, in the context of economic reforms, it is necessary to formulate a layer of medium property that can operate on a legal basis. At the beginning of the Soviet system, in the majority of the countries, especially in the early years of independence, there was a widespread fraud with entrepreneurs. In fact, market-oriented, and even in the industrialized countries, the most profitable layer of society, which is the most profitable for the society, is also a part of property. This condition should be shaped by simultaneously creating the conditions for the free movement of the state, and not the ability to work within the framework of the law. Secondly, as well as the development of free market relations in the society, the prevention of social stratification polarization is also one of the most complex issues facing the state.

Third, while being a single institution responsible for regulating public relations, the chief reformer must also engage in the development of free market relations in quality. Since free market relations can lead to a variety of illegal activities in economic activity, it can be understood how difficult it is to face the government.

Fourthly, the formation of a private sector, which is a powerful and at the same time a cornerstone of civil society, is one of the major challenges facing the state.

As it turns out, the economic foundation of civil society is very complex, with various questions. This, first of all, is based on the debates on free market relations. From the point of view of the fiqh community, the importance of the state in market conditions is of particular importance.

Thereby forming a multipurpose market economy that relies on the private property of the civil society. Thus, it is necessary to accelerate the formation of the middle class ownership in our country. After all, many tasks that the state owes its duty to the development of civil society is the middle class. It is the basis for a

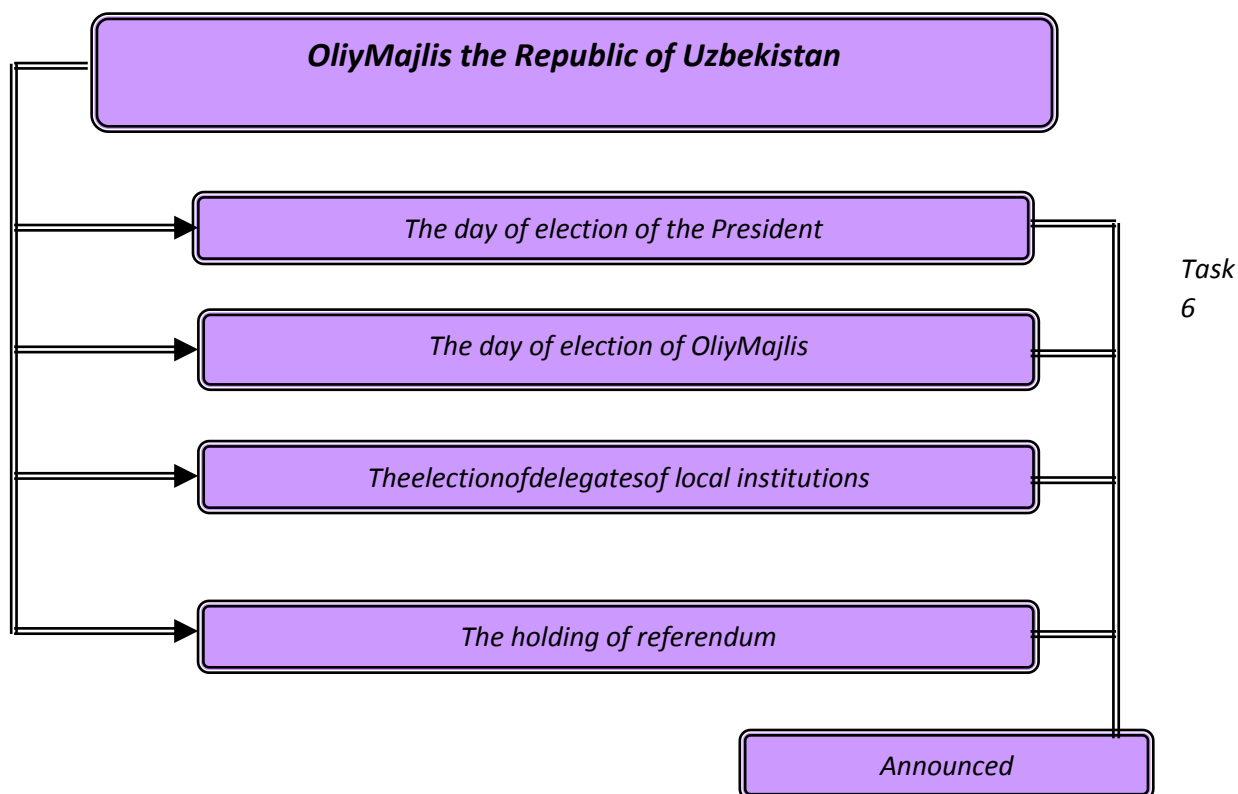
vibrant civil society to be promoted through voluntary and voluntary interventions, a market based on healthy competition.

Main concepts:

The rule of law, the rule of law, the Legislative Chamber, the Senate, the Cabinet of Ministers, the Constitution, the judicial system

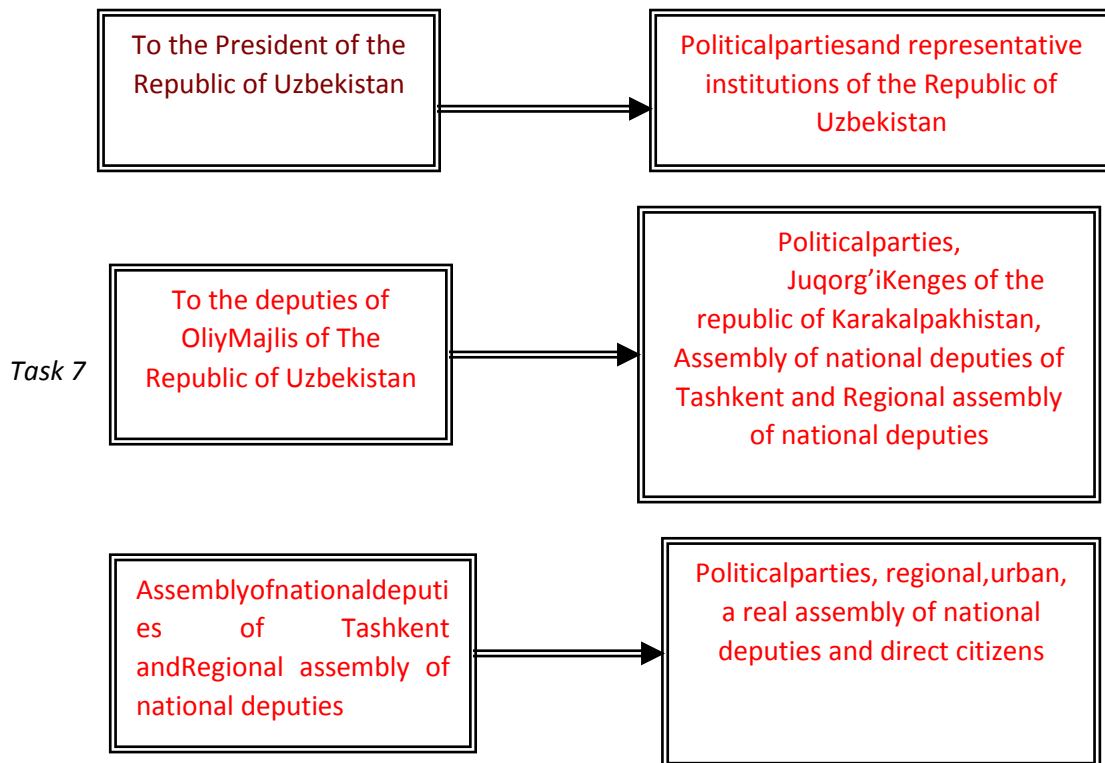
Questions and tasks for repetition:

1. What is the essence of the rule of law?
2. How the principle of the rule of law is implemented in creating a democratic civil society.
3. The rule of law and its essence.
4. The supremacy of the Constitution and the law is the basis for building a democratic society in Uzbekistan.
5. What innovations were made on the basis of the strategy of action in the five priority areas in 2017–2021, as priority areas for ensuring the rule of law and further reforming the judicial and legal system?



The rights of selection

The rights of nominating candidates



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Theme 4. Formation of the principles of law state and civil society.

Plan:

1. Historical theoretical roots of the state of law.
2. The basic features of the rule of law and the basic of civil society formation.
3. The constitutional principles and the rules of structure of law state.
4. The main criterion for building a law - governed state and forming a civil society.

Calls for the establishment of a law-governed state, and the call for democracy are all the same. However, the violence-based governance of the oppressor has hindered the development of society. For this reason, during the struggle of the bourgeoisie with superpowers, the high privileges, the arbitrary and violent legal values, combined with the old ruling class, were opposed. However, the presence of influential circles in the society of intolerance and unwillingness to rebuild democratic because of this, the process has lost its full potential. “Without the rule of law, wrote Aristotle, there is no place for any form of government”. The ideas of Greek and Roman intellectual had a significant impact on the emergence and development of political and legal doctrines that followed them. For instance, “ under the rule of law, says Locke, liberty of liberty consists of strict rules for all, set by the legislature. Its essence is the freedom to act upon its

substance in all cases where it is not forbidden by the law and not to be subjected to the constant abstract. Montesquieu considers that the need for political liberties in a civil society is a prerequisite for building a law –governed state. At the same time it links the idea of political freedom with civil liberties. This freedom is expressed in the security of the citizenship of a legitimate state. He also considers it necessary to adhere strictly to all laws to prevent abuse: “ Freedom is the right to do everything that the law allows. According to Montesquieu, the law-governed state is achieved through the establishment of political law and security, by dividing the state into legislative, executive and judicial powers that are mutually exclusive. Didro tied the notion of the rule of law to the will of the sovereign power of the state, “Only the nation is a true sovereign. If he had done something was forbidden by these laws he would not have been freed, as other citizens would do the same.

In the theory of the legal state, which is developed by Kant, a person, a person occupies a central place. The people consider participation in teaching rights as an essential principle of mass law by adopting a constitution that expresses their will. The rule of law creates conditions for the independence of the individual in the state of freedom and equality of all citizens, and acts as "the unity of the majority of people who are subject to legal law. “Thus, according to Kant, a law-governed state, acting on the basis of constitutional law, meets the common will of the people, thereby limiting the rights of citizens in the field of personal freedom, honor, consciousness, economic activity.

In Hegel's interpretation, the rule of law is a well-established form of social life, and is based on the legal foundations of the sovereignty of liberty, which embodies all things. It recognizes the recognition of the rights of the individual, family and society.

In the post-revolutionary era, the idea of a state of law in Russia and in the occupied territories was completely exhausted from the real life. During the Soviet period, the continuation of the slogan “Everything for a Man, Everything for Man's

Happiness” they did not have enough. While the idea of the nation-building state in the official ideology was proclaimed, the CPSU, which ruled independently, sought to seize the right of society. Human rights and interests and public order before the state and society have never been officially recognized. It also abandoned the pages of the Soviet period as a liberal theory, which calls for the elimination of the problems of power and the division of power.

