

## National-Specific Traditions in the Formation of Political Institutions of Civil Society

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### ABSTRACT

*This article reveals the role of nationally specific traditions in public and political life, in the practical activity of citizens, social strata, groups, parties and organizations, in political struggle, which is an important component of the functioning of political systems, political and ideological situation in the country*

**Key words:** *traditions, politics, religion, specificity, citizen, society, parties, power, stereotype, practice, nihilism, corruption, ideology, thinking.*

### I. Introduction

New traditions emerging in the social and political life of the countries of the region are reflected in the practical activity of citizens, social strata, groups, parties and organizations, in their political struggle, are an important element of the functioning of political systems, the political and ideological situation in a particular country in the region. Traditions are an integral and often a defining part of national characteristics. This latter concept includes many other elements, but in this case we will only consider traditions. At the same time, traditions turn out to be one of the influential factors in the development and implementation of political decisions, and an irrational factor. Other elements also belong to irrational factors in politics: religion, spontaneity, spontaneous psychological approach, and much more. We can consider these problems further.

At the same time, international experience shows that the collision of politics and political decisions with traditions most often ends in the victory of tradition or, at least, in securing a political solution. Underestimating and ignoring the presence, real influence and weight of traditions leads politicians to isolation from the population, and political parties to defeat, sometimes very difficult, which is naturally accompanied by the emergence and exacerbation of an internal crisis, internal conflicts, split of parties and political groups that carry out power. The entire political system is in crisis.

Often, the overestimation of the role of traditions, which is often the result of ignorance of the mechanisms of their emergence and development, pushes politicians and parties to passivity, stagnation, to neglect the need to study and observe the objective laws of society's movement, to passivity and fatalism of various kinds. It can also become a deterrent to policy implementation and lead to failure. Among other conditions, therefore, when making a political decision, one has to avoid the aforementioned extreme positions: ignoring traditions and exaggerating their significance. But the correct line between these two extremes is not a geometric resultant: the relationship between them

changes in time and space, especially since each tradition (or, more precisely, what we call tradition) is a set of the most contradictory trends and processes [2. 123]

In this regard, the term "tradition" is ambiguous. They often designate very diverse phenomena that manifest themselves in various areas of public life. In principle, the essence of tradition is that a given social relation in the broad sense of the word: a political and social system, a form of social life, social activity or, conversely, social passivity, inaction, acquires historical stability, repeatability for some collectives, for a fairly wide circle of people of the same generation and of different generations. A phenomenon that often repeats becomes a political tradition, becomes the predominant type of behavior for a given collective, in a sense - typical.

We can speak about tradition only if it is automatically, spontaneously transmitted in time. Relationships that have developed in the past, sometimes very distant, that have become stable are traditional. If a form has existed for a certain time, it is established as a custom and tradition. In a sense, traditions act as an objective phenomenon based on the historical and religious past of our peoples, as a factor of "reviving the spirituality of a nation capable of resisting manifestations of fundamentalism and religious extremism" 1. This is, of course, a vivid image, but such an image that emphasizes the strength and stability of traditions, the need for their careful study and consideration today.

Let us dwell on some related and concomitant phenomena, important concepts that will make it possible to more accurately define the traditions that have remained as a legacy of the past and those that have become a symbol of a new stage in the life of our society. Soviet stereotypes include an inert perception of the role of political parties in the daily life of society, legal nihilism and tolerance for corruption. The new symbols of our era in the renewal of each country have become the inclusion of NGOs, the Internet and the values of democracy in our lives, without which the current generation of citizens cannot imagine their future.

First of all, the traditions in Uzbekistan, Kazakhstan, Turkmenistan and partly in Kyrgyzstan and Tajikistan (due to the serious difference in cultures and mentality of the titular peoples in the north and south), developed on the basis of the communal nature of the way of life, respect and authority of the elderly and elderly people, arrangement of a national or tribal condominium on a certain territory on the scale of auls, ayls, mahallas, villages and etraps.

Moreover, the legacy was correctly called an objective fact of history, which may in fact be completely devoid of any emotional content. In particular, it can have both a positive and a negative connotation associated with the past administrative-command system, where there was no human factor and consideration of the interests of the minority.

