

DEMOCRATIC SOCIETY IN UZBEKISTAN

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Abstract: This article will talk about building a democratic society in the country.

Key words: Democracy, society, personality, tradition, democratic society.

Historically, the Constitution of our country - our main law - was developed and adopted in the short term. Our Motherland, as a sovereign State, has taken its proper place in the world community. The foundations of modern statehood and a constitutional order have been established in Uzbekistan. Three independent branches of State power - legislative, executive and judicial - have been established. A constitutional State has literally been built. Armed forces capable of reliably defending the sovereignty and State independence of the Republic of Uzbekistan, the inviolability of our borders, the peaceful life of our people and our national interests have been established.

Democracy is the most just and desirable kind of society that the people and the individual can achieve in their struggle. In such a society, the spiritual perfection of man should be high. That is, comprehensively developed and spiritually rich people, uniting, can build a democratic society. This is how the great thinkers and philosophers of the past imagined a just society. A person enjoys the rights and freedoms enshrined in the Law, his activities are aimed at improving life, satisfying needs, he has the right to do whatever is necessary for his perfection and the perfection of his children. However, democracy, like any other kind of society, presupposes the preservation of law and order, social stability, power

management. That is, in such a society too, there is subordination, subordination to the Law and to the government elected by the will of the majority. Thus, the power in a democratic society turns into an exponent of the people's, national will.

To the extent that the people, the nation will be enlightened, culturally developed, so this will be life-affirming and effective. This means that the spiritual perfection of the people and the nation is the main factor in building a democratic society. In building a democratic society, the people of Uzbekistan are relying on Eastern traditions, the spiritual springs of the Uzbek people. The wisdom of the East, the traditions, rites and customs of the Uzbek people, and Islamic teaching are the first foundation of the democratic society being built in Uzbekistan. As is well known, relying only on traditions and disregarding world experience is not the way to achieve the goal. It is therefore necessary to combine eastern national traditions with democratic ideas. Consequently, universal ideas and values are the second basis for building a democratic society. Strengthening of independence and transition to market relations set the task of creating a 'comfortable and free homeland'.

The solution of this task is entrusted to the people who love their homeland and are ready to do everything for its prosperity. In this sense, patriotism and selflessness of the people can be considered the third basis for building a democratic society. Fidelity to national traditions, the idea of self-consciousness, the idea of combining it with universal values should strengthen and enhance the sense of patriotism. A free person is a person who loves his homeland, who is ready to give his life, if necessary, for his country, for his people. Our freedom is closely linked to the freedom of our homeland. To the extent that Uzbekistan will be strong and powerful, every citizen will be free and strong, and will multiply his or her opportunities. In a democratic society there is a great responsibility of freedom. A person is always responsible to himself, to others, to the Motherland.

If a person does not feel this responsibility, he cannot become spiritually mature. A spiritually rich person, along with love for his nation, respects other nations, strives to master the cultural and scientific achievements of other nations. For a spiritually rich person, the law is a great support, he is a law-abiding citizen.

A democratic society is a society of publicity, it is a healthy environment where diversity of opinions prevails. At the same time, the owners of high spirituality occupy an important role, because if the spirituality, morality and thinking of the masses is not high, it will be impossible to distinguish who is right and who is wrong, to distinguish truth from lies. Spirituality and national values form the foundation of national ideology. National spirituality, like language, has

the peculiarity to unite and organise the people. In this case, the revival of national spiritual values has played a great role. As a result of the restoration of spiritual values, ensuring national harmony and rethinking history, the Uzbek language and the religion of Islam have regained their status and the ancestral heritage has been widely studied.

The people of Uzbekistan are proud that, in the short period of economic and social reform, our country has been recognised by the international community, in which it occupies its rightful place. Today Uzbekistan is a multi-ethnic and multi-confessional State. All nations and nationalities, representatives of all religious denominations live in the same space, so national and religious tolerance is one of the important facets of our State's policy. The transition to market relations has led to some difficulties and difficulties in the sphere of spirituality. As it is known, under market relations the root issue of society is property. After the restoration of private property, the concepts related to it - benefit, profit - were also restored. Competition and rivalry began. Competition, on the one hand, develops the mind, encourages personal initiative and enterprise. achieving even better personal welfare, improving and strengthening property becomes the goal of action. As a result, the understanding of the meaning of such concepts as sympathy, compassion, indulgence, pity, mercy, prudence, delicacy, prudence, etc. is changed. Competition knows no pity and compassion. On the second hand, it is competition that becomes the criterion of fairness in healthy competition, because in healthy competition a person begins to believe in his own strength, the consumer wins, the sphere of activity develops. In the conditions of market relations, development of competitiveness, spiritual and moral education is of paramount importance.

Allowing some derogations, national limitations in this respect can lead to incredibly large losses. Another regional value of great social and educational importance is public opinion.

Conclusion: In all the key reforms being implemented, Uzbekistan has been guided by such principles as the fullest consideration of the mentality of the people, their historical and national peculiarities, traditions and customs as a guarantee of the successful implementation of the modernisation of society, as well as by the State's openness to the world, its desire to take deeper account of global processes, and its desire to share the achievements of modern civilization and the vast experience of democratic construction and market economy accumulated by developed countries.

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