In view of independence of the Republic of Uzbekistan, the task of describing the conceptual conceptions of the state of law in the eyes of jurists, diocesan, philosopher and economist-theorists and literary critics has become apparent. Therefore, scientists such as A. Saidov, H. Norboev have conducted extensive scientific researches and analyzed the directions and perspectives of forming a democratic state and civil society, using the past scientific heritage and the experience of modern civilized countries. They are. The concepts and ways of the building of a democratic state of law, as well as the works, speeches and speeches of our first President Islam Karimov, are widely covered by the concretely constraints of the democratic development of our country.

"The Soviet socialist state, which we are changing now, has been violently implanted in the life of our people," I. Karimov wrote, "The form and essence of this state is incompatible with the moral, spiritual, and spiritual values of our **people system based**. So who did this system primarily rely on? This system was based on the history of the people, the spirit and traditions of the people who did not know their ancestors. Therefore, the ideas expressed in the flags and slogans of the former Soviet regime were far from the actual work. The human, its material, moral, including the national values, are in the back of this system. Consequently, such a state had no prospect from the outset. For our scientists working on the issues of legal state and civil society, the President's instructions should include methodological guidelines and methodological foundations: "In our recent past, by making a slogan, transforming the theory into dogma, and the state and the law as a class struggle, classroom, and raid. In democratic conditions, the state becomes an

instrument of social confrontation, and, most notably, by means of complacency, social condemnation ... " .

After gaining independence the Republic of Uzbekistan began a gradual renewal of progressive path of development, and began to build a strong and humane democratic legal state. "The future of Uzbekistan is a great state," writes I. Karimov, an independent democracy, a law-governed state. It is based on humanitarian norms, which guarantees the rights and freedoms of citizens irrespective of nationality, religion, social status, political convictions. The main sign of the rule of law is the equality of citizens before the law, the constitution and the rule of law. Of course, a citizen of Uzbekistan has to know the following main features of the rule of law:

1. Uzbekistan is a sovereign state and guarantees the interests of all citizens without any dictator, class, political party, class or group."In the Republic of Uzbekistan, democracy is based on universal principles, in which a person is the supreme value of his life, freedom, dignity and other inalienable rights. Democratic rights and freedoms are protected by the constitution and laws, "says an article in the Constitution of Uzbekistan.

2. The most important sign of the state of law is the principle of the rule of law in society, the government, its officials, public associations, and citizens to comply with the constitution and laws in their work.

3. As can be seen in Article 56 of the Constitution, in a state of law, parties, different societies, women, citizens and youth organizations, creative unions, and international associations are permitted.

4. Article 11 of the Constitution states that the system of state power in the Republic of Uzbekistan is the basis of the principle of separation of powers by legislative and executive and self-governing bodies, each acting independently within its competence will do.

5. The fundamental rights, duties, and responsibilities of a person's life and the rights of citizens to freedom, inviolability and security are governed by international law.

6. State bodies are elected by secret ballot by universal, equal, direct free elections, and citizens who have reached the age of 18 shall have the right to vote. It represents the will of the state in Uzbekistan and serves its interests, and the state and citizens are responsible for each other.

7. One of the key features of the rule of law is the availability of various forms of property, which are the basis of the economy, which is aimed at the development of relations between the two countries. The owner shall have the right to own, use and dispose of his property.

-The state ensures the equality of economic activity, entrepreneurship and freedom of labor, private ownership and all other forms of ownership, taking into account the interests of consumers.

-The first democratically-elected president of Uzbekistan, I.A. Karimov defines the following five principles:

-The superiority of the economy over politics, the economic reforms are not subject to any ideology;

-The state is a major reformer, not being overthrown by its governing system, by strong social protection of the population on the one hand, and by the other by preparing them for the reforms and permanently changing the society, ensuring the peace and security of the people;

-The the foundation of a democratic state of law, using the international and eastern statehood experience,

In a nutshell, on the basis of the "Uzbek model" on the basis of our development, reconciliation of universal human values, recognition of the priority of human rights and freedoms, constitution and laws are in complete agreement,

and the laws must prevail over everything. This should be the first base for building a democratic state of law.

On March 24, 1990, with the creation of a presidential system in Uzbekistan, the role of representative power, increasing the role of the government, adoption of the constitution was courageous and brave steps in political and legal reform.

Naturally, at the time of the establishment of a democratic state of law, the task of the rule of law is relative. Therefore, our citizens and MPs should also be given the right to freely discuss and criticize draft laws. This is one of the guarantees of building a democratic legal state. Formation of democratic legal state and formation of civil society is based on the lessons of totalitarianism. In spite of the fact that the USSR was officially justified, in 1937-1953, hundreds of thousands of Uzbek citizens were taken away and 13,000 were illegally expelled. In the 1980s, over 58,000 people were dismissed or prosecuted under the "Uzbek case", the "Cotton case" scenario. The strict definition of the principles of the constitutional order in the Republic of Uzbekistan is based on the requirements of the democratic state of law. The following constitutional provisions define the essence of the legal state:

1. According to article 1 of the Constitution of the Republic of Uzbekistan, "Uzbekistan is a sovereign democratic republic." The constitution of this phenomenon is a positive feature of the democratic state of law. As the Republic of Uzbekistan is an independent state, its constitution is a democratic state of law. For the state to have its legal character, the constitution should define its sovereign rights to resolve its diocentral, administrative-territorial structure in internal and external matters.

2. Democratic-legal state reflects the nature of its power with the people, first and foremost in the constitution. Our people carry out their power directly and through the state bodies. Because "the state expresses the will of the people and serves its interests" (Article 2).

3. In Uzbekistan, the principle of supremacy of the constitution and law was taught in order to establish a democratic legal state (Articles 15-16). Accordingly, "the state, its bodies, officials, public associations, and citizens are governed by the constitution and laws.

4. In Uzbekistan, the state implements its foreign policy on the directions set out in the constitution, and demonstrates its functioning within the legal framework. Accordingly, in accordance with Article 17 of the Basic Law, a full-fledged subject of international relations, the Republic of Uzbekistan, which is a member of the United Nations, is responsible for the equality of the state, non-use of force, inviolability of borders, peaceful settlement of disputes, the principles of non-interference in their work.

Main concepts:

The legal status of the individual, citizenship, legal capacity, personal rights, social rights, economic rights, political rights, guarantees (political, legal, economic) rights and freedoms of man and citizen.

Questions and tasks for repetition:

1. What are the constituent elements of a person's legal status?
2. What is citizenship? Has there ever been an institution of citizenship in the history of mankind?
3. What is the relationship between citizen and state?
4. What human and civil rights are defined by the Constitution of the Republic of Uzbekistan?
5. What do you understand by the Constitutional guarantee?
6. What additional national mechanisms for the protection of human rights are created in Uzbekistan? What functions do they perform?
7. Under the influence of what conditions is a civil position formed?
8. What do you mean by citizenship?

When was the Cabinet of Ministers of the Republic of Uzbekistan established?
- November 1, 1990
- December 2, 1990
- September 1, 1991
- September 2, 1992

Mark the three transitional stages of social progress put forward by Daniel Belle?
- new society, newest society, agrarian society
- new industrial society, agrarian society, developed society
- agrarian society, industrial, or post-industrial, information society
- a developed society, a society of new technologies, an agrarian society

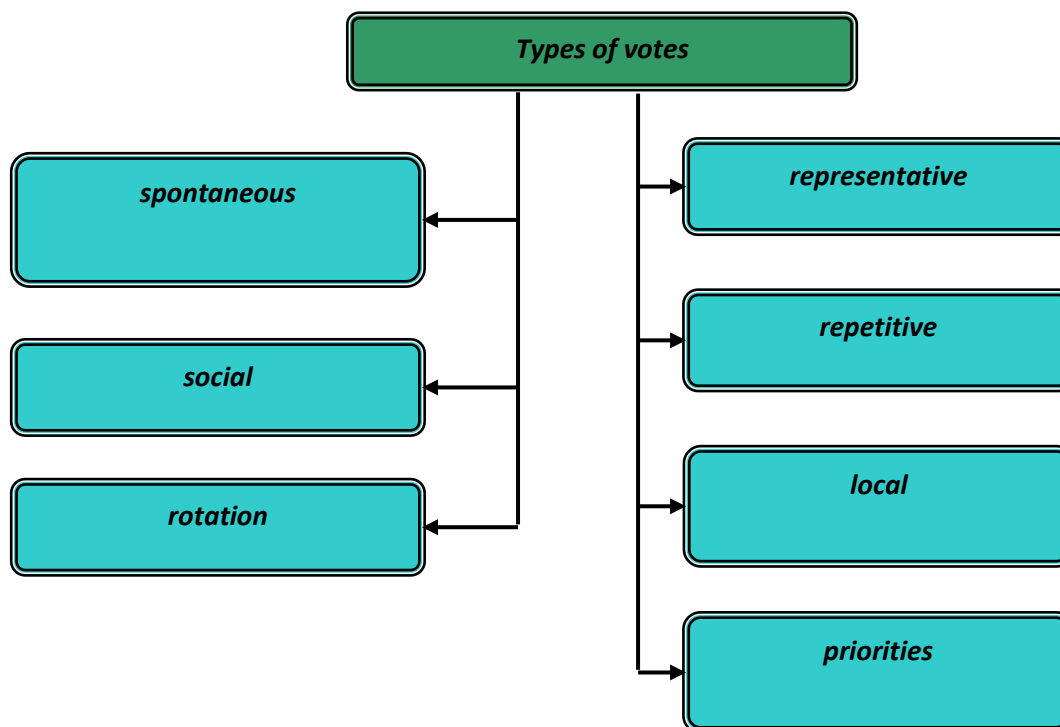
From what year did the liberalization of the economic, political and legal life of Uzbekistan begin?
- since 1998
- since 1999
- from the year 2000
- since 2001

What is proclaimed 2008 in Uzbekistan?
- year of social protection
- year of youth
- year of woman
- year of family

Who is the author of the work “Residents of the Ideal City” (“Fozil Odamlar Shahri”)?
- Beruni
- Ibn Sino
- Farabi
- Fitrat

What was proclaimed 2003 in Uzbekistan?
- year of social protection
- year of family
- mahalla year
- year of human interest

The types of votes



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Theme 5: The Constitution and the civil society.

Plan:

1. Constitutional-legal basis of forming a civil society in Uzbekistan.
2. Priority of laws is the main principle of legal state and civil society.
3. Supervision is the vivid guarantee of providing the priority of laws in a civil society.
4. The formation of a legal state and the institutions of civil society.
5. The principal of "From powerful state towards powerful civil society".

