

PERSONAL FREEDOM AND FORMATION OF SOCIAL INSTITUTIONS IN UZBEKISTAN

¹ Docent of the Tashkent State Pedagogical University, candidate of historical sciences Kuvvatov Narkazak Burkhanovich

Abstract: This article reveals the social phenomena associated with the radical renewal of individual freedom and social institutions in the philosophy of transition. It is based on the fact that the development of personality under the influence of social and cultural experience, the change of personality and socio-political institutions in society is an important issue for the transition period. It is explained that it is an objective situation that a certain time (period) is needed to bring people who were formed in the environment of the administrative-command system during the transition period, accustomed to the conditions of single socio-political institutions, alienated from real democratic organizations, to the environment of new social relations and socio-political pluralism. It is justified that it happens not only with the activity of individuals and people, but also with the activity of socio-political institutions.

Key words: Transitional philosophy, administrative-command system, socio-political institutions, democracy, market economy, human rights, eloquence, legal state, and civil society.

The transition period is a phenomenon associated with the fundamental renewal of individual freedom and social institutions. Personality develops under the influence of social and cultural experience. Therefore, the issue of the change of individuals and socio-political institutions in society is an important issue for the transition period. It is an objective fact that it takes a certain time (period) to introduce people who were formed in the environment of the administrative-command system, accustomed to the conditions of single socio-political institutions, alienated from real democratic organizations, to the environment of new social relations and socio-political pluralism. This happens not only with the activities of individuals and people, but also with the activities of social and political institutions. Because the change of social relations required the formation and development of new socio-political institutions. During the transition period, "... this process took place in our country in extremely complicated conditions - in a tense situation where the authoritarian Shura system collapsed and new social relations were being decided" [1:77], the First President I.A. Karimov. Social negative situations such as arrogance, greed, and cooptation that appear in our lives may be the result of a person putting his own interests above the interests of society, thinking about his own life, pleasure, and striving for easy money and wealth. This, in turn, leads to disdain for legal principles and laws, forgetting the responsibility towards independence, which society, the future, the state strives to strengthen with great strength and effort. That is why in the republic, the zapupaty of the fukapolik society and the democratic legal state is not only ensuring the priority of rights and laws, but also the responsibility towards the future and independence is carried out based on the following principles: a) to know one's rights; b) to rely on his own strength and capabilities; c) to be able to react independently to events happening around him; g) Special attention was paid to considering personal interest in

harmony with the interest of the country and the people. Due to its connection with the training of highly qualified personnel, in the national model of personnel training, the individual-state and society-interrelated and integrated system of continuous education-science-production, the individual was expressed as the main subject and object of the personnel training system [2:41-42]. A free person is required to be highly enlightened and educated. Personal freedom is: a) free thinking; b) free belief; c) means free activity. A free person develops the ability to reason, he thinks about the fate of his Motherland. Only in conditions of independence can a person feel truly free and liberated. After all, the freedom of each person is closely related to the freedom of the country he lives in, the freedom of the people he belongs to. It is impossible to talk about freedom and perfection outside the homeland and nation. Every person can grow up as a free person in his own country, within his people, and show his power and talent. Freedom cannot exist without enlightenment. Because enlightenment makes a person mentally strong, strong-willed and resilient, and shapes him as a person.

During the transition period, it was possible for a person to express his relations in different social groups. Social institutions in Uzbekistan can be classified according to the following aspects: 1) state, power; 2) political party; 3) public, non-governmental organization; 4) economic institutions; 5) the social, cultural and religious association of the population; 6) law and legal institutions; 7) the self-management of mass protests and riots; 8) national (transnational) non-reciprocal associations; 9) religious formation and organization.

Changes in the relationship between individuals and socio-political institutions in society were inextricably linked with democratic election processes. Therefore, forming a political party and participating in the social and political life

of the country is a constitutional right of the people of the Republic of Uzbekistan. According to the Law of the Republic of Uzbekistan on “Political Associations” (December 26, 1996), political associations have been formed, which embody the common interests, interests and goals of political associations, express the political opinion of a certain part of the society, and seek to form the state power. They participate in the formation of the state power, in managing the work of the state and society.

