

ONTOLOGICAL AND GNOSEOLOGICAL FOUNDATIONS OF INSTITUTIONAL AND LEGAL SYSTEMS IN ENSURING THE SUSTAINABILITY OF SOCIAL DEVELOPMENT

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Abstract

The article analyzes the role of institutional and legal systems in ensuring the stability of societal development from a philosophical, legal, and methodological perspective. The main focus of the research is on the ontological (being, essence, and forms of existence) and epistemological (cognition, scientific understanding, and practical application) foundations of these systems. The article also puts forward scientific and practical proposals and conclusions on improving the philosophical and methodological foundations of institutional and legal reforms.

Keywords: Social development, stability, institutional system, legal system, ontology, epistemology, social existence, theory of knowledge.

Introduction

In the context of modern globalization processes and rapid socio-economic transformations, ensuring the stability of social development is becoming a priority strategic task for every state. Systemic balance in society and resilience to various crisis situations are primarily determined by the level of stability of institutional and legal structures. However, narrow sociological and legal approaches alone will not be enough to comprehensively understand and implement these complex phenomena into practice. Therefore, the study of the ontological (place and essence in social existence) and epistemological (scientific perception and application in practice) foundations of institutional and legal

systems through the philosophical and legal prism is of particular scientific relevance.

These theoretical and philosophical foundations find their practical manifestation in the development strategy of New Uzbekistan and the large-scale administrative and legal reforms implemented within its framework. Practical steps toward modernizing the public administration system and prioritizing the "For the sake of human dignity" principle are fundamentally changing the role of institutional structures in the existence of society. This, in turn, made the noble principle that "the people should not serve the state bodies, but the state bodies should serve the people" [1:51] the most important objective criterion for evaluating the activities of all state bodies. From this perspective, while ontological analysis serves to reveal the proportionality of institutional and legal reforms in New Uzbekistan with objective reality and social needs, epistemological analysis creates a deep theoretical and methodological foundation for the scientific understanding, evaluation, and improvement of these reforms.

Literature review on the topic

The study of the ontological and epistemological foundations of institutional and legal systems in ensuring the stability of social development has a history of gradual development in scientific and philosophical literature. Research in this direction can be analyzed by dividing it into three main scientific and theoretical groups. In particular, Western researchers such as Douglas North, John R. Commons, and Torstein Veblen, who belong to the first group, have scientifically substantiated the role and objective necessity of institutional systems in social existence.

In particular, D. North, in his fundamental work titled "Institutions, Institutional Change and Economic Performance," defines institutions as "the rules of the game in society." The scientist deeply researches that institutional systems are an objective structure, that is, a unique ontological basis that serves to reduce uncertainties in social relations and ensure stability. John R. Commons, as the founder of institutionalism, views social institutions as the primary criterion regulating human thinking and behavior and maintaining the stability of society. Furthermore, the essence (ontology) of legal systems and the mechanisms for their perception and implementation (gnoseology) occupy a central place in the

research of scholars such as Hegel and Jürgen Habermas. In particular, in his work "Philosophy of Law" (Grundlinien der Philosophie des Rechts), Hegel interprets law and social institutions as the objective formation and development of human freedom in social existence (ontological aspect) and the realization and realization of this process by the absolute spirit (gnoseological aspect). In Hegel's approach, the legal system is not merely a set of rules, but a form of real existence of freedom in society and a stage of its logical development.

In turn, Habermas, a major representative of modern Western philosophy, explains the epistemological foundations of modern legal systems and institutions through the prism of communicative action theory in his fundamental study "Faktizität und Geltung." The scholar argues that the stability of legal norms and institutional structures depends on discourse, awareness, and mutual consensus (recognition) within society. In Habermas's interpretation, the epistemological power of the legal system is manifested in the rational recognition and voluntary acceptance of these norms by members of society. Thus, these philosophical and legal approaches allow for the evaluation of legal systems not merely as mechanical norms established by the state, but as a socio-philosophical phenomenon based on deep ontological roots and processes of epistemological understanding.

In the scientific research of domestic scholars such as A. Erkaev, Gulom Mirzo, M. Rakhmatov, and B. Zaripov, the theoretical and practical mechanisms of issues such as strengthening the development of the Motherland, increasing the welfare of the people, and laying the foundation of the Third Renaissance have become the primary objects of research. In particular, while A. Erkaev in his research reveals the philosophical and methodological essence of the concept "New Uzbekistan: Goal - Third Renaissance" [2:96], Ghulam Mirzo advances the organic connection between "Third Renaissance and human rights" [3:304] and the institutional and legal mechanisms for ensuring human rights.

Furthermore, in the joint research of M. Rakhmatov and B. Zaripov, the modern stage of institutional and legal changes occurring in our society is analyzed within the framework of the idea "New Uzbekistan on the Threshold of the Third Renaissance" [4:212]. These national studies allow for a deeper understanding of the institutional and legal norms of New Uzbekistan from an epistemological perspective and their integration with the practice of modernizing society.

In this regard, one of the important theoretical approaches reflecting the philosophical, spiritual, and social essence of the development of New Uzbekistan is to lead society toward prosperity by creating the Third Renaissance. First and foremost, this idea expresses the development of reforms carried out in the country in harmony with science, education, culture, spirituality, and human interests. From a philosophical and methodological point of view, the Third Renaissance is a qualitatively new stage in the development of society, in which the human factor, free thinking, intellectual potential and spiritual perfection are considered as priority values.