Establishing free and fair civil community is the crucial target of Uzbekistan. It is obvious from our Constitution that the society being formed in our country is the community of independent people that is based on democracy and some principles of justice. The first President of our country I.Karimov claimed: "We are trying to establish the civil community. It means that, we should develop the organizations of self-control". The first issue: The civil community depends on the correlation with economy of marketing. And here the state should not interrupt the socio-economic activities of individuals and organisations.

Such attitudes are achieved through competition for production and restrictions on administrative interference in the government. Civil society is manifested in the formation of relations leading to the creative activity of man. In Uzbekistan, there is a system of economic relations based on private property. Entrepreneurship, small enterprises are opened and appropriate organizational and legal mechanisms are created. The Constitution of the Republic of Uzbekistan links the definition of civil society to

the firm position of private property. In this regard, large-scale privatization is currently conducted in the society. Reasons of the reformist state's interest in the formation of a democratic civil society are as follows: 1. Achievement of unified citizenship for the reforming state in achieving citizens' obligations along the path and means of promoting the country's socially oriented market economy; Civil society is the basis of representative democracy and socio-political system in the country, ensuring that people participate in the management of public affairs through their institutions; 3. The people of Uzbekistan are building institutions and mechanisms of civil society, primarily through the electoral system, a stable environment for expressing their political upheavals and vital national interests; 4. Creates conditions for representing the vital interests of civil society in the person and society, citizen and state, ethnic and confessional communities, social and demographic groups; 5. Democratic society is based on political and social activity of citizens. In turn, he himself consistently stimulates the growth of such activities during reforms in all spheres of life, and the state bureaucracy and its institutions risk destroying the vital interests of citizens. The second aspect: When assessing from a political point of view, the nature and nature of the political system and political governance in civil society is the rule of law. In other words, the rule of law is the political essence of civil society. The interaction of these two phenomena reflects the relationship of content. The conclusion is that the existence of civil society is the existence of a civil state. And vice versa, the rule of law can be established and functions in the public domain as a civil society. The political description of civil society is not only the development of state structures. In order for democracy to succeed, it is important for civil society to have a sense of tolerance and political pluralism. To this end, a large-scale system of multi-party, public and non-governmental organizations, a union of entrepreneurs, associations, trade unions of workers and self-government bodies should be established in society so that these structures can enter into equal relations with state bodies. Considering the constitution and the rule of law, first of all it is necessary to ensure the supremacy of the constitution. Constitutional norms are primary. No law or regulation can contradict the Constitution. Constitutional norms are superior to other laws.

Thus, the main feature of civil society is the rule of law. At the same time, all existing laws and all legal documents must comply with the constitution.

The basis of the Constitution of the Republic of Uzbekistan is that the words of his great ancestor Amir Timur "Where the law says freedom will be here." The Constitution of independent Uzbekistan, adopted on December 8, 1992, emphasizes that the ultimate goal of the people is to create a humane democratic state.

It is important to note that among the five principles of transition to market relations in the country, the rule of law and the principle of obedience to the law play a special role.

The Constitution is the result of state wisdom and the political and legal consciousness of our people. Therefore, the Constitution was created as a result of extensive consultations and discussion of its direct dialogue with the people.

The people of Uzbekistan are the true creator of their constitution. the norms of the constitution are primary, destructive, and they act directly. No laws or regulations can contradict the constitutional norms and rules. (Article 16) The exclusion and non-fulfillment of the provisions of the Constitution are not allowed only in the absence of implicit laws or other legal acts. President of the Republic of Uzbekistan Islam Karimov at the 11th session of the Supreme Council (December 8, 1992) said: "The basic symbol of the rule of law is the equality of all citizens before the law, the supremacy of the Constitution and laws, the principle of supremacy means that all existing laws and regulations must be constitutional and must be compatible with it. " the constitution and laws should be the highest value for every citizen, every citizen of the law, holy and holy. But for this purpose, the constitution and laws must be fair, humane, democratic and rational to meet the needs of society and the demands of the times. The Constitution, as the Basic Law, prevails in the system of normative and legal documents in the country and occupies a dominant position. Its norms are higher than the norms of other laws and have supreme legal force. All other laws and other regulations comply with the Constitution.

The rule of law and the rule of law are guaranteed in a legal state. Because, when the law will rule, there will be freedom and democracy. The essence of the Constitution and the rule of law is the following:

First of all, the rule of law in all spheres of society, unconditional submission of all state bodies, officials and citizens to the Constitution and laws;

- Secondly, social relations are regulated in the interests of society, the citizen and the state, the stability of the country, the atmosphere of ambiguity;

- Thirdly, to prevent violations of rights, and also act as a legal basis for bringing the culprit to justice in accordance with the procedure established by law in case of violation of the law.

One of the important achievements of our independent statehood is that the Constitution and the rule of law have become a part of our social consciousness. Instead of limiting the law, he is increasingly aware of the need to live up to the requirements of the law. There is another aspect of this bill that is related to the law of the state, which, in turn, is a guarantee of human rights and interests. Therefore, in our country in our country, a legal mechanism has been created to ensure the supremacy of the Constitution and laws. One of the key guarantees of the rule of law is the genuinely democratic distribution of the unified state power.

Indeed, in the country in which this principle was adopted, the legislative, executive and judicial branches operated only within the framework of the powers established by law. The law is the supreme judge for each of the branches of the same power.

The distribution of power is a principle that is related to the essence of democratic judicial proceedings. Any form of government or individual occupation can lead to the common interests of society and to serious violations of human rights. in case of power, laws will be destroyed, democracy will be violated, human rights violations will be violated. The unification of the legislative and executive branches of power will undermine the rule of law. And if the judges not only participate in litigation, but also deal with the law, people's lives can become a victim of infidelity.

The most important point in the principle of the distribution of power is that the powers of the three powers are determined by law, which must be equally equally incompatible with each other's rights. All three branches of power are legally binding and equal in law. Another important aspect of this textbook is the existence of a "system of mutual checks and balances" to ensure equality of powers. Each of the local authorities, along with the independent functioning of public functions as defined by law, encourages each other through legal means (powers) and imposes an unlawful lifting of powers on the part of the institution (person), will be eliminated.

The distribution of power is not only a legal and organizational principle, but also a social principle of social life that regulates aspects of public life such as power and freedom, the rule of law and justice, the state and society. The distribution of power is a political life, a measure of a democratic state system.

The main purpose of which is to deepen the democratic character of the law in the process of reforming the legal system, including the legality of its essence, competence and high quality. Improve the quality of the law, the current problem of the current period.

In recent years, the content of our laws has been a style of declarative, slogan, motivation and motivation. They do not have strictly defined rights and obligations, as well as appropriate sanctions for each legal rule. In addition, many legal norms also limit the possibility of direct application of the law. In short, there is not enough clarity, sharpness, sharpness and understanding of the law.

Therefore, it is necessary to answer the question of what the law should observe, what is its legal criteria, key indicators. Unfortunately, today we cannot find the answers to these questions in our legal or legal practice. Our intention is to create an equitable civil society in Uzbekistan, and in this country it should have a clear idea of what the law should be and what social relations it regulates. Apparently, today's urgent task is to create an ideal scientific and theoretical model of law. It is about improving the quality of the law. When it comes to improving the quality of the law, it is especially important to democratize the process of recourse. It is democratic principles that underlie a just, universal law. The most important requirement for the democratization of the legislative

process is to focus on conducting national and senatorial discussions at all stages of this activity, especially in draft laws. Indeed, the will of the people is determined and included in the law. If laws reflect the needs and interests of people, they will be so exemplary and productive.

Thus, the rule of law is justified by a democratic legal status and a just civil society. The more important the laws, the more important they are, the more important they are. Frequent (especially when there is no social or scientific genius) in the text of the law can lead to reparation and the abandonment of the law, as well as to legal nihilism in society, that is, to ignore the law should be avoided.

The state, its offices and officials should be part of the public and ordinary citizens in the implementation of the law. The individual power of the sample is of great educational importance. A democratic civil society will be created to ensure the rule of law, strict observance of the rule of law and the management of society based on the rule of law.

Civil society is a society with a high level of organization, based on a strong relationship, a self-regulatory mechanism. There are many associations, unions, non-governmental organizations and institutions that protect the rights and freedoms of man and citizen in society. They are independent of state power and act on the basis of the principle of self-government.

Civil society pays much attention to social life. His goals are to realize his dreams and intentions through organizations, societies, groups, families and other associations. These institutions, institutions and citizens help a person to explain that he is the source of power and that his ability and actions are a high value. These organizations and associations fulfill their political, economic, social and other goals. Citizens of Uzbekistan are increasingly participating in the political life of the state, using the rights enshrined in the Constitution. President Islam Karimov said that "during the formation of the foundations of civil society in the conditions of peace, democratic institutions and other public organizations, such as a broadband, multi-party system representing the interests of different strata of the population of Uzbekistan is also important.

In this regard, the role of the state is to remove any obstacles and barriers that arise when the political parties and social movements arise, take decisions and develop”.

Institutions of civil society and internal systems can be classified as follows:

First, institutions and systems that satisfy economic interests:

- a) Non-governmental organizations that arise and operate in private ownership;
- b) Associations and their associations;
- c) Leasing companies;
- d) Joint-stock companies;
- e) Financial savings and associations;
- f) Production corporations, associations and associations;
- d) Business associations (chambers), etc.

Secondly, institutions and structures representing interests in the social sphere are:

- a) A special organization that reflects the family and its interests;
- b) Educational institutions (schools, secondary special and higher educational institutions)
- c) Community associations, non-governmental organizations;
- d) Self-governing bodies of citizens;
- e) Independent media;
- f) Religious organizations;
- d) National cultural centers;
- h) Voluntary societies;
- i) Institutions of public opinion and training;
- j) Structures that justify various social disputes, etc.

Thirdly, institutions and structures reflecting political interests:

- a) the existence of a legal state;
- b) political parties
- c) socio-political movements;
- d) Presence of political opposition:
- e) human rights institutions, etc.

This concept is considered general and it refer to the constitutive institutions and organizations. Of course, the society of citizenship differs from its brilliance. It can work different kinds of educational, cultural and other kinds of organizations.

The most important sign of society of citizenship is considered that it has well-developed public units. With the help of these institutions citizens can have possibilities to solve their cultural, political, economical and social demands. Public units are independent from state and it works independently. Furthermore, it can effect state institutions and social life. The independence of public units are the following:

Firstly, they individually contemplate their own interior and constitutive structures.

Secondly, they contemplate their determinations themselves and these determinations are obligatory to the members of organizations.

Thirdly, these kinds of social institutions contemplate their rights and duties of the members of organizations independently.

Fourthly, they have their own properties and means and they can use them optionally.

The citizens of Uzbekistan have the right of joining social parties and trade unions. Moreover, they can participate public actions.

Public units are considered as the result of the creativity of the nation. They refer to the part of the democracy and the life form of society of citizenship.