In this sense, the formation of political paptiyalap of people's power can be seen in the following cases: 1) participate in presidential and parliamentary elections with one's own candidate; 2) involvement in the activities of the Oliy Majlis and in the administration of the state and society; 3) involvement of members in the activities of local state authorities and local councils; 4) to support the state institution with its political-investigative and organizational activities; 5) Participation in the realization of strategic goals and objectives adopted by the president, state and society; 6) holding a political, political-educational or public event for one or another purpose; 7) to improve the political consciousness, political culture and political experience of the members of the party, especially the youth; 8) to encourage the population and citizens to actively participate in political life with their initiative, idea, and invitation.

In the period of transition, political institutions have their own special place and role, and the formation of political parties is of great importance. Multi-partyism, the active participation of parties in the life of society, first of all, the parties participating in the work of the parliament through their representatives, showing activity in the adoption of democratic laws and their implementation, controlling the activities of the executive power through the parliament, balance

between different interests and opposing forces. is the main factor that causes it. Therefore, with the beginning of the transition period: 1) the former Communist Party of Uzbekistan was dissolved; 2) the People's Democratic Party of Uzbekistan was established on the basis of new goals and principles; 3) diversity of political institutions in Uzbekistan was recognized; 4) In the Republic of Uzbekistan, there was a transition from one-party to two-party and multi-party conditions. The Law "On Political Parties" adopted on December 25, 1996 was of great importance in the improvement of the multiparty system in the society. If we approach the problem historically, in the first stage of the transition period, that is, in 1991-2000, the following political parties were active in our country: 1) People's Democratic Party of Uzbekistan (founded on November 1, 1991); 2) "Social-Democratic Justice" party (founded on February 18, 1995); 3) "National Revival" democratic party (founded on June 3, 1995). 4) "Fatherland Development" party (founded on May 24, 1992); 5) "Fidokors" national democratic party (founded on December 28, 1998). Later, the "Fatherland Development" party merged with the "Fidokors" national democratic party, and the "Fidokors" national democratic party was reorganized (April 2000). This merger occurred as a result of the common program goals of both parties.

The process of formation and development of political parties in our country V. Dubkov divided into four stages: 1) creation of objective conditions for the formation of new political parties as a result of the elimination of the Communist Party of Uzbekistan in society (1988-1990); 2) The announcement of the independent Republic of Uzbekistan, the dissolution of the Communist Party, the emergence of a two-party system, the election of the President of the country on a two-party basis (1991); 3) Legalization of multi-party system based on the Constitution of the Republic of Uzbekistan (1992-1994); 4) strengthening of multi-

partyism, establishment of new parties, adoption of the Law "On Political Parties", Adoption of the Law "On Political Parties", conducting multiparty elections to the Oliy Majlis, local Councils and the Presidency of the Republic of Uzbekistan (since 1995) [3:90]. N. Rasulova divides the process of formation and development of political parties into five stages: 1) termination of single-partyism and creation of conditions for multi-partyism (1991-1994); 2) creation of legal foundations of multi-partyism and formation of new parties (1995-1999); 3) gathering political experience and ensuring financial independence, determining a permanent electorate (2000-2004); 4) strengthening of parliamentary control of political parties, formation of constructive opposition (2005-2006); 5) the acceleration of the activity of political parties on the basis of the new Constitutional Law, the participation of political parties in the elections of the President of the Republic of Uzbekistan and the Oliy Majlis of the Republic of Uzbekistan, people's deputies of regional, district and city councils, the strengthening of inter-party competition (since 2007) stage [4:13].

The system of pluralism that emerged in our society during the transition period is a positive socio-political change in our country, a new national democratic phenomenon. The Constitution of our country and the Law on "Political Elections" state that Paptiyalap is a juridical institution that participates in the formation of power and the development of laws.

During the transition period, during the formation and development of political parties, the skills of expressing one's political attitude through them are also strengthened. For example, the People's Democratic Party of Uzbekistan is considered one of the leading political parties in our social and political life, and the political activity of a person is manifested in the internal and external life of the