In these conditions, acting on a whim, we often perceive the practice and form of action as a custom that a person observes as if impersonally, while the political tradition is deeply integrated into the personality. Customs are not externally guaranteed rules, which the actor is actually guided by voluntarily - either simply without hesitation, or out of convenience, or for some other reason - and which he can expect to follow from people of the same circle. In this sense, customs are not something significant, and no one is required to observe them. They are close to the concept of convention. Tradition has become a source of significance everywhere. The manner of dressing, even connected with morals, has now become a convention.

At the same time, it is obvious that political experience arises in the course of contact with

practice and most often has a collective character. Like tradition, political experience can be transmitted, but in contrast to it, the knowledge accumulated in the course of political experience can be rethought and changed. Moreover, political experience is learned consciously, and not spontaneously, like tradition. Especially when it comes to the period, the starting point in which 1991 is the beginning of the acquisition of state sovereignty by all the countries of Central Asia that were part of the former USSR. By historical standards, the period of about 30 years for all countries in the region is not very long, but the political experience of social and state building has been accumulated comparable to more than one decade.

Along with traditions, political mores are beginning to play an increasingly noticeable role in the life of social and political institutions. It seems that mores are factors that contribute to some uniformity in social behavior, i.e. in fact, actions that fit into the framework of the administrative or civil codes. Morals are increasingly determined by habit. Fashion also belongs to morals, but in the event that the reason for orientation is something new in behavior. For example, the creation of PR groups by political parties, centers of political technologies, political clubs for analysis and forecasting, even such previously unknown words as image and rating have imperceptibly entered our daily practice. Fashion is close to convention, since it is mostly associated with class or group interests. In this case, we are often talking about pro-government structures and lobbyists representing the interests of financial and industrial groups.

At the same time, the phenomena that are closest to the traditions of recollection and memory. In a narrow sense, memory is associated with personal participation in an event, and it is precisely to the extent that direct memory takes root and then is transmitted from generation to generation that tradition can arise. Memories are usually disordered, while tradition is characterized by some, albeit often very vague, unity. Fundamentally different is the fact that people sometimes take for tradition a certain sum of a number of mismatched and contradictory tendencies. From remembrance the path goes to tradition, and the connection between them is provided by memory. Memory is also a very complex phenomenon: the historical memory of the people and its individual parts, as noted in his speech in honor of the 75th anniversary of Victory in World War II and the annual celebration of the day of memory and honors of our compatriots, President of the Republic of Uzbekistan Sh.M. Mirziyoyev on May 9, 2020 ... The public memory of peasants, workers and other social strata of society in the early 90s of the twentieth century after the collapse of the USSR may be specific [1,2].

Moreover, thinking and ideology are one of the many foundations on which traditions are formed and which largely predetermine the characteristics of emerging and functioning traditions. In turn, numerous and contradictory traditions act as constituent elements of political thinking in a given country.

Action and thinking, inspired by pure imitation, as well as a similar reaction to a similar situation, must be distinguished from tradition. Imitation is characteristic of many living organisms. In a team, a person often behaves differently than in loneliness, and some, moreover, still have a "herd feeling". On the other hand, the numerous manifestations of uniformity in the social behavior of many groups is explained not by their orientation towards some norm or value, but simply by the fact that this type of social behavior, on average, is more consistent, according to their subjective assessments, with their own interests in it is these views and values that guide their behavior [3.152].

In other words, the values existing in society can determine some forms of social behavior of

certain groups of the population. Finally, these same attitudes and values ultimately lead to the fact that new generations of people naturally react in a similar way to similar circumstances. But this requires a slightly different mechanism for the transfer of these values. This concerns the different levels of economic, social and political needs of the population of the countries of the region.

In a sense, traditions act as an objective phenomenon that does not depend on the will of people. Moreover, people make history themselves, they do it not as they please, under circumstances that they did not choose themselves, but which are directly available, given to them and passed from the past. An example of this is the situation in the late 1980s and the process of the collapse of the USSR, incl. declaration of the sovereignty of the former republics. This, of course, is a vivid image, but such an image that emphasizes the strength and stability of traditions, the need for their careful study and consideration.