The Constitution guarantees the functions of the public units. There has an important constitutional rule that the state creates equal possibilities for them to participate social life.

To contemplate the rights of public units the state proclaimed laws. For instance, the parliament of the Republic of Uzbekistan proclaimed the law “On the public organizations of Uzbekistan” in 1991, February 15. Political parties, public actions , trade unions, women, young and children organizations and other optional organizations, creative unions, fonds, associations and other unions of citizens is considered the public units.

To manage their functions there have a lot of possibilities for the citizens of Uzbekistan. The functions of public units are followings:

1. Optional
2. Equal rightness
3. Self- controlling
4. Legality
5. Humanity
6. Openness

The principle of optional considers that each citizen of Uzbekistan can do their wills and interests themselves. They contemplate themselves whether to join public units and political parties or not. The principle of equal rightness means that all public units have equal rights. They have no right to humiliate other units.

The principle of self- controlling means that to rule public units should be taken among the elected citizens. The State does not interfere the works of public units, except the law. Public units do not have the right to interfere the works of the state as well.

The principle of legality works with the rule of Constitution of the Republic of Uzbekistan.

The principle of openness means that public units openly and without any limit. Public units should report about their functions to their members and authority. Furthermore, they can take any information they want from official persons and state organizations.

According to the principle of humanity, each public unit should work with the help of the declaration of human rights and it should admit humans' life, freedom and others.

The importance of the conceptual idea "Kuchli davlatdan- Kuchli fuqarolik jamiyati sari" is that it has the functions of democratic process.

In the masterpiece of first president " O'zbekistonning o'z istiqlol va taraqqiyot yo'li" says : "We should create strong democratic legal state and the society of citizenship and it should be the most important goal for us". As we see, the process of constructing the society of citizenship should be step by step, firstly, its legal basis should be created then, make democratic changes and contemplate possibilities to develop it.

To manage these tasks, not only the legal and political but the peculiarities of our mentality can also be accounted. But it is not very easy step. Therefore our president called this process as a revolution.

In the period of passing market politics step by step political- legal institutions are created and developed. As the idea of “Kuchli davlatgina kuchli siyosatga qodir” is considered that our state is the initiator and performer all the reforms in the society.

The State with the President is active to contemplate its Constitutional task. But the aim of Uzbekistan is to construct the society of citizenship. As the Constitutional aim of Uzbekistan, to pass the society of citizenship is begun. To manage this task a lot of objective and subjective factors are appeared.

The idea of “Kuchli davlatdan kuchli jamiyat sari” is considered as the full idea of the lecture of Islam Karimov on the X session, 1992. This idea has been the basis of the developed program “ O’zbekiston yangi asr boshida” on the first session in 1993.

In the masterpiece of the President “O’zbekiston XXI asrga intilmoqda” has 6 priorities.

According to these processes, we should construct the society of citizenship.

To consolidate all those, our country is going on evolutionary way. This way is appropriate in our mentality and it is effecting to prevent social- political conflicts, religious sincerity and kindness between nations. But there have a lot of tasks, problems and conflicts and they prevent to pass the society of citizenship. As we aware that the conception of “Uzbek Model” is famous all over the world.

Main concepts:

Uzbek model, stability, transitional period, market economy, national identity

Questions and tasks for repetition:

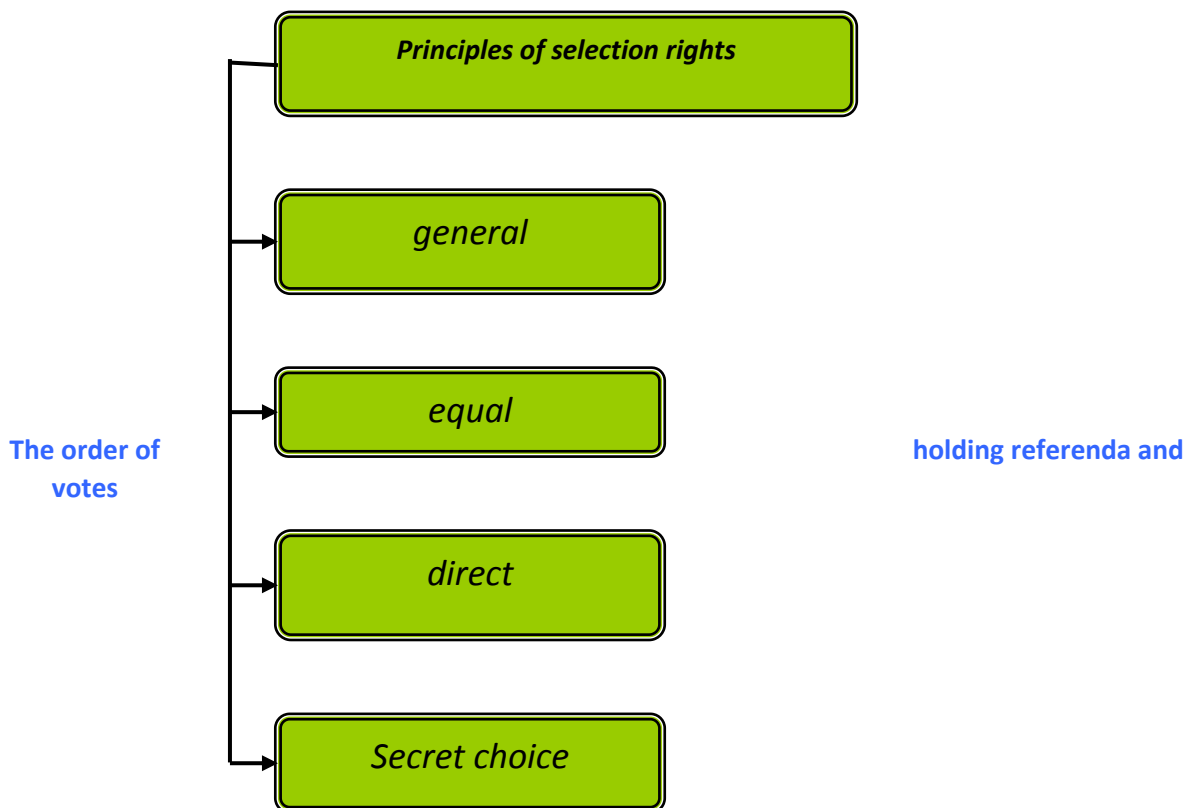
1. Tell us about the different models of building a democratic society?
2. In which work of the first President of the Republic of Uzbekistan Islam Karimov is the concept of the “Uzbek model” of development justified?
3. Explain the historical significance of the “Uzbek model” as a concept of national development.

In which work is the first information about the mahalla found?
- Narshahi "History of Bukhara"
- Navoi Khairat ul-Abror
- Nizom ul-Mulk "Siesatname"
- Mukimi "Sayokhatname"

How many years have civilizations of Central Asia?
- 2000 years
- 2500 years
- 3000 years
- 1500 years

In which state does the neoliberal model of social protection exist?
- USA
- Germany
- France
- Great Britain

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Theme 6: Political-judicial culture and civil society.

Plan:

1. Multiparty is the fundamental base of civil society.

2. To form political-judicial mind and culture in civil society is guarantee of democracy.

3. Positive political antagonism is the factor of forming civil society.

4. Political culture and civil society.

After the independence was based on a multiparty system in Uzbekistan, it is known that the political monopoly didn't raise the military system ago. After achieving independence the multiparty system was admitted as a phenomenon of citizen's social rights, legality, stability and providing the democracy. As it was mentioned at the 12 substance the social life of the country will be developed based on the social institutions, different ideas and ideologies. It provides to come into existence the pluralism in the society. Citizens have the rights of being joined social unions and political parties in the 34 substance of the Constitution.

At the end of the 1994 and the beginning of the 1995 the elections that was held for the organizations of government on the basis multiparty system was the exam for both society and political parties. In 1996 October 26 the law which was accepted and named "About political parties" by Oliy Majlis was very considerable.

The aims and directions of political parties are reflected in their names. The people's Democratic Party considers the following tasks as its duty. They are to considerate independence; to build a society based on market economy; to absorb democratic traditions to the people's heart and mind; to create a comfortable condition to live for every citizen. "Adolat" social democratic party has chosen the followings as the main goals. They include approving and building a social democracy; to form legal culture of the citizens based on "Uzbek module".

"Milliy tiklanish" party aims to set up historical memory; spiritual life based on national ideas for building democratic society. The first President of our country, Islom Karimov met the members of O'z LiDeP group in 2003 October 7. According to this meeting every party must able to follow electors with their jobs and program,

ideas before the election and at the election moment in order to find prestige and attention among the people and society.

In conclusion, we can say that this norm of law has formalized the effective juridical mechanism that makes political parties more active and struggle for the deputy quotes hard. In this way, unless political parties come to government by winning in elections, they can't become civil servants. Maybe such kind of parties will stay as leader for the members of a group whose political views and goals are similar.

The winner party becomes civil servant by putting into action its program. Therefore it is important to find the answer for the questions like “what kind of opportunities have been made in new laws “on the ends of referendum and main tendencies of organizing the state authority”, “On the elections of OliyMajlis”, “on the regulations of Oliy Majlis of the Republic of Uzbekistan””.

In our opinion, first of all in order to be more active political parties should gain the confidence of people and form the positive social opinion about themselves.

What can a party do by relying on its members without electors, and without their support?

Of course, noting. Having the most membership with half million members the People's Democratic (XDP in Uzbek) also can't do anything without the support of over 20 million electors. That's why a party should have its electors and should struggle for social idea. In our view, the notion of “strive for the authority” means that we should be relentless towards the formal authority and should take advantage of it and we should be close to the government.

Such kind of approach is likely to exchange the event's content to its form and importance. It is consolidated in the Constitution of the Republic of Uzbekistan that the only source of authority is Uzbekistan's people. Therefore political parties take the authority not from formal government but from people. That's why the parties should understand the meaning of the notion of “struggle for government” as confidence of people and struggle for votes of electors.

It is true that to gain the confidence of people is not easy but there is not any other option.

What kind of problems to be solved by political parties in this stage of reforms in order to gain people's confidence and to have most votes? In our view, they are followings:

- Firstly, to make people, first electors not are apathetic towards political parties action. In this case, parties should eliminate the political emptiness. And it is uncorrectable mistake for those political parties which are protectors of people's interests. Therefore, the main courses of parties' function should be to increase political and legal knowledge of citizens and to make them become the owners of authority moreover to explain those unknown issues, to solve existed problems together with them.
- Secondly, political parties should carry out control over government and do it as the structural part of their function. Because electors are inquisitive in informal opinion on state authority. However, it would be better if first of all, political parties' editions paid attention to the solutions of problems with execution instead of informing informal information. Parties' edition can become closer to people if they explain life objectively.
- Thirdly, political parties should hold investigations on fortifying legislation. People don't be the same according to their degree of political consciousness. They have the degrees of inertia and active policy consciousness, due to it they participate differently in political life.
- Political consciousness is realizing of themselves in all aspects, comprehending politically and having their position in political processes.
- Political consciousness is divided into two groups according to its structure and degree. They are political spiritualism and political ideology. Political spiritualism becomes apparent in political moods, passions and sensitive experiences. Political ideology is the degrees of views, ideas and imaginations. People work according to certain knowledge, conception, programmes, ideas and faiths.
- Political consciousness is the unity of political action. The society's progress depends on the political attitudes. Political actions will be apparent like political attitudes. From history we know that, in Central Asia in particular, in Uzbekistan was ruler the feudal system

attitudes and Islamic ideology. Of course it influences local people's life style and mentality. This period's life style existed on the dominion, even democracy's elementary rules, there were no simple mechanisms.