Research methodology

In this study, a comprehensive philosophical-methodological approach and general scientific analysis methods were utilized to elucidate the ontological and epistemological foundations of institutional and legal systems in ensuring the stability of societal development. The methodological foundation of the research consists of dialectical and systemic-structural approaches. While the dialectical approach made it possible to evaluate the variability and development of institutional and legal systems in the existence of society, as well as the interaction of objective and subjective factors, systemic-structural analysis served to study the institutions that ensure the stability of society as an interconnected and integrated system serving a single common goal.

In the course of the study, the role of institutional and legal norms in objective social existence, their forms of existence, and the foundation for regulating chaotic processes in society were studied through the method of ontological analysis. Using epistemological and comparative (comparative-legal) analysis methods, the mechanisms of scientific perception of social institutions and legal norms, as well as the scientific views of representatives of Western and national philosophical-legal schools, were comparatively studied.

In particular, representatives of neo-institutionalism (D. North, T. Veblen) and representatives of classical and modern philosophy (G. Hegel, Yu. Habermas) theoretical concepts and models were logically integrated with the practice of administrative and legal reforms implemented in New Uzbekistan. Furthermore, the hermeneutic analysis method was used in the study to reveal the philosophical-conceptual content and epistemological essence of the

Development Strategy of New Uzbekistan, legislative acts, and the principles of "For Human Dignity" and "Serving the People." Through methods of scientific abstraction and inductive and deductive inference, the philosophical and methodological basis for improving institutional and legal systems in ensuring social stability was summarized, and final scientific and practical proposals were formulated.

Analysis and results

The conducted philosophical, legal, and institutional analysis showed that the process of ensuring the stability of social development is a complex, socio-structural, and multifaceted phenomenon. The scientific-theoretical and practical results achieved through this research are manifested at the intersection of two primary philosophical directions—the ontological and epistemological frameworks. From the perspective of the ontological approach, institutional and legal systems are recognized not merely as a set of artificially established rules, but as an objective structural basis ensuring the stable functioning of social existence. These systems regulate chaotic processes and uncertainties in social relations, performing a decisive stabilizing function in maintaining the internal balance and resilience of society.

An analysis of the experience of New Uzbekistan has shown that administrative and legal reforms in our country have fundamentally changed the ontological status of the institutional system. While the state previously functioned primarily as a subject of centralized management and control, the principles of "For the sake of human dignity" and "The people should not serve state bodies, but state bodies should serve the people" have transformed the institutional system into an objective tool serving the needs of the individual and society. In turn, epistemological analysis reveals cognitive mechanisms for the scientific perception, evaluation, and improvement of legal and institutional relations between the state and society.

According to him, legal norms and social institutions achieve practical effectiveness only when they are perceived as reasonable and voluntarily recognized by members of society. The epistemological power of reforms is manifested in how scientifically grounded they are and in the people's deep understanding of legal and social reality. In this sense, the Development Strategy

of New Uzbekistan and the promotion of the idea of the Third Renaissance represent a new stage in the self-awareness of society, in which legal and institutional reforms yield results as the direct transfer of theoretical and philosophical knowledge into social practice.

Conclusions and suggestions

Philosophical, methodological, and institutional research has confirmed that the ontological and epistemological foundations of institutional and legal systems are of decisive importance in ensuring the stability of societal development. At the end of the study, the following scientific and practical conclusions were drawn:

First, institutional and legal systems are ontologically the objective structural basis that ensures the stable functioning of social existence. They regulate chaotic processes in social relations, reduce uncertainty, and serve to maintain the internal balance of society.

Secondly, the administrative and legal transformations carried out in New Uzbekistan have fundamentally changed the ontological status of the institutional system. As a result, the state apparatus has transformed from a subject of centralized control into an objective, service-oriented institution based on the principles of "For Human Dignity" and "Serving the People."

Thirdly, the epistemological foundations of these systems determine the cognitive mechanisms for the scientific perception, evaluation, and improvement of relations between the state and society. According to him, it was substantiated that legal norms and social institutions achieve practical effectiveness only when they are perceived as reasonable and voluntarily recognized by members of society.

Fourthly, the Development Strategy of New Uzbekistan and the idea of the Third Renaissance represent a qualitatively new stage of society's self-awareness from an epistemological perspective. In this process, scientific and philosophical knowledge and theoretical concepts are directly applied in socio-legal practice. Based on the research findings and the practice of implementing institutional and legal norms in New Uzbekistan, the following improved scientific and practical proposals and recommendations are put forward:

- Implementation of the "ontological expertise" mechanism into practice. When developing draft laws and conceptual programs for institutional reforms, it is

necessary to establish at the legislative level a system of philosophical, methodological, and sociological expertise that evaluates not only their formal and legal aspects but also their compliance with the objective needs of society, social reality, and the human factor.

- Improving legal and institutional epistemology. It is necessary to move from the mere mechanical implementation of legal and institutional norms in society to the level of deep perception of their essence. To this end, it is recommended to create continuous educational modules and academies of civil society institutions aimed at increasing the institutional culture of civil servants and citizens.

- Development of "Communicative Consensus" platforms. It is necessary to raise the dialogue between the state and society to a qualitatively new level (in accordance with Jürgen Habermas's theory of communicative action). This ensures that the newly adopted institutional norms are perceived as reasonable and voluntarily recognized by members of society, and strengthens mutual trust between the state and society.

- Establishment of a Scientific and Philosophical Monitoring and Forecasting Center. In the process of laying the foundation for the Third Renaissance, it is advisable to create an academic-analytical platform (analytical center) that constantly evaluates the effectiveness of socio-legal and administrative reforms and forecasts future risks and crises based on philosophical-methodological and institutional analysis.

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