political party, in its relations with the population, society, and state institutions, and its members have additional integrity, and their activities are full of integrity and substance gives. The activity of the individual is especially visible in the inner life of the party (certain groups, factions, individuals), and in the relations among party members. As a result of the national democratic transition that began in Uzbekistan, the establishment of the "Motherland Development" party was an important step towards pluralism in our country. He advocated the principle of pluralism and political pluralism. This movement sought to create a new socio-political environment, political pluralism in Uzbekistan, to unite the populace with a new idea. With his invitation to serve the Republic of Uzbekistan, to contribute to its cultural, scientific and technical progress, he instilled confidence and hope in the future in the hearts of all of us. At the same time, during the transition period, he was not a bold leader, who could lead the members of the party and strive to achieve the set goals. Due to the decline of the influence of the party among the middle class, in the appeal of 2000, it merged with the national democratic party "Fidokors" [5:2]. Researchers who have analyzed the activity of the political party in our country point out that at this stage, the activity of political parties is characterized by lack of direction, incompleteness, as well as a high degree of inconsistency, and in such a situation, the party may merge or change from a political direction to a cultural-religious direction. The founding conference of the National Democratic Party of Uzbekistan "Fidokors" was in December 1998, in which the political goals and tasks of the party were defined. Paptiya considered it important to cultivate national pride, selflessness, and the feeling of serving the nation's interests. In the path of national pride and prosperity, he tried to make the selfless people of the society more productive, to use the strength, initiative, creativity and creative potential of the people. The purpose of "Fidokors" is to hang the umbilical cord

blood, to restore the legacy of the ancestors, to bring people who live with the grief of the people, who are ready to sacrifice their lives for the sake of the Motherland, reconciliation, and social justice, and who are called my people, my country. Paptiya considers it his duty to support a high-potential, modern-educated, ambitious, optimistic, inquisitive, energy-loving, energetic, innovative-minded youth who strives for the well-being of the people tried to pay attention to support.

In February 1995, the establishment of the Social-Democratic Party “Adolat” shows that in the transition period, the need for formation and development of the tradition in the life of our country was especially strong. A socially just society demanded the creation of a separate socio-political force that would serve to bring the idea out of the way. This accelerated the formation of the “Adolat” department. Paptiya recruited intellectuals and specialists who support the idea of creating a socially just society and ensure the priority of this idea in their daily practical activities. The purpose of the “Adolat” social-democratic society is to build a democratic legal state, strengthen independence, serve the Motherland, create a just and fair society, contribute to the creation of a spirit similar to the demands of political, economic and social democracy, as well as the hopes and aspirations of the people living in our country consists of adding.

In June 1995, the democratic party "National Revival" of Uzbekistan was created. The "National Revival" movement declares that its main goal is to promote the idea of "Uzbekistan - our common home", to restore national-spiritual culture, national democratic unity, national pride, to ensure inter-ethnic harmony and harmony in the society, to make young people mature and prosperous people. He directed his activities to find more prosperity in the transition period. From this point of view, it was limited to studying and discovering the spiritual and cultural

heritage of our ancestors. On July 26, 2008, congresses of the Democratic Party of Uzbekistan “National Revival” and the National Democratic Party of “Fidokors” were held. In it, both parties decided to unite, assuming that there is a commonality in their programs and political views.

It should be noted that during the period of transition, there was a lack of constructiveness and consistency in the actual, purposeful and practical activities of the Paptiyalap. Special researches and articles published in the mass media highlight the political agenda, the lack of principles, originality, and sometimes the government's desire to fulfill the tasks set before it by the state and other public organizations. The Bapcha political party declares itself to be the party of democracy, good economy, protection of human rights and interests, freedom of speech, rule of law and civil society. In fact, this is a reflection of the goals set by the state and the tasks it is trying to achieve, and this is also a phenomenon related to the transition period. Nevertheless, there is a conflict in the parliamentary group in our country, the fact that there is a heated debate during the development and adoption of the law in the parliament is an example of the political activity of the parliamentary group. It should be noted that due to the fact that Uzbekistan is an independent young country, during the transition period, the political parties cooperated, taking into account the commonality of their goals. In the period of transition, the completely new situation of social institutions in our country related to the transition to a free economy required them to take an unconventional approach to the leadership of the society, to develop a concept that is in line with the needs of the society and the essence of democratic independence. For example, political parties have not been able to show enough activity in the transition period to introduce and implement a new idea, without denying that their members and leaders have positive ideas and ideas.

In the transition period, the formation of the socio-political system in our country was carried out mainly on the initiative of the state. This trend has both positive and negative aspects. The positive side is that the state provides an opportunity to actively participate in the solution of social and political problems, the state and the society. A person who previously lived in a totalitarian state is no longer inclined to engage in independent political activity, it takes a certain amount of time, a “transition period in thinking” [6:32] to develop certain differences in his mind. Moreover, the economic hardships of the transition period keep many busy with improving their material situation and stay out of the political process. That is why the state played the main initiative role in social and political life and emerged as a force that attracts the people to political action.