- There is a big importance realizing themselves for shaping and developing the political consciousness. Realizing themselves influences very active for shaping political consciousness. Not only realizing themselves developing political consciousness for nation, but also it causes to the practical results. The most important of them is independence and strengthening is in all aspects. Great enlightener of Uzbek nation Chulpan says that "Enlightening the nation is the task of enlighteners". In conclusion, the most important part of political consciousness is the national consciousness. Nowadays our main task is to direct the nation the purposes of creativity.

- There is a big importance for shaping and developing the political consciousness is mass media. Mass media is a basic means for shaping the public opinion in democratic citizenship society. When mass media is considered as the fourth authority, it may serve to the shaping of people's political consciousness.

- For developing the political consciousness of our independent country's people is very important to reaching law predominant. First of all, for reaching to the law citizens must know their rights, duties in the face of family, team, nation, country and society.

- One more essential aspect for developing political aspect is reaching to economic freedom. If human isn't economic free, he can't never be politically free. It is considered democratic value. When we have our personal property, we can be independent in all aspects and even we can influence to the authority of state.

- If we speak about democratic legal state, we must think about also healthy political and practical opponent's place and its necessity. Opponent's number, organizational system, guarantee of constitution is the evidence of improving the society. We must comprehend the meaning of "opponent".

- That's a pity that we were a witness to futile attempts of opponents. They went to the way of counterfeit and went out with their troublemaker

- Slogans.

- After all, like this way might cause only political, social, ethnic and religious objections, disorderliness, bustle and degradation for ruling the state. The most dangerous side is making stable social and political situation which caused to the a lot of loss. This drags out the progress of our society. There is no need to search as an example from the far, in Tadjikistan, little town of Tashkent, Fergana was occurred opponent's intrigues which was an evidence.

- This way absolutely unsuitable for independent Uzbekistan. Like this way completely contradictory for Uzbek's nature, traditions. Because Uzbek people their future to the situation of peace and creativity.

- In any society, opponent must be protector of that society, that's to say must protect benefits of the people. In constitutional standard's sphere, opponent must have an exact programm.

- It is difficult way being opponent that showing practical activity. People may admit opponent in respect of ideological and practical which can compete with official government. At a present time, people understand healthy political opponent as a factor of shaping citizenship society and they want to see as a healthy political opponent that the people consolidating native land's independence and struggling with prosperity.

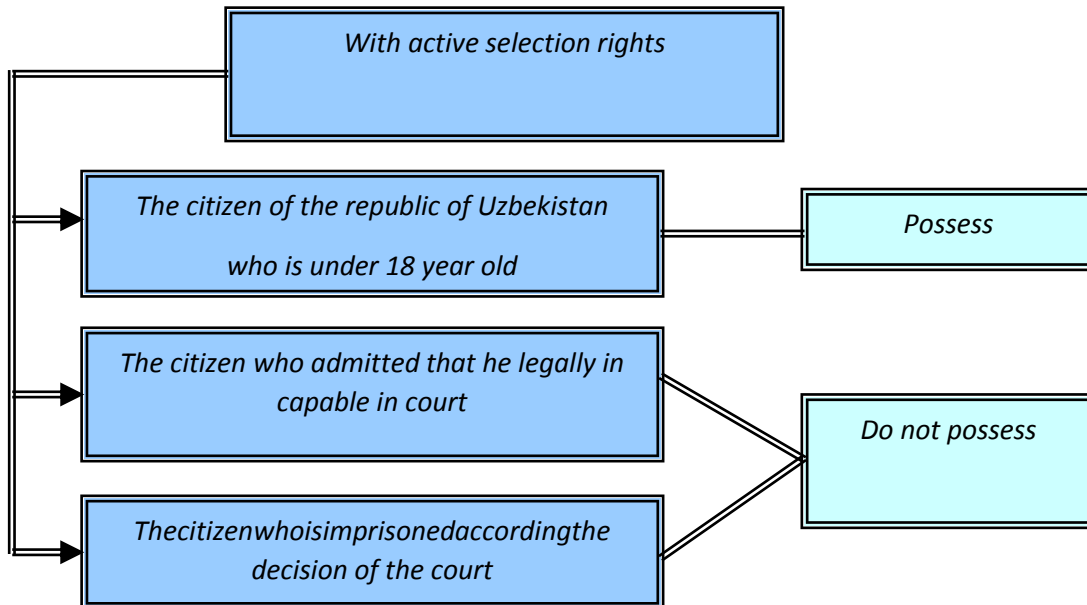
- First President Islom Karimov's work "Hozirgi bosqichda demokratik islohotlarni chuqurlashtirishning muhim vazifalari". In his work he expresses the place and necessity of opponent in the society and expresses it in the following: "If we speak about developing the really democratic society, naturally, we must say the importance of political opponent. In

- respect organizational being shaped opponent shows normal condition of society's situation. It is an ordinary situation for civilized world. We must realize exactly the basic meaning of the expression of opponent. We understand from it a political opponent as an alternative opponent".

Political opponent may be in three types:

- a) Parlamentar sphere
- b) Outside it
- c) Inside the parties.

All citizens, despite sex, race, nation, category or profession, language, the level of income, wealth, education, have the right of voting and being voted to the members of organs and governmental authorities



When was the Declaration on Strategic Partnership and Cooperation between Uzbekistan and the United States adopted?
- March 12, 2001
- March 12, 2002
- April 14, 2003
- April 14, 2004

Who is the author of the book “The Executioners of Independence” (Istiklol Zlodlodlari)?
- M.Chokay
- Tinishboev M
- A. Fitrat
- A. Avloni

Who introduced the term "post-modern society"?
- J.F.Liotari
- P.Draker
- J.Gelbraith
-D. Bell

In which work A.Navoi suggested that "man is the most expensive and respected being of both worlds"?
- “Makhtub ul-Kulub”
- Khairat ul-Abror
- “Nasoyim ul-muhabbat”
- Sadi Iskandari

Who is the author of the work Family and Family Management?
- A. Fitrat
- M. Behbudi
- A. Avloni
- S. Aini

In which state does the neoconservative model of social protection exist?
- USA
- Germany
- France
- Great Britain

When was the Law of the Republic of Uzbekistan “On regulatory and legal documents” adopted?
- December 14, 2000
- December 14, 2001
- December 14, 1999
- December 14, 1998

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Theme 7. Anti-corruption - the most important condition for the development of civil society

Plan:

1. The concept of corruption and fight it. International Anti-Corruption Standards
2. Accession of the Republic of Uzbekistan in July 2008, to the concept of the UN, to fight corruption. Law on Combating Corruption (February 2017) of the Republic of Uzbekistan.
3. Corruption as opposition in building a civil society. Participation of citizens and civil society institutions in the fight against corruption

1. Corruption - (from lat.corruptio - bribery, has 15 meanings: to destroy freedom, to seduce women, to corrupt young people, to degrade dignity, to upset affairs, etc. - a socially dangerous phenomenon in politics or government, expressed in willful use representatives of the authority of their official status for the unlawful receipt of property and non-property benefits and advantages in any form, as well as the bribery of these persons.

International corruption, like any other crime, has existed in different cultures in all ages.

Even in the times of antiquity, society faced the problem of combating the corruption of state officials, which it was proposed to conduct “through laws and steel order”. The two oldest sets of laws known to mankind - the “Codex Hammurabi” (Babylon, 2200 BC) and the “Edict of Narmab” (Egypt, 1200 BC) - refer to bribery as a crime and prescribe for it the most severe penalties.

Corruption is condemned by all world religions and schools of spiritual thought. In the Bible in several places, bribery is expressly prohibited. In the Confucian doctrine of fair government, corruption is prohibited. In such ancient texts of Hinduism as "Smriti" and "Yazhnavaalkya", there were terrible punishments for corruption. In Islam, corruption is condemned in the Qur'an in several places ("... Allah does not like those who sow corruption", Sura, 28:77).

This is only a small part of the evidence that the greatest spiritual and moral authorities of mankind and their followers clearly saw what price people and society pay for hidden "treaties" and "kickbacks".

All this, of course, proves that outstanding thinkers, even in the distant past, called for transparent and honest relations, who allowed building a healthy and developing society, tried to find clear and succinct definitions of corruption as a social phenomenon of society's life and created the first known science model of a corrupt society. It was a "moral model" that explained human vices as obstacles to a legitimate society.

The problem of corruption is one of the most pressing problems of modern society. Corruption in many areas of activity of the state and society has passed the stage of legitimating and has become common and commonplace. As a result of these processes, corruption is institutionalized. Social practices are being formed that turn corruption into an integral part of society.

In many areas of activity and society, corruption has passed the stage of legitimation and has become common and commonplace. The majority of citizens, although they have a negative attitude towards corruption, however, recognize that mutual services, pull, small presents are quite normal, not linking them with informal relations of corruption. At the state level, it is quite appropriate to talk about the current system of corruption relations in which, in one way or another, every member of society participates. Thus, the duty to provide knowledge in the field of anti-corruption and the organization of targeted educational work in this direction is the responsibility of the state.

In the modern realities of the state, permeated by corruption schemes by citizens, considering corruption relations to be quite normal in modern society, the organization of targeted anti-corruption education acquires special significance and relevance.

To perform the tasks facing the state, as well as establish normal social relations regulated by law, basic training is needed, which motivates to reject corruption.

Of particular concern are the consequences of corruption - when a person pays, he actually legalizes his own inability and inability to solve a problem. When such legalization becomes mass, the country gets ignorant youth grown up in relationships with low-quality diplomas and the absence of any competencies.

In modern Uzbek society, we can talk about the traditional lack of awareness and understanding of giving bribes as a criminal offense. This is one of the key areas for the implementation of anti-corruption education - on the basis of the formation of moral principles to form the skills of rejection of entry to corrupt relations. At the same time, it is necessary to adapt the material being transmitted to the skepticism of the listeners, since the material is associated with existing behavioral practices and stereotypes of behavior.

One of the ways to improve the effectiveness of anti-corruption is seen in advocacy on the rejection of corruption, education of the population in legal terms. The ability to analyze the legislation that regulates the livelihoods of society.

