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## THE ROLE OF DEMOCRATIC VALUES IN ENSURING THE SUSTAINABILITY OF CIVILIZATIONAL DEVELOPMENT

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**Аннотация.** Мақолада цивилизацияли тараққиёт, унинг барқарорлигини таъмишлаш жараёнида демократия ва демократик қадриятларнинг тутган ўрни масалалари тадқиқ қилинади. Шунингдек мақолада Ўзбекистонда бугунги кунда амалга оширилаётган демократик ўзгаришлар, унинг “янги босқич” деб аталиши, цивилизациялашган тараққиёт барқарорлигини таъминлашда давлат органларини халққа хизмат қилдириш ғояси негизида халқ оммасининг ижтимоий фаоллигини ошириш, уларнинг мамлакатимиз ижтимоий-сиёсий ҳаётида амалга оширилаётган ислохотларда фаол иштирок этишини таъминлаш ҳамда инсон ҳуқуқ ва эркинликларини юксак даражада қарор топтириш мақсади ётгани очиқ берилди.

**Калит сўзлар:** цивилизация, тараққиёт, давлат, демократия, халқ, инсон, манфаат, ривожланиш, бошқарув, эркинлик.

**Аннотация:** В статье рассматриваются вопросы развития цивилизации, роль демократии и демократических ценностей в процессе восстановления ее стабильности. В статье также раскрывается цель повышения социальной активности народных масс на основе реализуемых сегодня в Узбекистане демократических преобразований, его так называемый "новый этап", идея служения народу государственных органов в обеспечении стабильности цивилизационного прогресса, обеспечения их активного участия в реформах, проводимых в общественно-политической жизни страны.

**Ключевые слова:** цивилизация, развитие, государство, демократия, народ, человек, благо, развитие, управление, свобода.

**Annotation.** The issues of civilized development, the role of democracy and democratic values are analyzed in the process of ensuring its stability in this article. Moreover, the article discusses the current democratic changes in Uzbekistan called "new stage", the need to increase the social activity of the population on the basis of the idea of public service in ensuring the stability of civilized development, ensuring their active participation in socio-political reforms. It is revealed that the goal is to establish their rights and freedoms at the highest level.

**Keywords:** civilization, development, state, democracy, people, man, benefit, development, governance, freedom.

**Introduction:** Democratic reformation begun from prior days of independence in our country. Initially, it appears on paradigm which matches to world development, while manifesting primarily in the abandonment of the traditions, views

and systems of governance formed. These paradigmatic changes reflected in the fact that the upbringing of the generation has become strategic goal while the restoration of equality of property, full protection of human rights and freedoms, reform of the system of governance in accordance with the traditions of our national interests and statehood, international relations based on equality and mutual benefit, building a socially just and legal state.

“Our country has abjured the totalitarian regime, chosen the direction of independent development, overcame many challenges and trials, and in a historically short period of time has taken its suitable rank in the world community. The Constitution and the perfect laws based on it, as well as the concept of further deepening democratic reforms and development of civil society in the country have ensured the formation and full functioning of government institutions, protection of citizens' rights and freedoms, all forms of property, active participation of citizens in government”[1].

**Literature Review:**The American researcher E. Huntington supports the idea that civilization cannot be defined scientifically in his book "The Clash of Civilization" . There is no necessity for such a description. Everyone knows that the savages are living in one part of the world, civilization is on much lower level in another part. In general, it can be said that civilization begins where agriculture is transitioning, where people are living, where a particular form of government has been established, and where writing has been learning ”[2].

The American researcher G. Child showed the following signs of civilization while linking civilization with concrete material culture, with the city, the urban revolution (urbanization): the existence of the city, a certain level of economic development, the originating of trade; separation of craftsman, availability of taxes, privileged classes, availability of state, writing, science branches; the emergence of industry [3].

Signs of civilization were intensely debated at international conferences and seminars. In particular, at a seminar in London in 1972 on ancient cities and their symbols, the existence of religion as a social institution, the emergence of a class of churches and monks, demographic indicators, etc. were noted as the most important indicators of civilization.

According to the definition of A. Nichiforo, “civilization is a way of existence and a way of functioning of a group of people, which:

- 1) in corporeal life,
- 2) in intellectual life,
- 3) in moral life,
- 4) is reflected in the political and social organization of the life of this group

”[4].

Бу борада махсус изланишлар ўтказилган, “демократия”нинг этимологик ва герменевтик изоҳлари берилган [5, с. 101. More than sixty definitions of the word "democracy" are given in the scientific literature. In fact, the category "democracy", derived from the ancient Greek language, means "people's government." Today it is interpreted in a broad and varied way in relation to realities, events and thoughts. Special research has been conducted in this issue, etymological

and hermeneutic definitions of "democracy" have been given [5, p. 101].

**Research Methodology:** In the course of the research were used scientifically-philosophical principles and methods such as systematics, theoretical-deductive conclusions, analysis and synthesis, history and logic, hermeneutic analysis, inheritance, universalism and nationality, comparative analysis.

**Analysis and Results:** It was coincidence that the great German philosopher Hegel understood civil society as civilization.

As existing in any social phenomenon, it is expedient to approach civilization from the point of view of history and logic. Historical periods in the spiritual development of humanity in the cultural development have created a unique type of civilization. N.Ya. Danilevsky called it cultural-historical types, and A. Toynbee called local civilizations. Only nation that has own traditions of national statehood created civilization: they fought against savagery with their national culture, against barbarism with political power, with enlightenment.

