

# EVOLUTION OF THE WORLD EXPERIENCE OF THE INSTITUTE OF STATE AND CITIZEN COMMUNICATION

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**ABSTRACT--** based on the experience of developed countries of the world in our country, political institutions, which are characteristic and suitable for our world national statehood, are the main objectives of the reforms carried out to ensure their full-fledged activities. In this regard, it is important to study the past historical experience of highly developed countries. This situation gives great impetus to the practical implementation of legal and regulatory documents aimed at developing the activities of state and civil society institutions in Uzbekistan and further improvement of communication with the people. We tried to briefly cover these aspects in the article.

**Keywords--**state, society, institutionalization, political institutions, democracy, Liberal, communication, discuss.

## I. INTRODUCTION

Today, our country's transition to the stage of sustainable development and its own place in the world community is determined by the result of the reforms carried out. After all, even according to world experience, the strength and prestige of all advanced countries is constantly recognized as a gift of a peaceful, peaceful and prosperous life to its citizens. This in turn is due to the improvement of the system of construction of the state and society, its authorities, as well as the formation of institutional models. Naturally, says that “the state exercises its authority on the principles of social justice and legality, seeking the well-being of Man and Society” [1]. Here, too, the far-sighted view of the supreme political leadership, the political institutions inherent and corresponding to the world our national statehood, is manifested in the organization of ensuring their full-fledged activities.

Focusing on the historical foundations of this process, the first democratization processes, which covered Europe from the second half of the XVI century, gave impetus to a sharp change in socio-political realities, including the emergence of institutions and organizations. French scientist J.Beshler said during his time that this phenomenon was “given a new form to the World” [2].

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Since then, it is possible to observe that the models of political institutions and the history of the formation system in developed countries were accompanied by the development of non-governmental, horizontal social relations, in particular, the processes of centralized state improvement, which established mainly free associations of citizens. But the state will be forced not only to reckon with the associations formed by citizens, but also to regulate its relations with the population, to seriously rebuild its power structures and control them. According to the development experience, dispute between civil society and has not been resolved in all countries either through the application of constitutional and legal printouts. In some cases, it also caused a clear conflict between the parliament, which is the representative body of the people, on the one hand, and on the other hand, the royal authority, on the other hand, on the political position and the size of the powers of power.

Such clashes, which sometimes turned into a truly civil war, dried up the pillow of a large number of people. It would be correct to say that this structure was the reflection of the research on the way of finding certain political and organizational forms of ensuring sustainable and moderate governance that would enable political power in the society to be rational. It should be noted that the state and society – the subordination of both to legal norms, the distribution of power begins with the introduction. It forms a single system of constitutionalism. However, the mutual ratio of state and public institutions, the boundaries of state intervention in the life of citizens in the style of political phenomenon, the possession of certain historical forms in different countries remained.

In this regard, it is not profitable to remember some historical events that further increase our confidence that this process does not come the same at all times. For example, the model of constitutionalism, as a form of state and social relations, is considered a prime value for freedom in democracies, seeks to prevent state interference in the life of society, that is, say the functions of the state are determined by the citizens themselves. In their basic laws, state power should work out of the interests of the people, and if it takes a reverse policy, the people have the right to resist and to overthrow their immediate obligations, first of all the government that does not fulfill its obligation to take care of all people's prosperity, which is determined by the fact. But this is a general rule, of course it can look different in practice.

In particular, the US later showed that the economy was used to regulate it by the state. The idea of the regulating influence of the state has found its bright expression in the "new policy" of Franklin Delano Roosevelt (from 1933 year), the 32nd president of the United States, especially elected from the Democratic Party.

The print of the division of powers at all times came as a means of reforming the constitutions of the United States of America, mutually equating the three branches of power. In addition, the US Constitution also includes provisions on the sovereignty of society as a rule. For example, in the declaration of the rights of the state of Virginia 1776 year: "all power belongs to the people and is taken from the people, masters are people's representatives and servants, and are always responsible before him" [3], there are words.