From a historical point of view, the formation of political parties is directly related to the transition period, and they were mainly formed in 1991-2000. In December 2002, the Department of Education and Business - the Liberal Democratic Party of Uzbekistan (UzLiDeP) was established. He strives to serve social goals such as modernizing the country, forming the foundation of a cosmopolitan society, creating a prosperous economy, instilling a deep sense of self-worth in a cosmopolitan society, restoring spiritual culture, and building a great country in the future. In this regard, he represents and protects the interests of the property layer, small business and private enterprise, the representative of farmers and farmers, highly qualified experts and other employees of the development sector, and businessmen. In our country, the party encourages a person who strives for personal, family well-being and the well-being of the society as a whole in exchange for his initiative, organization of his work, realization of ideas and projects. UzLiDeP is coming up with the initiative of holding mass public events,

festivals, and festivals. It is especially noteworthy that he attracts entrepreneurs and businessmen to organize such an event.

Various non-governmental and public organizations operate in Uzbekistan. Their activities are included in the Republic of Uzbekistan's "Community Biplashmalapi Ball" (February 15, 1991), "On Trade Unions, Guarantees of Their Rights and Activities" (July 2, 1992), and "Non-Governmental Non-Governmental Organization Ball" (April 14, 1999), "Public on funds" (August 29, 2003). By the 2000s, the number of public associations and non-governmental organizations reached 2300 [7:105] Ulap's efforts to ensure the full functioning of the people's government can be seen in the following directions:

- supporting the market economy mechanism and efficient operation;
- monitoring the government's actions, compliance with the law, and enforcement of the rights of citizens;
- increasing the level of cultural services to the population, learning and discovering the national-cultural heritage;
- to support talented young people and cooperate with the government in this matter;
- to support the reforms implemented in the country, to develop creative energy;
- organization of mass-cultural events with local authorities and self-government institutes;
- participation in the implementation of the national initiative aimed at raising the next generation, etc.

Non-governmental and public organizations have become more active in the transition process, which is common in the society, because the economy of the country requires the active participation of the people as well as the national institutions. That is, closing the mechanism of the economy of Bozop and supporting efficient activity is the basis of the work. Because the Bozop economy, which is based on efficient operation, does not allow non-state and public organizations to participate in reforms as real political institutions.

In the period of transition, the individualized social group took a special place. In the system of social division of labor, the owner of the interest has the same position and position, the same form of property and culture, but they express mutual interest. This social invention encourages the subject to increase activity and use the mechanism of self-management in response to the law of building a civil society. Without such a mechanism, negative situations such as authoritarianism, bureaucracy, and cooptation can occur in the social system. For this reason, various associations of individuals, trade unions, business associations, consumer societies, non-governmental and public organizations (on the basis of a contract) are communicating with each other and thus ensuring the harmonious development of the civil society at a certain level. In the transition period, social and political activity of social institutions is necessary to avoid the appearance and rooting of vices such as tyranny, cooptation, populism, and protectionism in the management of society and state affairs. No matter how much the state system, its appapati, and its government respond to the democratic model, it will not remain a system that is forced to transfer its power and its power. That's why the imposition of public and political control over the government, first of all, its citizens and organizations, leads to lawlessness, abuse of powers and responsibilities, and cooptation, is recognized.

The control of social institutions over the state power is considered as a key to the development of a democratic society and a democratic legal state. In fact, such a situation in the transition period largely depends on the level of political and legal consciousness, culture and activity of the fugapolap. The blame for the backwardness in this respect has fueled the desire of the officials to abuse the power given to them by the authority and to use it for their personal benefit. Enjoyment of power, thirst for power, desire to seize power and preserve it at all costs, strengthen it even more.

If the political-legal consciousness, culture and activity of the citizen is not at the stage, then this feeling will always prevail in the official person. This is particularly evident during the transition period and beyond. That is why the activity of fugapolap does not allow other negative situations to occur, and the problem to escalate and become a vaiponkop factor. Therefore, the involvement of social institutions in other ways, monitoring the activities of state institutions ensures the development of the society in accordance with the democratic principle during the transition period. In the transition period, non-governmental and public organizations are involved in the socio-cultural life, giving a rich meaning to the local government's activities, reception, and practical life, to a specific goal, and to satisfy the specific cultural needs of the population. On September 12, 1992, the "Mahalla" charity fund was established with the permission of the President of the Republic of Uzbekistan. The neighborhood has become not only a place for our people to live as a community, but also a place for active participation in social life as a democratic institution.

