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## RESEARCH ARTICLE

### THE PROCESSES OF FORMING DEMOCRACY IN UZBEKISTAN

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#### ABSTRACT

In the article, the author explains that the process of modernization of the political system of society in Uzbekistan is an intensive continuation and mechanical use of the experience of state power in our country is not appropriate - historical traditions, psychics, mentalities and differences in living standards are also relevant. Therefore, some aspects of the issue, national originality must be taken into account. Western and Eastern ethics are also associated with cultural differences in attitude to government. The social stability in our country, the respect between the public and the government, the Sharka violence, the seriousness and the respect for adults inherent in our people are in harmony with ancient values such as preventing situations that occur in the West. After all, modern democracy is connected with the system of legal state and institutions of self-government, which state power can be established through the establishment and strengthening of democracy (state power) in all social spheres.

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#### INTRODUCTION

The process of modernization of political system of the society in Uzbekistan is rapidly continuing. Modernization in the society is not modernizing, renewing and activating, democratizing and liberalizing the political institutions of the society, their members and activities, but in our opinion, is developing association, beneficiary and in the end the feeling of personal and social responsibility in the members of the society towards the social life, society, public, nation and the destiny of the nation and the matters of social development. The role and the significance of the PR technologies in modernizing the life of the society which is going to be conceptual and methodologically studied and analyzed is that the PR technologies are certain political means in the relationship of the society and the state, it is more likely to be a social action purposed, according to M. Veber, for "zweckrationale" that's rational purposes. Indeed, between the selected aim and means, there stands, first of all, a human and its spirit, it is impossible not to take it into account. Because in the Centre of any policy and political technology there stands an individual, its needs, purposes and benefits. From 2017 in Uzbekistan there happened a turnabout in the relationship between the state and person, government and citizen which had almost never been before (here it is meant that in adopting

political decisions by the state or government the citizens', person's people's opinions, attitudes are not taken into account, dogmatic government is meant), there has been created an opportunity for the formation of interaction and dialogue between political government and public. Its clear proof is the establishment of completely new political institutions named as public receptions and the virtual reception of the President, public authorities, conditions for democracy, in this from 2017 the heads of the state government instead of ruling from the top, they began to make decisions by going to the places, and see the reality, various social problems with their own eyes. According to the President Sh.Mirziyayev, "The people should serve not for the state organs, but the state organs should serve for the people" the real life rule began to come into being not in words, but in the practice. It can be assessed as political modernization in complete meaning(1). For the first time the appeal of the President the upper palate - the Senate was fulfilled. Such experience exists in the developed modern countries, particularly, in the Federation of Russia too. For example, the President of the Federation of Russia V. V. Putin has a tele-bridge or a direct open meeting with the public every year, he discusses the existed problems all over the country with the public directly as the head of the country, and shows democracy practically. Happily, the President of our country is active on this way too, he is not only introducing with the problems in places, but also is giving exact and addressing recommendation to the parliament (deputies), about the solution of the problems, and is leading to carry out the enormous creative projects. It is highly appreciated by our

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citizens, as a result the sakes of the public and government, person and state are getting harmony. The communication of the government and public, state and person is being carried out in new forms in the world experience today. As the popular political scholar J. Mavlonov says, in the West European countries of today this situation is appearing in the form called social and civil communication (2, 6. 31). Of course, it is not appropriate to use the experience of state authority mechanically in our country - there are differences in historical traditions, spirit, mentality and living levels too. That's why some aspects of the matter, national peculiarity should be taken into account. West and East ethics, attitude to the government is connected with cultural differences too. Social stability in our country, respect between the public and government are mixed with the ancient values such as eastern reservedness, seriousness, and respect for the adults that unique to our nation that they don't let the situations happening in the West.

The conclusion is that the communication with the public should always be on the basis of ethics and respect. Nation's general, particularly, political culture plays an important role in this. The communicative process of the public and the government being in high moral ground is a political criterion of modern statehood. Conceptual, theoretically this process is expressed by the term "political discourse". The term of "political discourse" is connected with the term of "deliberative democracy" too, according to the Russian scholars O.F. Rusakova and V.M. Rusakov, its aim is to gain consensus, that's agreement on deliberating questions by communication(3, C. 64). If we look at the root, that's historical feature of the matter, the first historical form of democracy - during the time of direct democracy state and public, that's deciding important social matters between the members of polis was carried out in the participation of all the members of the polis (the class of slaves was exception - N.D). One of the fathers of the theory of democracy - Aristotle witnessed about it too(4, C.37). In the ancient Greece city-countries, that's polises were usually formed by optional joining of the neighbor nations or subduing the other tribes by the powerful tribes and bringing to the city. The word "Polis" meant not family, but polis, that's an organizational institute settling the social problems. At that time the tradition of settling the social problems in corporation and agreement was formed. The member of the polis who tried to settle the problem by willfulness was called "tyrant" ("tiranos").