A new national development strategy for 2017–2021, approved by President of Uzbekistan Shavkat Mirziyoyev on February 7, is aimed at combating corruption, extremism and terrorism.

This strategy encourages officials to take additional measures to combat corruption in the coming years.

We must take decisive measures to counter and prevent corruption in our society ... and implement the provisions of the law on the inevitability of punishment for a crime, ”Mirziyoyev said on December 14, 2016, speaking at a joint meeting of the chambers of parliament. January 4, 2017, in Uzbekistan, a new law “on combating corruption” came into force.

The new law enshrines the system and mechanisms for the participation of government agencies, the media and citizens in the fight against corruption. In support of the implementation of the new law, Mirziyoyev on February 2 approved the State Anti-Corruption Program for 2-17-2018. The most important thing in this program is the creation of the Interdepartmental Commission for Combating Corruption.

2. In ensuring the effectiveness of the reforms implemented in this direction, the implementation of generally recognized norms of international law in national legislation is important.

In 2008, the Republic of Uzbekistan ratified the United Nations Convention against Corruption. In 2010, she joined the Istanbul Anti-Corruption Action Plan of the Organization for Economic Cooperation and Development. On January 3, 2017, the Law of the Republic of Uzbekistan "On Countering Corruption" was adopted, which a logical continuation of the work was carried out in this direction.

The law establishes the basic principles and important directions of state policy in the field of combating corruption.

The provisions for participation in the anti-corruption activities of the authorized bodies, self-governing bodies of citizens, civil society institutions, the media, citizens, as well as in international cooperation in this area were determined.

On February 2, 2017, the Resolution of the President of our country "On measures to implement the provisions of the Law of the Republic of Uzbekistan" On Combating Corruption "was adopted, in accordance with which the State Program on Combating Corruption for 2017-2018 was approved.

Under the leadership of the Prosecutor General, the Republican Interdepartmental Anti-Corruption Commission was formed.

The Prosecutor General's Office has been determined by the working body of the Republican Interdepartmental Commission for Combating Corruption. The commission included senior officials of ministries and departments, non-

governmental non-profit organizations, scientific institutions - a total of 43 members.

At the first meeting of the Republican Interdepartmental Commission on Combating Corruption, the specific tasks of its members on the implementation of the State Program on Combating Corruption for 2017-2018 were identified. In order to implement the tasks defined in this program, a plan of measures was adopted aimed at forming an irreconcilable attitude towards corruption in the society, enhancing the legal identity and legal culture of the population.

A plan was set up to cover the results of anti-corruption activities on television, radio, in print and electronic media, in particular, during regular organization of television and radio programs, interviews, discussions, press conferences and other events.

A schedule has been approved for training seminars, conferences, round tables and other anti-corruption events with the involvement of government officials, business entities and representatives of other target groups.

Developed comprehensive measures aimed at improving the legal culture and legal knowledge of officials and employees of state bodies and organizations in the field of combating corruption.

Defined comprehensive measures for systematic analysis of the state and trends of corruption, effective organization of the work of government bodies carrying out activities in the field of combating corruption based on interdepartmental cooperation and information sharing, as well as practical measures to train workers in the field of combating corruption for law enforcement agencies and courts.

In addition, all the responsible ministries and departments with specific deadlines are assigned tasks that must be completed in the near future.

Such events will help ensure the rule of law and openness in the activities of state bodies, eradicate all types of corruption, improve the legal culture of citizens and government officials, and form a rule of law state and a strong civil society.

Anti-Corruption Actors: 5

1. The subjects of anti-corruption, directly carrying out anti-corruption within its competence, are: the court, prosecutors, security, internal affairs (police) and other law enforcement agencies of the state, authorized by state legislation to carry out operational investigations, the inquiry and preliminary (pretrial) investigation.
2. The system of anti-corruption subjects includes bodies and officials of the state, which, in accordance with the laws of the state, have the following powers:
 - 1) To develop and adopt regulatory legal acts in the field of combating corruption;
 - 2) Control and supervise the implementation of anti-corruption legislation;
 - 3) To prevent and suppress corruption offenses, to apply measures of legal responsibility for them;
 - 4) To carry out a preliminary (pre-trial) investigation of cases of corruption offenses and apply other legal measures to resolve conflicts related to such offenses;
 - 5) Execute decisions on compensation for harm caused by corruption offenses.
- . Prevention of corruption offenses is the responsibility of all state bodies, local self-government bodies, their institutions and officials.
3. According to the Decree of the Inter-Parliamentary Assembly of the Member States of the Commonwealth of Independent States N 31-20 “On the New Version of the Model Law “On Combating Corruption” and persons authorized within the scope of their competence to form and implement measures to counter corruption, individual individuals.
4. Individuals participate in the formation and implementation of anti-corruption through state bodies, local governments, political parties and other public associations, as well as through participation in elections and (or) referendum.
5. In accordance with the legislation, political parties and other public associations participate in the formation and implementation of anti-corruption measures.
6. The structure of anti-corruption subjects specified in the first part of this article may create specialized structural units for combating corruption.

7. Coordination of the activities of anti-corruption subjects specified in this article is carried out by the state prosecutor's office or other state bodies provided for by the state legislation for the implementation of these functions.

There are also anti-corruption subject's specialized interstate, state and municipal bodies, non-governmental public organizations, enterprises and / or institutions with the authority to formulate and implement an anti-corruption policy within their competence. And the subjects of counteraction to corruption are non-specialized - international (interstate), national (state, regional, municipal) authorities, non-governmental public and other organizations and institutions that are not specifically involved in the formation and implementation of anti-corruption policy, but performing their functions, contribute to reducing the corruption of society , state and municipal authorities, commercial and other organizations, enterprises and institutions.

The idea of involving civil society in the sphere of the counter-action of corruption is widespread in the world. In many civilized countries, it has been used in official doctrines and legislation for decades. Nevertheless, the concept of civil society is relatively young. It took shape in the XIX century. as a counterweight to state intervention in public life and the arbitrariness of the authorities in the conditions of new social relations.

Therefore, our country should take into account the experience of foreign countries that have achieved relatively great results in this area. Creating a relaxed, open democratic civil society based on the right, responsibility and enterprise of citizens is among the most important fundamental tasks in our country due to the democratization of public life.

This will undoubtedly become a reliable institution for countering corruption in the state, especially within the framework of the tasks set by the National Anti-Corruption Strategy in Uzbekistan. Civil society is the sphere of free citizens and voluntary associations and organizations, independent of direct

intervention and arbitrary regulation by the state authorities. According to the classical scheme

D. Easton, civil society acts as a filter of the requirements of society to the political system.

Developed civil society is the most important prerequisite for the construction of a legal state and its equal partner. An important characteristic of civil society is the achievement of a high level of self-organization and self-regulation of society. Civil society is a system of socio-economic and political relations based on self-organization, functioning in the legal regime of social justice, freedom, satisfaction of the material and spiritual needs of a person as the highest value of a civil society.

Institutions and civil society organizations are called upon to provide real guarantees of human rights and freedoms, equal access to participation in state and public affairs. Civil society also performs the function of social control over its members. It, regardless of the state, has the means and sanctions with which it can force individuals to comply with social norms, ensure socialization and education of citizens.

The public is more and more actively involved in the anti-corruption work, in the midst of which there is a peculiar specialization, when the main goal of the activity of individual public associations is precisely anti-corruption. Such forms of public participation in this business have appeared and are being disseminated as:

- Formation of the institute of public experts;
- Training citizens in anti-corruption forms;
- Hotlines (hotlines);
- Opening of public receptions in which a large number of applications and appeals of citizens and legal entities are received;
- monitoring of information in the media, according to the results of which information is sent to government bodies;
- sending appeals to state bodies in order to protect the rights of citizens.

At the same time, a number of problems have emerged that reduce the degree of public participation in countering corruption:

- a lack of understanding by some state and local government bodies of the significance of public participation in countering corruption, and sometimes their self-elimination or opposition to this work;

- the passive position of individual state bodies in relation to anti-corruption information received from these public associations; - the absence of public associations of the necessary organizational and material and technical resources for the systematic solution of anti-corruption issues;

- The declarative nature of the activities of individual public associations that actually undermine the credibility of public participation in countering corruption.

The measures taken by the authorities to counter corruption are not enough, and the public is often involved in this case on the leftover principle.

The main goal facing civil society is the elimination of conditions and prerequisites for the emergence of corruption, taking into account the fact that only a system of measures built by the government together with civil society can resist corruption as a systemic phenomenon.

“Corruption” and “civil society” are incompatible concepts. Corruption hampers the development of civil society, causes problems associated with the registration and work of public organizations.

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It is worth emphasizing that recently the role of anti-corruption public opinion, though slowly, has been growing. In this regard, the formation and implementation of a monitoring system of anti-corruption law is relevant.

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Main concepts:

Civil society, public control, anti-group actions, anti-corruption actors.

Questions and tasks for repetition:

1. What is corruption?
2. International Anti-Corruption Standards
3. When did the Republic of Uzbekistan join the UN concept of combating corruption?
4. How can corruption be countered?
5. What are the methods of fighting corruption?

What is an ombudsman?
- official or authorized to carry out audit and control over the activities of government agencies
- An official who controls the activities of parliament?
- Speaker of the lower house of parliament
- senator

Where and when did the Ombudsman institution appear?
- in 1709 in Switzerland
- in 1709 in Sweden
- in 1907 in France
- in 1907 in Spain

What percentage of the deputies of the Legislative Chamber of Oliy Majlis are women?
- 50%
- 40%
- 14 %
- 30 %

What is the basis of the social democratic model of social protection?
- Does the state assume all responsibility for social protection?
- social protection is carried out by trade unions and entrepreneurs.
- the role of private entrepreneurship is important in the implementation of social protection
- The state and entrepreneurs play a leading role in the social sphere.

When and where is the Treaty signed between Uzbekistan and the European Union?
- in Paris in 1995
- in Florence in 1996

- in Berlin in 1997
- in Vienna in 1998

Who called democracy: “the people's government of the chosen people and carried out in accordance with the interests of the people”?
- A.Lincoln
- L. de Trasiere
- L. Johnson
- W. Churchill

When was the National Training Program adopted?
- 1995
- 1996
- 1997
- 1998

How many states recognized the independence of the Republic of Uzbekistan?
- 142
- 150
- 170
- 192

What was proclaimed 1999 in RUz?
- year of family
- year of social protection
- year of women
- year of mercy

How many religious denominations operate in Uzbekistan?
- 18
- 20
- 40
- 50

Who gave a high appreciation of spirituality saying that, “Among the forces that form reality, spirituality is the first.”
- And Schweizer
- B. Brecht
- L. de Trasier
- Saint-Simon

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Theme 8: The increasing importance of the role of the non-state sector as a need of civil society.