When the authorities announced that they belonged to the people and that the magistrates would perform the public service, the basis for the reformers in America to exercise the powers of the executive and judicial authorities, the principle of the separation of power as the best way to establish control over the legislative power, became easier to apply the printing press. Since the moment when the authors of the US federal Constitution were assembled to work in the summer of 1787, the division of power printing took a strong place among the signs of American constitutionalism. From history it is known that civil society does not arise only as a result of a change in the legal and political consciousness of society or the moral environment in it. The great social movement and

order that made its development triumphant among the peoples of Europe in the XIX century created an opportunity, it is characterized by four main aspects:

- 1) the individual was free from the restrictions of the individual strata and the restrictions of the state, that is, in his own independent activity, especially in the economy and culture, there was a rise towards self-determination;
- 2) the socio-economic and creative process began to regulate itself, the forces were able to freely compete with each other and in this context significant material and cultural achievements were achieved;
- 3) instead of the old "privileged strata", especially the supranational rich, the power was occupied by a new ruling strata, while the organization of society and the reliance on industry became its distinctive feature;
- 4) the supremacy of public opinion was decided, it began to exert an increasingly strong influence on the change of social order with the help of free dissemination, mass discussion, criticism, especially the increase in the activity of the internal dominant layer [4].

So, in the process of active social changes, the issue of the status of society and the state, as well as its attitude to these changes, in particular, has become the main problem of the above-mentioned form of development. Strong state traditions have formed a special form of state and civil society relations, which are reflected in the legal state concept, which is especially actively developed in Germany [5].

The theory of society and the state belonging to Hegel summarized the experience of the French Revolution, at the same time it also suited the needs of modernizing Germany. The great German philosopher, who deeply understood this socio-spiritual necessity, sought ways to make it come true. And came to the firm conclusion that for the modernization of the country it is necessary to unite within the framework of a strong state.

For the sake of justice, it should be noted that the problem of civil society was first put on the agenda by Emmanuel Kant in his book "metaphysics of morality" [6]. But unlike Hegel, the founder of German classical philosophy, did not put society and power against each other, approached power as a more unifying force. It is interesting that some cases of confluence in the world can be traced to this day precisely from the point of view of Kant.

In fact, civil society, its developed form, is a phenomenon that has arisen under the influence of the social stratification of the present world and the developed form of institutionalization. According to this approach, civil society is considered as an area of personal interest, individualism.

Its basis was formed in the gradual exchange of periods. Therefore, some researchers believe that in Germany this process began at the end of the XVIII century, more precisely, the main code of social legislation – the system, developed in 1791-1794 years, at the time of adoption [7].

The establishment of German civil society, that is, the institutionalization movement, appeared in the 40-ies of the XIX century on such fronts as the priority economy and cultural life. Unlike France, for example, the process of social emancipation and gradual formation of civil society in Germany was not as a result of the revolution, but as a result of the reforms carried out with the support of the Liberal of the monarchical society. In the face of German politicians who realized that it was necessary for the state to actively intervene in the process of social change in those historical times, is it possible to bring civil society in general from above with the help of Public Policy? If possible, in the face of such interference, questions arose as to how to achieve the maintenance of legal guarantees for society and the individual. As a result of intensive discussions on the nature of the state, a number of models of legal state restoration appeared in the form of a constitutional monarchy or parliamentary republic.

In particular, thanks to the efforts of a prominent politician O. Bismarck, the reunification of the country was completed in 1871 and the German Empire was announced. The monarchy was overthrown by the November Revolution of 1918 and was inherited by the Weimar Republic in Germany in 1919-1933. In 1933-1945, a Nazi dictatorship emerged. In 1949 on the territory of Germany two states - GFR and GDR were formed. In 1990 there was an inter-state meeting and the Federal Republic of Germany was formed. The formation of civil society institutions in Japan is based on the principles laid down in the 1946 Constitution. It contains a constitutional parliamentary monarchy, and the emperor has been declared "a symbol of the unity of the state and nation". However, in practice the emperor was excluded from the independent solution of state policy issues (Art. 4). All actions concerning the emperor's affairs should be carried out in consultation with the Cabinet of Ministers and with its consent (Art. 3). The constitution has left the emperor with some ceremonial functions normally performed by the head of state in monarchies, such as: speaking at the opening of the next session, receiving credentials from foreign ambassadors, and signing official documents.