By the term "Policos" the political system of that time, and now civil and political culture is meant (5, C. 8). Today in political utterance forming, establishing the public authority or gaining democracy has a relative character, democratism was observed in all the periods of time too. Particularly, in the state of Temurids too this principle was established, the word "mashvarat" (consultation, deliberation) was exactly equal to the meaning of the term "democracy". Of course, political decision, final decision was made by the king. The conscience of the Middle ages proved it. Because, in the East the king was considered to be the deputy of Allah on the earth. In the nearby area to Central Asia - in the ancient Iran the king considered himself to be the direct representative of God. For example, the king Doro I at the end of the VI century BC gouged out the Behustun writing on the rock. In this writing was said: "I am Doro, the Great King, the king of the the kings, the king of the Persians, the king of all countries, the son of Vishtaspa, Arsham, Ahmoniy I am the king by the support of Okhura

Mazda. Okhura Mazda did me a favour" (6, C. 390). In settling the social problems the government is of special significance for both rulers and citizens too, because the government gives the person an opportunity to get a number of special privileges and chances with certain reputation. That's why in all the historical periods there observed attempts and struggles for getting the government. In the middle ages both in the West and in the East having the government for applying the rules and values assigned in the sacred religious books, attracting the people to the religious belief as possible was of political significance. In the middle ages it was tired to legitimize the religion to get the position of government. The God made the government, and obeying the church became the main life demand. In the periods of Reformation and Renaissance at the end of the middle ages the struggle between religious and world government reached to the culmination point and gradually the principle of secularism began to be founded in the society, in western Europe the church began to be separated from state and government affairs, during the formation of private manufacturing and capitalistic relationships in the relationship of religious and world government the need for democracy began to be felt again.

Public authority, the principle of democracy was put forward by the new era philosophers of the West such as Sh.Montesque, J.Lock, T.Gobbs, the establishment of the principle of the government division in the society made a complete turnaround in governing affairs. The great French and English revolutions were of special significance in social development. In Tsar Russia the socialistic idea was celebrated for the first time in 1917, for the first time in the history the proletarian dictatorship, that's the government of working class was founded. The Socialistic idea is a common idea. But the state dethronement happened in Russia in 1917 proved it that if this idea got far from the public sake, the government had the advantage over the public as a political institution, was centered and went into the hand of the governing elite, it could give contrary results and the public would turn to be a means of keeping under an absolute dependence. The political meaning of the term "Dictatorship" is providing the rule of a certain class over another. The complete contradiction of such situation to the public authority, the concept of democracy was historically proven by the next development of the socialistic state.

Conceptual and methodologically there appears a question "Is public authority possible?". There are various answers to this question. According to the opinions of the scholar Sh. Mamadaliyev, who deeply and from all aspects studied the problem of democracy, the necessity of living in teams, tribes in the first socio-historical step developed the harmonious ideas in the mind of people and the skills of living and working together as well. But, according to the opinion of this author, "as soon as state and social institutes were founded, there appeared those who had power and those who had no power": commander and executor, subject and object. As the understandings about the government broadened, those subjects and objects were distinguished from each other and even they were put opposite to each other. The property relationships having got deeper, the government became the inseparable sign of the property owners" (7, B. 213). "Thus, - the author concluded - the genesis, dialectics of public and government is directly connected with the appearance of social relationships and the changes happened during the process of their deepening. Public authority (democracy) is the socio-

historical product of these changes” (7, B. 214). Today the policy of reforms under the leadership of the President Sh. Mirziyayev, the increase of his international reputation is enabling the public authority for joining around the national benefits in Uzbekistan not just in words or papers, but in practice. Because, modern democratic legal state and the public authority depending on the system of self-governing institutions can be established in Uzbekistan only by establishing and strengthening democracy (public authority) in all the social branches.

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