Plan:

1. The emergence and formation of a Civil Society.
2. The function of non-governmental sector in the twentieth century.
3. The role of non-state sector in the republic of Uzbekistan

Citizens uniting to certain organizations already existed in the past. Various craftsmen neighbourhoods, associations and unions were formed during the medieval and later period, and played an important role in bringing members of society together. In the territory of our country craftsmen neighbourhoods, that is associations have united the owners of a profession in a particular interest for centuries, intensified their further development and stimulated the development of manufacture and trade. Coming to 19th century, the number of such associations began to rise. At the beginning of the twentieth century, the number of social, political and cultural associations in the country has significantly increased. After the independence, the history of the organization of civil society began a completely new era. The role of public organizations established and developed over the years of independence in Uzbekistan cannot be compared to public associations of the previous periods. Today, public organizations and civil self-governance bodies have become an important institution of civil society, attained an important system of government and public administration, became the core of public control which possesses the power in ensuring the rights and interests of citizens. In general, the history of the development of civil society in Uzbekistan can be conditionally divided into several periods.

The first is the period before colonization. This stage covers the period from about the 16th century to the 19th century, including non-professional associations of peasants, craftsmen and artists. Second, the colonial era, the colonial phase (1865-1917), consisted of political societies. These societies were aimed at the oppression of the Tsarism and the local government. It also consisted of various literary circles based on interests (e.g, the supposed

mindfulness of the intellectuals, and the nights of festivity).

Thirdly, during the period of the Soviet Union (1917-1985). This stage was used by the Soviet authorities to show the nation's political activity to the whole world in the construction of communism. During this period, a number of public associations functioned mainly to praise the ideology of communism and to educate the Soviet person. They are mainly comprised of scientific and technical community of inventors and rationalizers, scientific and technical society of radiocommunications, scientific society "Science"; in the field of physical training and sports – "Dinamo" society, "Spartak" society; disabled people - the Society of the Blind, the Uzbek Society of Human Rights and others.

Fourth, the period beginning in 1985 and continuing until 1991. During this period, he attempted to build an advanced civil society model, with the idea of "rebuilding" socialism. However, the situation came out of control of the communist regime. This, first of all, reflects the "progress of the process" as a whole of the Kremlin's mood and the general lack of control in the country, and secondly, the legal mechanisms of public associations and, thirdly, the lack of funding for such associations.

Fifthly, from September 1991 to 1996, the experience and knowledge of the developed countries of socio-political and socioeconomic life, based on their support, at the same time, based on their national identity and national ideology, and we have made significant progress in building a new democratic and civil society that respects its freedom. It continued until the liberalization process began in all fronts. Its main features are: First, change of the content and function of public associations; Second, the termination of simple transformation of Soviet structures to democratic structures; the third - the disappearance of some former Soviet structures.

Sixth, since 1996, the current public associations have been strengthened and new initiatives for independence, democracy, the rule of law, and civil society have begun to emerge.

Seventh, since 1996, the current public associations have been strengthened and new initiatives for independence, democracy, the rule of law, and civil society have begun to

emerge.

The reforms undertaken in our country, as well as the President IA Karimov, emphasized, "We are striving to build a civil society. This means that as our statehood grows, it is the immediate transfer of various management functions to the people, that is, the further development of self-governance bodies. "

Trade unions, political parties, academics, women's organizations, veterans and youth organizations, creative unions, mass movements and other associations of citizens registered in the Republic of Uzbekistan as public associations are recognized as public associations Article 13 of the Constitution of the Republic of Uzbekistan). In the mid-90s, the notion of "non-governmental organizations" or "third sector" (Public sector organizations of the first sector, second sectoral tradeunions). According to the generally recognized definition, NGOs in Uzbekistan include the following groups:

The first group is a nationwide structure specializing in the social interests of certain major groups of population (the Mahalla Fund, the Women's Committee, and the Association of People with Disabilities, the Kamolot Youth Social Movement, and the Nuroniy Veterans Fund).

The second group includes national-international funds of ecology, culture and health ("EKOSAN" Fund, "Golden Heritage" Fund, "For Healthy Generation" Foundation, Amir Temur Cultural and Historical Foundation , The Fund for Democratization of the Mass Media, the Aral Sea Fund, Central Asian Fund for Science and Culture, and others).

The third group is professional interest-oriented social institutions, the most prominent among them are: Center for Social Opinion, Public Spirituality and Enlightenment, International Center for Training Journalists and others.

The Parliament has adopted hundreds of laws and other legal norms to coordinate the activities of non-state non-profit organizations, including the Law of the Republic of Uzbekistan "On Non-Governmental Non-Profit Organizations" (April 14, 1999) - the comprehensive coordination and legal support of comprehensive activities.

Article 1 of the law states that the general purpose of establishing a non-state non-profit organization is the satisfaction of socially beneficial interests, and stipulates that a non-governmental organization has to comply with the principle of universalism in its activities.

Article 2 of the Law defines the notion of : “non-state non-profit organizations” as being based on democratic values: “Non-government non-profit organization is a voluntary organization of individuals and legal entities that does not have the benefit of obtaining income a self-governing body that does not distribute profits among its members.

A non-profit organization is created to protect the rights and legitimate interests of individuals and legal entities, to protect other democratic values, to meet the spiritual and other needs, to carry out charity activities and for other socially useful purposes”.

Almost all nongovernmental non-profit organizations are currently focusing on issues such as the democratic development of the country, the protection of human rights and freedoms in certain areas, and the effective control over the activities of public authorities. Citizens united by non-profit non-profit organizations are encouraged to improve their diverse interests and rights. Under such circumstances, NGOs are facing new challenges for ensuring that citizens participate in public affairs and forming positive relationships with existing legislation, and thus upholding them as a law-abiding person.

As the President said, “The developed system of civil society and non-governmental organizations should contribute to the consolidation and consolidation of the interests of society. This system needs to fill in the functioning of the state structures in a certain sense and to act as a means to provide them with a certain balance”. In the work of civil society institutions, the protection of democratic values, human rights and freedoms, and the legitimate interests of people must be of special priority. Our goal of developing our civil society institutions is primarily to gradually absorb the democratic values and skills of our people.

The basis of this is the individual who recognizes his rights, lives independently of his own strength and abilities, acts independently of the events around

him, while at the same time he / she is in line with the interests of the country and the people to create all the necessary conditions for the formation of a highly moral person, which he sees without.

For Uzbekistan, the years of independence have been the time of rapid development and development of various civil society institutions, non-governmental non-profit organizations that support the broader layers of the population.

It is important to emphasize that in our fundamental law, the twelve chapters and the 7th articles were directly related to the rights and obligations of public associations. In particular, "The state ensures the observance of the rights and legitimate interests of public associations and creates equal legal opportunities for them to participate in public life. Interference of public authorities and officials in the activities of public associations, as well as interference by public associations in the activities of public authorities and officials (Constitution, Article 58). Trade unions represent and protect the socio - economic rights and interests of workers. Membership in a trade union is voluntary.

Political parties represent the political expression of different strata and groups, and through their democratically elected representatives participate in the formation of state power. Political parties shall provide transparent reports to the OliyMajlis or their representative body on the sources of financing of their activities in accordance with the established procedure.

Religious organizations and associations are separated from the state and equated with the law. The state does not intervene in the activities of religious associations.

Public associations may be dissolved or forbidden or imposed only on the basis of a court order".

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When was the national center for human rights in Uzbekistan?
- October 31, 1996
- October 31, 1997
- October 31, 1998
- October 31, 1999

How many deputies are the Legislative Chamber of the Oliy Majlis?
-120
- 100
-130
-150

Who is the author of the work on state administration “Risolatu tadbiri Manzil”?
- Ibn Sina
- Nizom ul-mulk
-Farabi
- And Danish

Since when in the Republic of Uzbekistan is free conversion of the sum to foreign currency?
- October 15, 2002
- October 15, 2003
- October 15, 2004
- October 15, 2005

Where did the concept of citizenship originate?
- Ancient Rome and Greece
- Ancient India and China
- Ancient Egypt and Babylon
- Ancient Egypt and Rome