## II. DISCUSSION

The Constitution enshrines the principle of collective responsibility of the government in Parliament. If the House adopts a resolution expressing a mistrust to the chamber, it must either resign fully or by dissolving the House of Representatives, with the consent of the Emperor, and with its consent. It should be noted that the current legal system of Japan was formed during the period of "Meiji" ("Good Governance"), which began with the bourgeois revolution of 1867-1868 and ended in the first decade of the 20th century. Although not all the aims of the revolution have been achieved, significant reforms have been made in the social, economic and political spheres, including the legal sphere. Speaking of institutionalization and models of political institutions in Japan, it is important to remember that there is one specificity. They have direct democratic institutions along with nationwide institutions of representative democracy. However, if the parliament, which is a highly developed institution of representative democracy, deals with important issues of public life, working in session, requests for adoption, amendment or cancellation of statutory acts by the democratic institutions - the people's approval of constitutional amendments and in the form of referendum. The broadcasting institution is either under-utilized or ineffective at all. Noteworthy is the growing number of various advisory committees and councils under the central government in the field of executive power. Advisory committees are attended by representatives of academic circles, business people, and public organizations [8]. Municipal institutions in Japan have developed significantly. Their existing hierarchical system consists of two syllables: high-level prefectures (which can be divided into four categories: "to", "do", "fu", "ken"), and the lower level – cities, towns and rural communities ("si", "mati", "mura") [9].

The municipalities are empowered to govern within their own territory. The right of municipalities (in the form of municipal councils) to adopt statutory instruments of binding local significance ("dzerey") is important. These documents may also provide criminal penalties for violating their rules. It has been established that parliament can pass a municipality law only with the consent of an absolute majority of the population (consent is determined by referendum). Although governors (heads of executive power in prefectures) and mayors (lower-level municipalities) are referred to as municipalities, some functions as state bodies are delegated by central authorities.

When it comes to direct democratization in Japan, it is worth noting that its institutions are more advanced at the municipal level than at the national level. For example, by direct voting, not only the members of municipal councils, but also governors and mayors may be elected. The population has the right to recall deputies, to dissolve a municipal assembly, to make a decision of this or that decision, and to request the municipalities to carry out a financial and budgetary audit. Political parties and other socio-political associations and unions play an important role in Japanese civil society. In general, political parties and non-party organizations correspond to the high level of Western-style democracy that exists in Japan today. This part of the political structure includes: political parties; “politicized” units of leading business associations; trade and peasant associations and their national centers; citizens' actions. Alongside these organizations, there are numerous associations of people with different characteristics: women's organizations; youth and student associations; associations of small and medium business; cooperative associations; consumer associations; associations of figures of science, culture and art; associations of media workers, etc. There are also associations for different purposes: for proper upbringing of the younger generation; for the environment; for health care; for the sake of peace; for the development of friendly and cultural relations with foreign countries; against nuclear war; to provide accommodation, etc. In this set of political activities, special attention is paid to political parties, primarily Japan's Liberal Democratic Party, business associations and trade union centers.

The current Japanese business organizations are headed by the Committee on Economic Development (Kaidzai doiyukay), the Federation of Economic Organizations (Keidanren), the Federation of Japanese Business Organizations (Nikkeien), and the Chamber of Commerce and Industry of Japan (Nissyo). Keidanren has an active influence on legislation related to the industrial structure, the financial system, taxation, foreign trade, and so on. Keidanren plays a particularly important role in the drafting of budget bills [10]. The future development of Japanese society is of great interest to researchers. Here, the process of evolutionary development of society may be directed towards general social growth in the world. This opens the door to a more perfect society where the ideals of humanism, democracy and social justice are higher than ever.

