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### **MECHANISMS OF COOPERATION BETWEEN STATE AND CIVIL SOCIETY INSTITUTIONS IN THE SOCIAL SUPPORT OF YOUTH IN UZBEKISTAN**

Sattarov Umidulla Ulashovich

Researcher at the Institute of Socio-Spiritual Research

#### **Annotation:**

This research paper explores the evolving mechanisms of cooperation between state bodies and civil society institutions (CSIs) in the Republic of Uzbekistan, specifically within the domain of youth social support. The study analyzes the transition from a state-centric model to a system of social partnership, emphasizing the synergistic integration of "spiritual processes" (ma'naviy jarayonlar) with modern digital technologies. Drawing upon the theoretical frameworks of Robert Putnam (social capital), Jürgen Habermas (public sphere), and Manuel Castells (network society), the paper examines how this cooperation fosters both the socio-economic empowerment of youth and their "spiritual immunity" against ideological threats. The research highlights that a robust partnership—where the state provides legal and financial resources while civil society offers grassroots engagement—is essential for ensuring long-term social stability and the development of human capital in the "Third Renaissance."

**Keywords:** Youth Policy, Civil Society Institutions, Social Partnership, Uzbekistan, Social Capital, Spiritual Processes, Digital Transformation, NGOs, State Governance, Social Innovation.

#### **Introduction**

In Uzbekistan, the system of social support for youth is being formed based on mechanisms of social partnership between the state and civil society institutions.



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This process is rising to a new qualitative level through the harmonization of spiritual processes and modern technologies. While the state has played a leading role in developing the conceptual foundations of youth policy and consistently implementing them during the years of independence, civil society institutions—including non-governmental non-profit organizations (NGOs), trade unions, public associations, and youth movements—have become active subjects of cooperation in the realization of this policy.

As noted by D.J.Buronova, "youth policy is an important category of political research, the study of which defines the main directions of state development," and "the comprehensive scientific-practical analysis of spiritual processes, the determination of priority directions, and the protection of youth from harmful ideas and ideological attacks" serve as a foundation for working with youth. These cooperation mechanisms are directed not only at socio-economic support but also at the implementation of technologies that allow for the spiritual strengthening of youth consciousness and the realization of their intellectual potential.

A.X. Xolmaxmatov writes in this regard: "The partnership of state organizations and civil institutions increases the efficiency of the system for protecting youth from the threat of ideas alien and foreign to our people," which emphasizes the relevance of using technological tools in the strategy of spiritual protection. This is because modern digital communication tools—social networks, interactive online platforms, and multimedia content—serve as effective means for exerting rapid and systematic influence on the consciousness of youth. Globally, "the emergence of civil society is associated with the collapse of the feudal-class system based on rigid rules and the emergence of capitalist production relations that elevated the importance of the individual in society."



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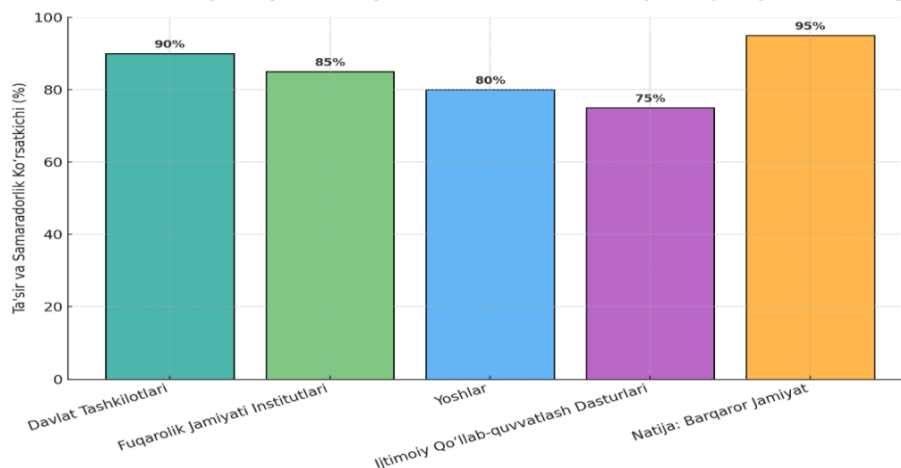
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### The Dynamics of State-Civil Society Cooperation

In the experience of Uzbekistan, civil society institutions actively participate in the process of working with youth through state orders, social grants, and service contracts. These mechanisms, along with the state's material and organizational support, allow for the management of spiritual processes and their optimization through technology. Buronova emphasizes that "raising youth as people who have their own independent opinion, who are capable of standing firm against various spiritual attacks, and who possess will and a sense of patriotism" is one of the main goals of state policy. This goal can be effectively achieved through modern pedagogical and communication technologies—virtual trainings, media-ma'rifat (media enlightenment) programs, and online educational platforms.

