



Research Article

THE EXISTENCE OF CONSCIOUSNESS IN THE DEVELOPMENT OF CIVIL SOCIETY AND THE PRINCIPLES OF PURPOSEFULNESS

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Javlon S. Kuchkorov

Lecturer, Department of business management of Kattakurgan, Branch of Samarkand State University Samarkand, Uzbekistan

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ABSTRACT

In this article, the National idea and democracy are reflected in the existence of consciousness and the appearance of purposefulness in the development of civil society, dialectical ties, the fact that all citizens of the Republic of Uzbekistan have the same rights and freedoms, the role of democracy and the cultural phenomenon.

KEYWORDS

National idea, democracy, civil society, ideology, civilization, legal state and civil society.

INTRODUCTION

We are going towards the formation and improvement of a democratic civil society. This state, first of all, is the direct or indirect management of power with the participation of the people [10: 224], which means. Secondly, this situation means that the state is obliged to create conditions and provide opportunities for

people within the framework of the law, for them to live peacefully and comfortably. In this case, thirdly, it means ensuring the equality of all citizens in the Republic of Uzbekistan before the law[12: 8-9]. This universal democratic idea of our state in relations with citizens-principle-constitutional norms I.A.Karimov:



"...the restoration of a democratic legal state and civil society should remain the ultimate goal", [4: 8] adopted on the basis of the ideas of the guideline.

Well, on the basis of the normative-legal documents on the Democratic state and civil society, which expressed the national interests of I.A.Karimov, and on the basis of the economic-ideological, political and legal-ideological, philosophical and moral ideas of other scientists-researchers, democratic changes were made in all spheres of life of our country. And the needs for which these democratic changes have arisen serve as the gnoseological basis of democratic reforms, primarily in the manifestations of national ideas. National ideas that reflect the beneficial prospects of each country and do not contradict universal interests, regardless of whether they are political - minded, legal - minded, economic - ideological, aesthetic and moral-ideological, philosophical-ideological forms. M.Mirziyoyev takes place on the basis of a critical analysis of the question [9: 235]. Critical analysis is, in fact, a dialectical way of knowing in its essence.

LITERATURE REVIEW

In writing this article, works, literature, monographs and articles on political philosophy, social philosophy and dialectical doctrine were used.

RESEARCH METHODOLOGY

In the preparation of this article, methods and principles such as historicity, logic, comparative analysis, analysis and synthesis, valued approach, succession, objectivity were effectively used.

ANALYSIS AND RESULTS

According to scientists, "democracy is an activity based on experience and which is constantly enriched with content and whose essence is deepened"[3: 327]. So it

turns out that democratic activity is an attribute, that is, the way of existence of democracy. Such an active approach to democracy is the appearance of a substantive approach. Democracy is a cultural phenomenon, because in its occurrence there is consciousness, there is purposefulness. It is at the same time the process of processing and its result. If we take democracy as a regime as a whole cultural system, then there are also substantive elements that make up its system. The first of them are people, and they are the creators and carriers of democracy, that is, their roots. That is why democracy has its content at the international level, its content at the regional level, its content at the country level, its content at the nation level, its content at the class and social level, its content at the family level. Therefore, we are also talking about national democratic development, which is based on universality and nationality.

We think not only about the vertical structure of this society, but also about the democratic order in the spheres of social life in terms of its horizontal structure. Taking into account this situation, I.A.Karimov said that" it is possible to say that the legal state and civil society are two wings, two aspects of which are intertwined in democracy " [5: 108]. The second is the need for democracy, more freedom from it. Democratic need and interest is the motivation for the emergence and action of a democratic regime. The third is the awareness of the need and interest in democracy. In later times, this spiritual process is expressed through the concept of "democratic consciousness". Four, within the framework of democratic consciousness, there are processes of creation, the development of democratic ideas, including Democratic political regimes. The work of the researchers is the bright side of this. Fifth, it is content in the form of examples of creativity about democracy, books, dissertations, articles - recommendations. The



golden mean is the implementation of these recommendations to life.

Hence, the creation of democracy and the application of the recommendations on democracy to life is a democratic activity. With this, too, the full meaning of democracy is not solved.

