

The Renewing Uzbekistan, Democratization of Society and Freedom of the Individual

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ABSTRACT

The article will focus on the transformation of the rule of law into a vital necessity in the process of democratization, the formation of the legal culture of citizens, the improvement of methods of legal education and training.

KEYWORDS: *Social justice, legal equality, law and norms of law, personal ability, personal privilege, Eastern democracy, personal freedom, equality, humanism, Perfect Man, Moral criterion, right and duty.*

Finding the implementation of the renewal processes carried out in the conditions of democratization of society is connected in practice with the formation of each person and citizen, first of all, a positive attitude to the existing norms of law and law. It is in the conditions of democracy that the transformation of the rule of law into a vital necessity is required, as well as a philosophical analysis of the theoretical foundations of the problems of democratization of society from the point of view of socio-political sciences. The construction of a legal democratic state and the formation of the foundations of civil society consists in an in-depth and detailed study of scientific and theoretical problems aimed at ensuring the importance of individual freedom as an important factor in the process of democratization of society, the formation of the legal culture of citizens, the improvement of means, methods of legal education and upbringing through the need to reform the political and legal system and the study of current problems in this area.

It is worth noting that in the updated Uzbekistan, the president of our country Sh. Mirziyoyev took part in a solemn ceremony dedicated to the Independence Day of Uzbekistan. As the foundations of building a civil society under the leadership of Mirziyoyev are strengthened, the formation of a legal democratic state based on the principles of social justice, legal equality, and humanism is accepted as a priority conceptual task. This is a necessity and a task related to the realization of people's dreams of rights and interests, of building a fair, free civil society. In the light of this task, at the present stage of democratization of public administration, modernization and reform of the country, the requirements and the need to improve individual freedom and legal culture are increasing.

The democratic transformations carried out in Uzbekistan are based on the realization of human rights and freedoms, the creation of a society based on pluralism of interests, creating the necessary conditions for the opportunities, needs and interests of each person. This was stated by the President of the Republic of Uzbekistan. Sh. M. Mirziyoyev emphasized: "Today the most important goal of our life, expressed in our Constitution, is the comprehensive provision of human interests. To ensure the interests of a person, it is necessary, first of all, to communicate with people, with the people, to know their worries, dreams, life problems and needs well" [1;114].

It should be noted that the effectiveness of the large-scale reforms carried out in the process of renewal and democratization of society is inextricably linked, first of all, with the revival of spirituality and freedom of the people, a deep study of our rich historical heritage, the eternal

preservation of our sacred traditions, and most importantly, with the change and rise of the nation's thinking.

In these conditions, the task of educating comprehensively competent people who recognize their freedom, right, relying on their own strength and capabilities, able to independently approach the events taking place around them, at the same time to see their personal interests in harmony with the interests of the nation and the people, has become a decisive issue for us in the years of independence. These are, first of all, ensuring the freedom of opinion of the population by revealing its intellectual potential, harmonizing the development of the principles of Eastern democracy based on national values on the basis of strengthening the legal culture and activity of the nation, developing legal foundations for improving the activities of institutions that have a positive impact on the formation of personality. But such priority tasks, of course, are not an instant process. In this regard, on the basis of the tasks of modernization and liberalization of our country, the renewal of the political, legal and socio-economic system, it becomes necessary to improve the thinking, legal awareness and culture of the nation. This puts on the agenda the study of the role and influence of individual freedom in the process of democratization of society through the realization of the intellectual potential of our people. It is known that the views on the provision of the theoretical foundations of individual freedom, the construction of a justly free society and the philosophical criteria of freedom, goodness, justice have long been developed in the works of thinkers of the East and West. A striking source in this regard are the socio-ethical views of prominent representatives of the philosophy of Sufism Yusuf Hamadani, Ahmad Yassavi, Abdukholik Gijduvani, Najmiddin Kubro, Khoja Ahror, Bahauddin Naqshbandi on human freedom, morality, goodness and justice.

I must say that Western nations also have a huge legacy in this regard. Scientific research aimed at studying the problem of individual freedom as an important factor in connection with the development of democratic principles was carried out by a variety of literature, such ancient Greek thinkers as Socrates, Aristotle, Plato. Later, N. Machiavelli, T. Hobbes, J.Locke, J. Rousseau, I.Kant, A.Schopenhauer, F.Nisse, E.Fromm, N.Berdyayev, M.Weber, A.Camus, K.Popper, D. In the scientific heritage of Heffeler, the theoretical foundations of the criteria of freedom, free thinking, goodness and justice in public administration were developed and developed in a broad sense.