There is no doubt that civilization is the opposite of barbarism. But, it is vital and necessary to note that the concept of civilization is not against the savagery inherent in wild animals, but against the savagery inherent in man. Just as light has been pursued by darkness, good by evil, beauty by ugliness, splendor by inferiority, wisdom by ignorance, so barbarism has persecuted civilization throughout human history.

The genesis of civilization is rich in the fact that man overcomes his natural limitations. A person, on the one hand, subjugates the external nature to himself, reducing his influence on the social being, on himself. A person, on the other hand, seeks to dominate his inner nature, that is, his instincts like animal, in order to manifest his true creative essence.

Civilization, unlike barbarism, is the evolution of human social essence on its own merits.

Well-known Georgian philosopher Merab Mamardashvili note about the essence of civilization: Even if we are enemies, let us be civilized, let us not cut the branch on which we sit - this simple expression describes the essence of civilization, of behavior above the cultural and legal situation," he said..

After all, in the midst of a situation, it is impossible to agree not to harm each other for life, because it is always "obvious" that someone needs to decide the violated justice. There has never been an evil in history that happened without such a clear passion, because any evil happens on the best basis. The energy of evil draws its strength from the energy of truth, from the confidence to know the truth. Civilization, on the other hand, blocks the way to that, and the more we, the people, are able to do that, the more it will prevent the path of evil "[6, p. 62].

Democracy is an institution that serves the benefits of the people. If we look at it from this point of view, we understand that democracy is an institution that conforms to the traditions of Eastern communism, defending the interests of the masses of the people meant by the East. Abu Nasr al-Farabi writes that the head of state is elected by the members of society, he must be a moral person. He "by nature loves justice and hates those who fight for justice, injustice, oppression, be fair to his people and others, give to all what is considered beautiful and good, eliminate the consequences

of injustice, do not allow them" [7 , 187 p]. This socio-practical experience is a characteristic feature of Eastern democracy.

Yusuf Khas Hajib put forward the idea of building an enlightened, virtuous state and society based on goodness. At its core is the idea of knowledge, enlightenment, justice, being with the people, serving in the way of its happiness [8, 11-6].

Regulation is important in terms of the selection of officials on the basis of their moral qualities, not to interfere in the affairs of the state, those who violate justice and fairness, to lead the council in governing the state, regular supervision of activities, obedience and qualities. Nizamulmulk's opinion that "the action taken by the majority is the most rewarding and should be done" [9, p. 98] testifies to the great attention paid by our ancestors to the just procedures of state-building.

Imagining democracy and democratic development without the phenomenon of law is difficult. Modern states consider legal democratic values as their way and means of development. Therefore, they pay great attention to the implementation of international legal norms on a national basis. According to opinions of Doctor of Philosophy, Professor F.O. Musaev, in the East it is compatible with democracy, morality, spirituality, communal order, hierarchical relations. The head of state is accountable to the people and to the god [10, pp. 26-32].

So, when the uniqueness lies on communal values of East democracy, it is in generality between person and community. However, the phenomenon of law in scientific literature is similar, that is accessing positive became a tradition. No one denies that law is a positive reality, but that, like all social phenomena, its negative evaluation is natural in a democratic society. If there is no such attitude in the society, legal norms, laws become dogma, harden and do not correspond to the dynamic nature of social life. "It's hard to evaluate events positively or negatively," he said. It is especially difficult to imagine a society of people who have the same assessment of laws, norms, and norms related to the phenomenon of law. It is natural that legal norms evoke negative attitudes in people. Therefore, a positive or negative assessment of the law leads to a number of difficulties and contradictions "[11,22-b]

It is common to view freedom as a type of activity that is usually associated with political reality, an individual's participation in the management of state and public affairs. These include participation in elections, expression in the press, participation in meetings and other councils, active participation in the activities of local self-government bodies, appeals to heads of state bodies and governments, protection of their rights and freedoms in court, free marriage, free choice and residence. etc. All areas of human life are linked with the phenomenon of freedom. With the increase of official laws and legal norms established by state institutions, the scope of human freedom in accordance with them is also expanding. The desire to unify the diverse life, activities and types of life in formal laws, in turn, encourages the expansion of the scope of freedom. As a result, freedom exerts its influence on official norms, making them a demand for humanization.

In some literatures there is a tendency to absolute freedom. This is especially evident in the socio-philosophical views of the supporters of personalism. For example, the founder of French personalism, E. Mune, called the person "the first reality" and put him at the center of the "objective universe" [12, p. 7].

In this issue, E. Mune criticizes the fact that Western democracy is built on money, power is in the hands of the oligarchs of government, the falsity of the people's government, promotes the idea of building a social unit, a society that guarantees individual freedom. Society, in its interpretation, is a social space that guarantees human freedom, and the regimes in this space shape democracy by supporting personalism.

**Conclusion/Recommendations:** Democracy and democratic development are not carried out by abstract individuals, the public, it is always the product of specific subjects, individuals and their shared wills. The state and its head play a crucial role in this process. His will, initiative and responsibility guarantee the direction of social relations, in which this or that tradition, innovations are decided. This characteristic of democracy is reflected in the Constitution of the Republic of Uzbekistan. In particular, according to Article 93 of the Constitution, "The President of the Republic of Uzbekistan is the guarantor of the observance of the rights and freedoms of citizens, the Constitution and laws of the Republic of Uzbekistan" [13, p. 45].

With the personal will of the political leader, unprecedented or weak news in social life becomes a stable reality, the changes desired by the will of the people are made, the influence of destructive forces is reduced, the order and lifestyle desired by society is formed.

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