For Example, X.T.Adilgariyev and D.X.Razzakov believes that democracy: "Real democracy has never been and has never been a people's power, because in this case it means non-existence, social self-government. In fact, the concept of "democracy" itself has been associated with the state from the time of its appearance, that is, with coercion. Therefore, democracy in the best sense is the power of the majority over the underdevelopment, often to a greater or lesser extent a divisive, well-established minority under the control of the people is a form of governance.

Thus, when there is a state in society, democracy will not be complete, and in a complete democracy there will be no need for a state – a form of power in the form of the management of social relations" [6: 200-201] it means that there is an ontological bias to the notion of "democracy". The main emphasis in the definitions given to democracy by many scientists is on the state power and the regime in which it establishes. True, state power guarantees the rights of individuals and legal entities in all spheres of the country's social life. But democracy should not be limited to statehood. Such guarantees that the legal state and civil society are two inseparable aspects of democracy, although state power does not interfere in the internal affairs of all spheres of civil society. And this means that there must be democracy both in the family and in a private manufacturing enterprise. It's stuck A. Dal Robert said:" If, as long as democracy is justified in the management of the state, it is just as

justified in the management of an enterprise in the field of Economics."

True, in society, the state is strong. He must represent and guarantee the rights and interests of all. And on the contrary, the people must also be prepared for the realization of democracy, the democracy that the state established.

K.Bahriyev says about the democracy of society on the basis of determining that the commonality inherent in natural democracy, sect democracy and nation democracies is harmony: "regularity, compromise, proportionality is the share of Man and that is democracy. A person who maintains a consistent harmony, a clear balance to the creator, to nature and to his soul is blissful, as is the case – a state that, without solitude, maintains a balance between legislative, executive and judicial power, is open to thoughts coming from the people, respecting the Law (Order, prohibition) only firmly"[2: 50].

S.O.Abdukholikov summarizes the above definitions for democracy and gives the following definition to democracy: "democracy" is a people's power in the etymological sense. But it is a combination of interests and their management in a broad sense. If the rights of citizens are exercised, accepted and guaranteed through the people's power, then we call Society a democratic civil society. In this regard, we believe that paying attention to civil law, or the word "pimples Bravo", will help to shed light on the essence of the issue. "Civilization" from Latin "civilizational; it gives meaning "to the state". Civilization is a country with its own distinct roots within the social formation – its inhabitants – its citizens and state power, historical space and modernity. If there is no state, there will be no citizenship, and if there are no citizens on the contrary, the state will not find a composition either. They are closely intertwined with each other. So, as for



civil society - that is, societies that have their own citizens – have already existed in the personal history of countries. But as for the Democratic civil society, that is, the society in which the rights of citizens are secured by the power of the people is not always"[1: 9].

Hence, since democracy is a combination of interests and its management, bunda governs this power by means of direct democracy and representative democracy, which ensures the harmony of interests if the people take power into their own hands [7: 76]. The origin of the state from the obyektivl of the rights and the development of legal norms in accordance with it is evidenced by its rightness. Such a state begins to sound like a legal state. Since the spheres that do not interfere in the internal affairs of the state (for example, the Family Institute, etc.) and, but the spheres that are guaranteed by the legal state are civil society, the main task in which is to ensure the rights of citizens, individuals and legal entities. Therefore, the concepts of" democratic civil society "and" legal state and civil society " have the same meaning. The formation of a democratic civil society in our independent country is our ultimate goal.

Now let's focus on the idea of national independence. Ideology means a set of thoughts from Arabic. The idea is an idea that leads to a specific idea-a goal-a term. Ideology is a ideological-theoretical view expressed in the interests of a particular social group, stratum, nation, society, state, desires and goals and the system of their implementation [8: 244]. Hence, the ideology of the people or social strata is a system of ideas that expresses fundamental interests. These ideas come in the form of views, such as political, economic, philosophical, religious, legal. And our national idea expresses the fundamental interests of the population of our country [11: 112]. Any person, social group, elat,

nation, people, state and society will have the goals set before him and the tasks aimed at its implementation. In addition, independent Uzbekistan has set itself a strategic goal of formation and development of a legal democratic state and civil society. So, our main strategic goal is the restoration of a free democratic society based on a socially oriented market economy [11: 112].

CONCLUSION

So, if the National idea forms the gnoseological basis of the democratic reforms carried out in our country, then, on the contrary, the changes watered down by the ideas of democracy are the source and criterion of our national ideas. The same situation is the essence of the dialectics of national ideas and democratic changes. The idea of democratic change-knowledge is the core of our national idea.

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