At the same time, the harmonization of spiritual processes with technologies in the implementation of youth policy serves to increase the efficiency of institutional cooperation. As Xolmaxmatov noted, "the realization of the intellectual and creative potential of youth is an integral part of state policy," and close cooperation with civil society institutions is of particular importance in supporting this process. Enriching spiritual processes with technological approaches increases critical thinking, social activity, and civic responsibility among youth.

O'zbekistonda Yoshlarni Ijtimoiy Qo'llab-quvvatlashda Davlat va Fuqarolik Jamiyati Hamkorligi Mexanizmi





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### Analysis of Efficiency Indicators (Figure Description)

In the analysis of youth social support in Uzbekistan (referencing Figure in the original study), the influence and efficiency indicators of the main subjects participating in the process are expressed in percentages:

- **State Organizations (90%):** Ensure the central management of the process through the political-legal base, financial resources, and strategic administration.
- **Civil Society Institutions (85%):** Introduce elements of flexibility and pluralism into the system through social activity, public control, and cultural-educational initiatives.
- **Youth (80%):** As direct stakeholders, they are both active participants and consumers of the results; the effectiveness of actions directed at them determines the overall process.
- **Social Support Programs (75%):** Specific practical mechanisms are launched through these programs, covering education, employment, healthcare, and the strengthening of spirituality.
- **Sustainable Society (95%):** This indicator represents the strategic success of this cooperation mechanism.

Thus, the integrated activity of state and civil society institutions is the main guarantee for the effective implementation of youth policy and the assurance of long-term social stability.

### Theoretical Framework and Global Context

The cooperation mechanisms between state and civil society institutions in Uzbekistan regarding youth social support are rising to a new stage in the synthesis of spiritual processes and technologies. The main strategic direction in this process consists of educating the young generation in harmony with national and universal human values, suitable for the modern information-cultural



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environment, and fully realizing their social and intellectual potential. This serves to create a stable system that ensures both the consistent implementation of state policy and the democratic development of civil society.

As correctly noted in scholarly discourse: "Scientific research is being conducted by many centers in the world regarding democratic changes occurring globally, reform processes, problems of political modernization of society, the determination of conceptual models, the political analysis of the specific features of democratic development processes, as well as ensuring the openness of state administration bodies and increasing the role of non-governmental and non-profit organizations within it. Therefore, leading research centers in the world today focus their attention on problems such as preventing the duplication of tasks, functions, and powers between authorities entering the state administration system, and the insufficient provision of participation of non-governmental and non-profit organizations, which are civil society institutions, in the state administration system. Also, there is growing interest in researching the democratic features of modernizing the system of ensuring the openness of state bodies' activities in the process of global integration occurring in the world."

When mechanisms of mutual cooperation are viewed in the context of spiritual processes and technologies, the complexity and multi-layered nature of this process becomes apparent. If the institutional foundation of cooperation is embodied in the strategic documents, legislative base, and targeted programs of state policy, its socio-cultural essence is reflected in the spiritual resources and social capital of civil society subjects.

**Robert Putnam** emphasizes that "social capital refers to features of social organization, such as trust, norms, and networks, that can improve the efficiency of society by facilitating coordinated actions." Proceeding from this view, the efficiency of cooperation mechanisms between the state and civil society in



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Uzbekistan is determined, first of all, by the creation of an environment of trust and mutual responsibility between them. According to A.Saidov and U.Tadjihanov, "civil society is a system of public institutions that facilitate the realization of the interests of equal individuals, single persons, or communities." Z.Isломov evaluates civil society as "the sum of economic, social, cultural, moral, familial, and religious relations that express the interests of property owners and their associations and are outside the state and politics."