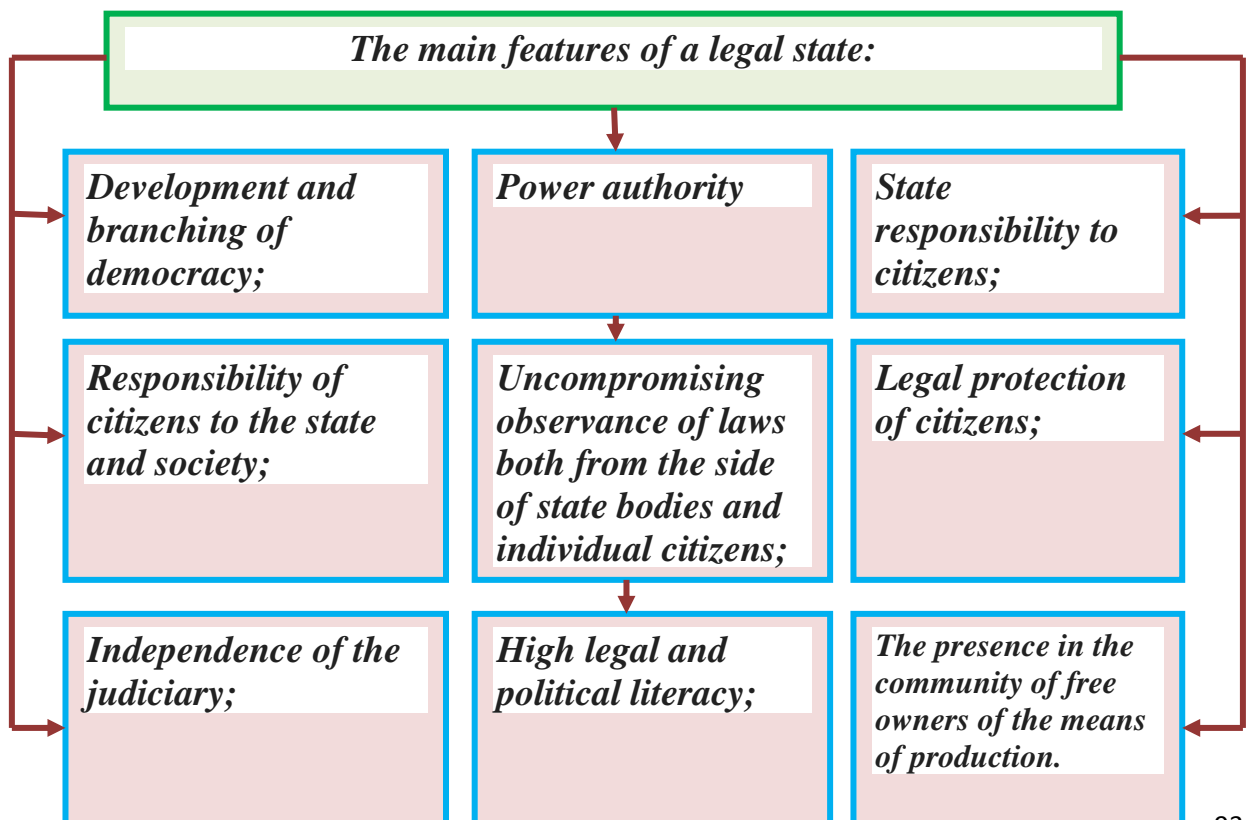
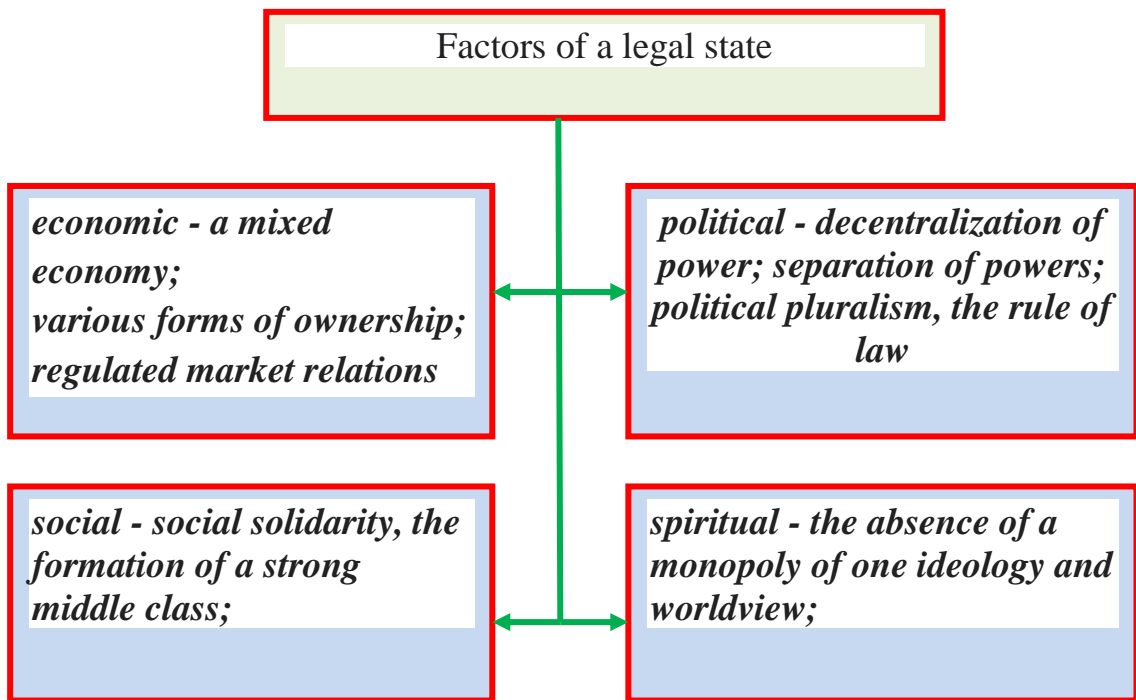
To whom does the phrase belong: “If the population of any state weakens their family relationships by immorality and ignorance, allows indiscipline, then the life and happiness of this nation will become doubtful”?
-M Behbudi
-A.Ftitrat
- Al-Farabi
- A.Linkoln

Who said about local government that it is a political institution that is a school not only for politicians, but in general for all many citizens?
- A. De Tocqueville
- L. De Trasier
- A.Lincoln
- W. Churchill

In which article of the Constitution of the Republic of Uzbekistan are the rights of citizens to elect and be elected?
- article 107
- article108
- article 117
- article126

When was the new law “On Freedom of Conscience and Religious Organizations” adopted?
- May 1996
- April 1997
- May 1998
- April 1999

- Every person is guaranteed judicial protection of his rights and freedoms, the right to appeal to the court of illegal actions of state bodies, officials, public associations.
- **FEATURES, SIGNS AND BASIC CONCEPTS OF THE LEGAL STATE AND CIVIL SOCIETY**



GLOSSARY

ABCENTHEISM is a form of political apathy and political indifference of citizens, expressed in avoiding voters from voting in elections to representative bodies of power.

ABSOLUTISM - a form of state in which legislative, executive and judicial power belongs to one person - the monarch.

AUTONOMY - the right of independent management of any part of the state, enshrined in the Constitution

AUTHORITARIANISM - a political regime characterized by the unlimited power of one person or group of people who, in their actions, rely on a developed system of violence against the individual, society. This regime is transitional in nature, occupies an intermediate position between the totalitarian and democratic regimes, and contains in them their features. When authoritarianism allowed a variety of economic, political and cultural interests; the regime does not seek to extend total control over society. Force is used if the population shows disobedience to the regime.

ANARCHISM is a left-wing political doctrine that denies the need for the state and the government to organize the life activity of an individual. Criticism of the state by anarchists is carried out from the position that any coercion is bad, since it limits the freedom of the individual. The satisfaction of individual and collective needs, in their opinion, should occur voluntarily on the basis of the consent of all members of society. Prominent theorists of anarchism were P.J. Proudhon, M.A. Bakunin, P.A. Kropotkin and others. Within the framework of anarchism, there were various trends (anarcho-syndicalists, anarcho-communists, etc.). In modern conditions, the influence of anarchism is very limited.

POLITICAL UNIT - a form of political association of states, parties, movements, pursuing common goals. The bloc is a union of unequal political forces. It consists of three groups: 1) dominant, which determines the strategy of the block; 2) the

Allied unit that entered the block to achieve superiority over other forces; 3) “relay”, which is engaged in the promotion of the ideas of the block.

BUREAUCRACY - a layer of professional managers whose activities are based on the separation of roles and functions through clear rules and procedures.

POLITICAL AUTHORITY - the ability of one subject to impose its will on groups, masses, organizations, individuals, using the institutions of the state and its resources. Political power is exercised through the activities of the legislative, executive and judicial organs of the state. The ability of one subject to decisively influence another can be based on various resources (means): fear, interests, persuasion, tradition, law, custom, etc. Political power should be distinguished from other types of social power: family, moral, legal.

STATE - a special form of organization of political power in society, which has sovereignty and governs with the help of special bodies. The state is the most important institution of the political system. Distinguish between the state legal, limited in their actions right (constitution) and designed to ensure the realization of the rights and freedoms of the individual; and a social state that is striving to create for every citizen the conditions and possibilities for its all-round development. According to the methods of forming power institutions, such forms of state as monarchy and republic are distinguished;

PRESSURE GROUPS - organized groups that have an impact on power, but not seeking to possess it.

DEMOCRACY - form of state characterized by a number of signs: the source of power is the people; free elections, as a way of forming power institutions; equality of citizens; guarantee of the rights and freedoms of the individual, etc.

DICTATURE - unlimited power of one person, group, and class, based on armed violence. Usually dictatorship is opposed to democracy based on guarantees of human rights, voluntary forms of social life.

POLITICAL IDEOLOGY - a system of ideas about the structure and development of society, expressing the interests of social groups. Their implementation requires an appeal to political power.

INSTITUTE POLITICAL - a set of roles and functions, as well as structures designed to ensure the realization of the interests of social groups, individuals.

COMMUNISM - a kind of political ideology that implies the organization of society based on the principles of collectivism, social equality, social justice and the satisfaction of all the needs of the individual.

CONSERVATISM - an ideology that implies the development of society based on the values of the family, moral duty, religion, property, preservation of traditions, etc.

CONSTITUTIONALISM - a political and legal principle that determines the relationship between the state and civil society on the basis of separation of powers and restriction of their constitution, as well as on the basis of guarantees of the rights and freedoms of the individual.

POLITICAL CONFLICT - the state of political relations between subjects, characterized by their desire to redistribute resources, values and statuses in their favor.

POLITICAL CULTURE - a set of knowledge, ideas, attitudes, experience, standards of political activity, allowing the subject to effectively perform political roles.

LEGITIMACY - the recognition by society of the legality of the existing institutions of power and the legitimacy of their decisions.

LIBERALISM - a kind of political ideology that upholds the priority of the rights and interests of the individual in comparison with the interests of the state and society.

POLITICAL LEADER - a person who is able to constantly and decisively influence society, groups, thanks to her political power.

LOBBI is a kind of pressure groups created under the executive and legislative authorities to protect the interests of social communities and strata.

MENTALITY - a set of stable ideas about political activity that characterize a particular way of group thinking.

MONARCHY - a form of state in which all power is concentrated in the hands of the sole ruler (king, emperor, prince, monarch, etc.).

NATIONALISM - a kind of political ideology, raising demands of the sovereignty of a particular ethnic group and its right to self-determination in the form of political demands for power.

CIVIL SOCIETY - the sphere of realization of the individual's daily interests; a set of interpersonal relationships that develop without the intervention of the state and outside it.

OLIGARCHY - the power of a small group of rich people.

OCHLOCRACY - the power of the crowd, the direct influence of the masses, realizing their interests in addition to the institutions of the state.

POLITICAL PARTY - a form of representation of the interests of members of civil society, united by a common ideology and seeking to seize political power.

PLURALISM - the principle of the organization of society, based on the recognition of the diversity of existing interests and their competition.

POLYARCHY - a form of power in modern developed countries, implying its distribution between centers of influence (trade unions, business, farmers, etc.) with the goal of effective control over the elite. The author of the term is a modern American political scientist R. Dahl.

POLITICS - the sphere of activity of groups, parties, individuals, states, associated with the implementation of common interests with the help of political power.

POPULISM - a kind of political culture of leader, elite, institutions that appeal to the mood of the masses. For populism characterized by demagoguery, promises, simple solutions.

PROPAGANDA - the dissemination of ideas with the aim of introducing them into the consciousness of wide sections of the population in order to form a definite attitude towards political institutions, leaders, elites, etc.

POLITICAL PROCESS - a set of various interactions in the realization of their interests by the actors of political life in which they perform certain political functions and roles.

POLITICAL REGIME - a set of tools and methods for the implementation of political power. Reflects the nature of the relationship of power and the individual.

REPUBLIC - a form of state whose institutions are created on the basis of general elections.

POLITICAL SYSTEM - a set of state, political and public organizations, forms and interactions between them, through which the realization of generally significant interests with the use of political power takes place.

TOTALITARIANISM - a type of political regime that implies universal control and regulation by the state over all spheres of human activity.

RACISM - a kind of political ideology that upholds the exclusivity and hegemony of any ethnic group and relies on terror, aggression and war to achieve it.

CHARITY - a concept denoting the presence of a leader of exceptional abilities.

ELECTORAT - the circle of persons with voting rights in elections.

ELITE - a group of individuals, who make major political decisions, distinguished by special social, political, psychological qualities, prestige and privileged position.

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