In the development of our country, it has become an incomparable social institution that serves for the free functioning and development of the individual as a

place for the formation of democratic socio-political skills in a unique way, solving local problems, and self-management.

The freedom of the individual is also expressed in the participation in the bipi pefependumlap, a democratic method of ensuring people's power. The people of Uzbekistan are actively participating in the referendum on the updated Constitution of New Uzbekistan on April 30, 2023, and are confident that the changes made to the Basic Law will effectively serve the new stage of development.

In conclusion, firstly, during the transition period, multi-party system was formed in our country. An environment has been created for the development of social life in Uzbekistan based on the diversity of political institutions.

Secondly, during the period of transition, fundamental changes took place in the relationship between individuals and socio-political institutions. The status, goals and interests, rights and freedoms of the individual were put on a democratic basis.

They had the opportunity to participate in the construction of the state and society through relevant socio-political institutions. It played an important role in the introduction of alternative democratic elections.

Thirdly, fundamental changes were made in the electoral system in Uzbekistan during the transition period. The permanent Soviet system was abandoned. New legal frameworks for elections were developed and adopted.

Fourthly, during the transition period, the institutions that have the right to nominate candidates participating in the elections (to the Supreme Council and the Presidency) also changed. Relations between individuals and socio-political

institutions are improving according to the principle of democracy and gradual development.

Fifth, the place and role of the political party and non-governmental, non-profit organizations in the life of the society increased, and they played an important role in the implementation of the tasks of the transition period. They have been renewed in terms of quantity and quality, and they show a unique activity in ensuring the participation of citizens in the democratization of society and modernization of the country in the implementation of tasks related to the transitional stages.

Sixth, new democratic relations between socio-political institutions were established. The existing socio-political institutions have an attitude of working in an environment of mutual competition and cooperation based on the universally recognized principles of democracy, and are proving to be an important institution in building a civil society.

Seventhly, non-governmental, non-profit organizations played an important role in the implementation of the tasks of the transition period in solving some complexities of the transition period, as well as introducing citizens to the changes and updates related to the transition period, involving them in solving problems, and conducting spiritual and educational work.

1. Каримов И.А. Юксак маънавият – енгилмас куч. –Т.: «Маънавият», 2008. –77-б.

2. Баркамол авлод – Ўзбекистон тараққиётининг пойдевори. –Т.: «Шарқ» нашриёт-матбаа концернининг Бош таҳририяти, 1999. –41–42-б.

3. Дубков В. Многопартийность как институт формирующегося в Узбекистане гражданского общества. // Общественные мнение. Права человека. –Т.: 2004, № 1. –90-с.

4. Расулова Н.С. Ўзбекистон Республикасида сиёсий партияларнинг вужудга келиши ва ривожланиши: муаммо ва ечимлар (1991 – 2008 йиллар). Т.ф.н. илмий даражасини олиш учун тақдим этилган диссертация автореферати. –Т.: 2010. –13-б.

5. Саъдуллаев Н., Жумакулов Д. Бирлашган ўзар. // Фидокор газетаси, 2000 йил 15 апрель сони. –2-б.

6. Кувватов Н. Ўтиш даври тафаккури./ -Тошкент.: “Маънавият”,2002.- 32 б.

7. Истиклол, демократия ва фуқаролик жамияти. – Т.: «Шарқ» нашриёт-матбаа акционерлик компанияси Бош таҳрирати, 2003. –105-б.

8. Mamarasulovich, A. B. (2023, January). YOSH AVLODNI MILLIY VA UMUMINSONIY QADRIYATLAR RUHIDA TARBIYALASH–XALQIMIZ TARBIYAVIY AN’ANALARINING O ‘ZIGA XOS JIHATLARI SIFATIDA. In *Proceedings of Scientific Conference on Multidisciplinary Studies* (Vol. 2, No. 1, pp. 273-281).

9. Mamarasulovich, A. B. (2021). IMPROVEMENT AND DEVELOPMENT OF ETHICAL CRITERIA AND NORMS. *European Journal of Humanities and Educational Advancements (EJHEA)*.

10.MAMARASULOVICH, A. B. (2018). Zamonaviy sivilizatsiya rivoji va uning axloqiy mezonlari. *TDPU ILMIY AXBOROTLARI*.