Speaking about Russia's modern political system and political institutions, Russian scientist Yu.A.Krasin said that “the ultimate criterion of democracy is not the establishment of political institutions, but the application of culture and the use of interests by examining whether or not they are willing to accept national traditions it is the strengthening of society through expression” [11]. It must be admitted that the modern political system in this country was considered as a complex of political institutions in the late 20th and early 21st centuries in accordance with the standards of modern democracy. As a result, people's minds have been blinded by the true system of government, control, and modern political experience.

Experience proves that the mechanism of institutionalization between the state and civil society institutions, as well as practically the formation of civil society institutions takes place within the existing socio-political and governance frameworks. It is manifested in the nature and nature of political discourse. It is worth noting that this problem has not been sufficiently explored in our country, particularly in the field of political science, and it is important to study it from the point of view of today. Problems of communication between the government and citizens have been taken by the thinkers of the 20th century M.Buber, M.Bakhtin, M.Fuko and others. In particular, Jurgen Habermas concludes that civil society is a form of social discourse, in which communication, relations between the government, business and civil society are involved. This communication is not merely an

interpersonal relationship, it has the character of a "normal" interpersonal human discourse [12]. Indeed, the issue of communication has always been relevant. Today, when communication between the manager and the employee in management is based on certain moral values, the results are positive. Specifically, "the leader's communication culture is defined by the fact that he or she creates an ethical, business environment in the community, regardless of the different types of staff and the diverse team of educators [13].

Of course, this is not a dialogue between individuals, but an interaction between institutions, public organizations, trade structures and public authorities. It should be noted that such an understanding of "communication" is indirectly symbolic. A distinctive feature of inter-subject dialogue is the institutionalization of social and political dialogue in the state and civil society, and in fact comes from a transparent policy. This approach is in line with the sociologist V.Yakimets, who argues that "public policy is a dialogue of mechanisms that operate within the state and society in the system of decision-making, implementation and evaluation of socially significant decisions" [14].

When it comes to interpersonal political dialogue, it is worth noting that the term "discursor" also needs attention. In particular, sociologist E.Scheggal observes the institutional sociodiscursus and emphasizes that there is a sociocultural variability at the institutional level. In his work, he emphasized that education is based on a broader approach to political discourse, and that education forms genres of speech, genres of intersections. In particular, a number of researchers in political communications often associate this phenomenon with one another, and such an approach makes sense.

Dr. Duka in general: the meaning of the discourse of sociology and political science is quite figurative; he views social communication as a reflection of the relationship between the institutions of the society and the individual, such as the message of interpersonal communication. Political Discourse is a combination of well-grounded positioning, which is based on clear rules, and thus influences the solution of socially significant problems. For the full institutionalization of society, all citizens should be involved in the discussions. After all, in a democracy, political discourse is a method of transparent decision-making.

Communication technology, which is one of the key factors in the formation and development of today's civil society, has become not only an instrument of the state, but also a weapon of influence on the society and the state [15]. Indeed, "governance reforms are not only about creating new management structures, introducing modern technologies in the governance process, but also enhancing the effectiveness of the leaders. In general, the main goal of governance reforms is to make it accessible to citizens, to accelerate the process of renewal, and to increase the effectiveness of human labor" [16]. Of course, the potential of the state and society is manifested in the institutional communication of citizen information and its institutional forms. Examples include social surveys, public debates, debates, norms, social partnerships, public control over power, protection of human rights, and socially important projects. The process of institutionalization is one of the key features of a sustainable process of social life and the provision of constant communication and communication within society. It is a long and complex process of transforming a social phenomenon into an organization that is formed on the basis of certain norms and rules at various levels of power and the organization's structure. The rise of the dialogue between the authorities and citizens at a completely new stage of Uzbekistan's development, towards the end of the first quarter of the 21st century, helped to increase the inclusiveness of the people is bringing.

### III. CONCLUSION

In conclusion, inter-institutional dialogue between citizens and the state is evident in the implementation of the goal of cooperation (agreement) in interpersonal relations. Methods, forms and tools for resolving uncertain situations through coherence and agreement in the process of mutual understanding, defining common interests, and establishing social priority agreements, as well as tools for addressing a complex situation, developing policy and management decisions and measures.

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