### **Institutionalizing Social Partnership**

In the process of social support for youth in Uzbekistan, cooperation mechanisms acquire strategic significance within the framework of the modern democratic governance paradigm. This cooperation system, on one hand, expands the institutional possibilities of the state in implementing youth policy, and on the other hand, strengthens the role of civil society institutions as social subjects. Civil society manifests as a key resource in developing social capital, serving to increase the social activity of the population, strengthen the environment of trust and mutual cooperation, and form a social contract between the state and society.

The modernization of the state executive power system is also of particular importance in this sphere, ensuring the flexibility, openness, and accountability of governance. As Juraqulov noted, in the democratic governance model, the state remains not only a regulator and controlling subject but transforms into a partner subject that distributes resources based on partnership with civil society institutions. This allows for maintaining a balance of multilateral interests in the process of making decisions on youth social support.

Increasing the responsibility of local governance employees and developing a culture of dialogue and cooperation with civil society institutions ensures the



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effective operation of these mechanisms at the regional level. Juraqobilova analyzes this process and substantiates the strategic role of local governance staff in identifying youth needs and introducing a targeted support system. From a historical-political perspective, Qirgizboev shows that the restoration and strengthening of trust between the state and society in the formation of civil society institutions is one of the factors determining the success of the system of working with youth.

Furthermore, mechanisms for supporting regional initiatives and mobilizing resources locally are of distinct importance. In the works of Jamalova and Turaqulov, it is noted that the activity of local state authority bodies in cooperation with civil society institutions allows for solving social issues, particularly youth problems, locally. Therefore, state and civil society cooperation serves, on one hand, the development of social capital, and on the other, the assurance of active socio-political participation of youth in society.

### Challenges and Strategic Directions

The normative-legal conditions created by state institutions, such as the "Yoshlar – kelajagimiz" (Youth – Our Future) program or the activity of the Youth Affairs Agency, ensure centralized resource distribution and institutional control. In the words of **Douglass North**, "institutions are the rules of the game in a society... humanly devised constraints that shape human interaction." However, if these rules remain only within the scope of central administration, they may limit the initiative and innovative approaches of non-governmental organizations working directly with youth. Therefore, an effective cooperation model must be directed at harmonizing the state's strategic directions with the experience of civil society institutions in the local socio-cultural context.



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Civil society institutions—NGOs, youth associations, volunteer networks—often possess faster adaptability compared to state mechanisms. As **Manuel Castells** wrote, "in the information age, networks become the main form of social structure, and through these networks, social processes take on a more interactive and horizontal form." Consequently, civil society initiatives, in harmony with state policy, can serve not only the economic support of youth but also the enhancement of their digital skills, social activity, and the strengthening of cultural identity.

The importance of cooperation mechanisms in spiritual processes lies in the fact that they form values of solidarity, responsibility, and social service in the consciousness of youth. **Pierre Bourdieu**, interpreting the concept of "symbolic capital," states that "resources which reinforce social connections and provide moral legitimacy in society are as important as material capital." In Uzbekistan, cooperation between the state and civil society provides the opportunity to multiply such symbolic capital, strengthening both civic responsibility and national-cultural identity in the minds of youth.

The formation of these cooperation mechanisms is inextricably linked with the general trends of civil society development in the country and the processes of modernizing the state administration system. As a result of reforms conducted in recent years, the state's social policy is moving from a centralized management model to an open governance system based more on social partnership and cooperation.

State bodies, particularly the executive power system, manifest as the center defining the normative-legal base, financial resources, and general strategic directions in youth social support, while civil society institutions ensure the practical activity directed at implementing this strategy at the level of territories and target groups. Effective cooperation between these two systems is based on



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principles of mutual trust, information exchange, alignment of interests, and long-term strategic planning.

### **Conclusion**

In conclusion, the mechanisms of cooperation between state and civil society institutions in Uzbekistan regarding youth social support are taking shape as an integral component of modern social governance. This cooperation creates a stable system by harmonizing normative-legal bases, financial resources, institutional organizational structures, and civic initiatives. The efficiency of the process relies on the consistent implementation of strategic state programs aimed at ensuring youth interests on one hand, and the activity of civil society institutions in developing social innovations and implementing them in practice on the other.

The widespread use of information and communication technologies is elevating this cooperation to a new stage based on principles of openness, transparency, and efficiency. Thus, cooperation between the state and civil society is a strategic mechanism for educating youth as spiritually mature, socially responsible, and globally competitive individuals, and it possesses significant scientific-practical importance in strengthening socio-cultural stability and achieving national development goals.

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