The stability of customs and traditions is ensured by the fact that a person who does not obey them finds himself outside the framework of accepted norms and is subjected to pressure from a collective consisting of different age groups. Such pressure can take many forms - from exile (in religious communities) to moral condemnation. In any case, a person who does not take into account the "generally accepted" values and norms of behavior provokes opposition from the majority. Of course, this requires the presence of fairly stable - relatively small - teams capable of have such an impact on the person. The ongoing destruction of many traditional collectives contributes to the destruction of many traditions.

Tradition, thus, can be defined as an organized set of ideas and behaviors that are actively transmitted for a relatively long time within the framework of any community - family, social stratum, class, social organization or party, citizens of a given country; this multitude of ideas and behaviors is constantly rethought and transformed. Tradition determines a certain inertia of the community. It relies on precise events and facts tied to specific locations. It has already been noted that tradition is an integral element of political ideology and the foundation for the creation of a political system at every stage of history. However, this connection is very contradictory: while political ideology must adapt to new objective conditions, new ideas, participate in political discussions, effectively analyze the changing situation and propose political solutions, tradition is an inertial force. Its effect can be positive when it allows you to resist erroneous decisions and occasional fad fads.

But it plays a negative role when it hinders the necessary transformations in the process of state formation. And this happens especially often now, when the speed of all social processes is significantly increasing.

First of all, this concerns the situation of instability in the economy and stagnation in the implementation of political and administrative reforms. If at the same time the state does not fulfill its obligations in the social sphere and support of fair competition in the economy, thereby accelerating the collapse [4.110].

Tradition acts as an integral part of the political culture of a given society, defining its many positive and negative aspects. All these aspects appear and make sense if the functioning of traditions, as a rule, is spontaneous, spontaneous. Of course, in some cases, the conscious activity of individuals, public organizations and political parties can contribute to the emergence of a tradition, and in other cases - play the role of a "trigger", stimulating or, conversely, inhibiting the implementation of a previously established tradition.

As was the case with the renewal of the tradition of celebrating the "Day of the Spring Equinox" Navruz or Nauryz and the cancellation of the holidays on May 1 or November 7 in the countries of Central Asia in the sense of their former importance. But even in this case, a tradition can only be called a social reality that acts spontaneously, even if purposeful actions of certain forces took part in its creation.

Tradition manifests itself in each case statistically, as the general result of many conflicting trends, among which some may prevail at this stage. It is they who determine the characteristics and influence the essence of each political system. At the same time, tradition is also the general result of heterogeneous phenomena, processes and movements: thinking, ideology, behavior. Hence the vagueness of most private traditions, the absence of clear boundaries between them, the presence of many intermediate, transitional, mixed forms, hence the difficulty of giving a specific tradition an unambiguous definition. In other words, traditions in this sense can be classified as fuzzy or "unstable" sets. The matter is further complicated by the fact that various social strata and groups took (and are) taking part in the creation of each tradition.

For example, in Uzbekistan, this concerns the structure of local self-government - the makhalla gathering of citizens. This body represents the interests of the population not only at the district level, but also in other higher authorities.

At the same time, the form and principle of collective living has a long history, among all the sedentary peoples of Central Asia. Both in rural areas (kishlaks) and in urban areas, all settlements were divided into mahallas. For all these years, the principle of functioning of the makhalla has not undergone changes, as well as the influence of this body on elections at all levels [5.123]. Only the status of this collective body has become different, more significant. The republican foundation "Mahalla" and its regional branches have been created, where all pressing issues of social support of the population are resolved, which plays a significant role in the country's internal policy [6.87].

Moreover, an important feature of the tradition is that it is a form of transmission of certain relations, a form that can be filled to a certain extent with different content, sometimes significantly different from what was originally laid down in it. Throughout history, this content may change several times. This, incidentally, is one of the reasons for the stability of the tradition. This feature makes it possible in modern conditions to use in practice the traditions created by social strata and classes that either have already disappeared or have radically changed.

Within the framework of a certain political system, a political tradition, like any other tradition, is irrational, even if forces with different goals and objectives are trying to somehow comprehend and realize them. But it is not a kind of metaphysical, otherworldly creation, since, in one way or another, it always reflects real reality. Where the main attributes of power are the celebration of independence and related events.

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