During the years of independence, in the field of studying the history of the national statehood of our country, works were created aimed at studying the sphere of influence of individual freedom, at the same time designed to draw lessons from the tragedies associated with the history of our people, which serve as a theoretical program for the formation of a sense of self-consciousness, religious, national and universal values in the process of building a rule-based democratic state and civil society in all spheres of our public life. In this sense, it is no accident that the President of our country, Shavkat Mirziyoyev, setting as a priority the development of the spiritual and moral foundations of national statehood, emphasizes that the criteria of all reforms are human interests, freedom, justice, equality, humanism. In this regard, even today, the head of our state considers this problem as one of the main factors for the more effective implementation of democratic reforms in the renewing Uzbekistan. After all , at one time Hegel wrote: "If we carefully study the behavior of people, we will see that their needs, interests and interests are the main driving force on this life stage, only they play the main role" [2;20].

Historically, the views of the West and the East on the issue of ensuring individual freedom in relation to the democratization of society in our people have, in addition to common, certain differences. The fact is that in Western democracy, work is built on this issue, based on legal laws. That is, the issue of the freedom of an individual and society is a priority in the sense that it is regulated in accordance with the law.

However, in fact, it is difficult to find answers to all the problems, phenomena and situations that arise in real public life in laws based on legal norms. That is why such problematic situations include the concept of individual freedom, which was formed in the East within the framework of secular and religious, moral and spiritual values that have been tested for centuries.

This means and implies, first of all, the supremacy of the principles of Eastern democracy. But when the circumstances of behavior, behavior, perception of one's place in society, responsibility of an individual are evaluated, then the interests and rights of a particular group, ethnos, people, nation, society are approached based on special values and traditions. In this sense, the process of democratization of society, the harmonious use of both of these factors, is a guarantee of the formation of a struggling personality that puts freedom and self-dignity, human pride above all. The fact is that these factors constitute the main aspects of personality formation. However, taking into account the practical activity of the individual in the development of society, it can be concluded that the individual, as a result of his activity, promotes the development of society forward or towards decline. An example is the activity of historical figures formed in the process of historical development. In particular, the rejection of moral principles in the activities of state and public administration by such personalities as Genghis Khan, Stalin, Hitler, eventually led to the decline of the state they created.

While in the West they relied more on the idea of individual freedom and regarded it as a priority rule, in the east freedom and individual rights were combined with the orders, values, traditions existing in the collective. Recognition of individual freedom does not mean that it is outside of society. This process manifests itself in the harmony of the individual and society. The aspiration, the worldview of our people, connected with freedom, goes back to the religion of Zoroastrianism before our era. The ideas put forward in Avesta today coincide with the tasks of building a just, democratic state. In particular, the principle of "noble intention, noble opinion, noble cause" contained in it becomes important in ensuring freedom in general and individual freedom in particular. In Eastern theology and philosophical teachings, there is a peculiarity of approaches to the concept of freedom. That is, the freedom of the individual was understood through a human, perfect human, Muslim or Buddhist understanding. In the philosophy of mysticism, dogmas are put forward that condemn such social vices as the desire for enrichment, injustice, violence, about the equality of people before God, about freedom at the level of understanding the higher being. One of the important aspects of Eastern philosophy is that the concept of "norm" is given great importance. In fact, democracy is a political culture based on the norm. This norm also means a balance between right and duty, freedom and peace. Uzbekistan, along with all developed secular states, promotes the concept of building a free, fair, secular state in the process of democratization of society. This concept is based on factors that open up wide opportunities for the formation of civil society and the consolidation of individual freedom in the country. It should be noted that in the process of gradual reforms to democratize society, real freedom arises only when the norms of law prevailing in society, legal acts serve a certain system of moral and religious values, human interests. The main function of freedom as a moral norm is to determine ways to overcome interpersonal conflicts, to establish acceptable social conditions for the parties.

In the process of decommunization of society, freedom acts as a moral criterion of a person's social activity, as a factor ensuring the sustainable development of society. Attachment of an individual or a certain member of society to morality based on national, secular and religious values leads to the expansion of promising opportunities of society. In this sense, freedom is not a product of progress, but is its foundation and is of exceptional importance in the processes of development and uplift of society.

This also explains that since the first days of independence, Uzbekistan has gradually become the main criterion for democratic reforms, which opened the way to building a fair, rule-of-law democratic state and the formation of a civil society in which, on the basis of the priority of individual freedom, the interests of the nation are ensured above the interests of the state.

It should also be noted that many cadres are not sufficiently aware that the positive changes in the management system taking place in a renewing society, especially in managers, require a serious attitude towards a person, his interests and problems, sincere service to people. The Head of our state, in his address to the local management systems and their employees, who are now at a very responsible stage, calls on people to be wise, to live by the concerns of people, to communicate with them and begin to solve existing problems. Hence his thought, which is constantly repeated and becomes the life motto of our time: "continuous dialogue with the people and service to human interests should become not only an obligation for leaders at all levels, but also a vital principle" [3;45].

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