

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
ПИИИ (Russia) = 3.939  
ESJI (KZ) = 8.771  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

## International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2023 Issue: 03 Volume: 119

Published: 30.03.2023 <http://T-Science.org>

Issue

Article



**Berdiyev Baltabaevich Saparov**

Chirchik high tank Command engineering knowledge institution  
Professor, PhD, Department of Humanities

**R.A. Ikramov**

Chirchik State Pedagogical University  
Candidate of juridical sciences, Associate Professor

## DEMOCRATIC PRINCIPLES-AS AN IMPORTANT STRUCTURE FOR THE UNDERSTANDING OF THE NATIONAL SELF

**Abstract:** *The analysis of democratic principles being an important structure in national self-awareness is given by the example of independent Uzbekistan.*

**Key words:** *democracy, common to all mankind democratic principles, values, national, human, regional, international understanding, religious tolerance, national self-awareness.*

**Language:** *English*

**Citation:** *Saparov, B. B., & Ikramov, R. A. (2023). Democratic principles-as an important structure for the understanding of the national self. ISJ Theoretical & Applied Science, 03 (119), 290-292.*

**Soi:** <http://s-o-i.org/1.1/TAS-03-119-38> **Doi:**  <https://dx.doi.org/10.15863/TAS.2023.03.119.38>

**Scopus ASCC:** *3300.*

### Introduction

Nationalism and generalism are required to be harmonious in the perception of the national self, and thus universal democratic principles are an important structure in the perception of the national self. Universal democratic principles are manifested through universal values. Universal values are a generalized expression of national and regional values. Universal values, based on universal principles, are formed and developed on the basis of values inherent in the whole of humanity. They simultaneously serve the development of the convergence, progress of all national values, the realization of the national identity of peoples.

“The greatest priceless wealth we have achieved in the years of independence,” our President Sh.Mirziyoev, - the ability of our multinational people to overcome any difficulties and trials, the rise of its modern worldview, political consciousness and social activity, a sense of belonging to the events around us, an environment of mutual affection and harmony in our society”[1].

Indeed, in the conditions of today's globalization, factors such as universal democratic principles of interethnic harmony, interethnic

harmony, mutual cooperation, interreligious tolerance play an important role in ensuring the peaceful life of our people, strengthening independence, constant sympathy and awareness in the current conditions of increasing risk of terrorism, extremism and radicalism.

All the reforms carried out in Uzbekistan, including socio-political and spiritual ones, in essence, imply the orientation of social relations to human interests, the formation of high spiritual and moral qualities in it. Humanity, as a universal democratic principle and a high spiritual value, brings humanistic traditions, views and norms into the socio-political processes, the management of the state and society. In this way, it enriches the socio-political sphere with humanistic values and acts as an important structure for the perception of the national self.

The rule of law is a socio-political and legal value – norm that applies to all in a democratic legal state. Laws passed by Parliament do not directly interfere with spiritual affairs, but without their participation, without influence, it is impossible to spiritually renew society. The most important thing is that the laws passed by the national parliament serve

## Impact Factor:

**ISRA (India) = 6.317**  
**ISI (Dubai, UAE) = 1.582**  
**GIF (Australia) = 0.564**  
**JIF = 1.500**

**SIS (USA) = 0.912**  
**ПИИИ (Russia) = 3.939**  
**ESJI (KZ) = 8.771**  
**SJIF (Morocco) = 7.184**

**ICV (Poland) = 6.630**  
**PIF (India) = 1.940**  
**IBI (India) = 4.260**  
**OAJI (USA) = 0.350**

to carry out large-scale reforms in our country, to form market relations, as well as to make decisions on socio-moral, spiritual values, such as peace, stability, harmony. As the first president of our republic, Islam Karimov, noted, “the peace, stability and solidarity of citizens decided in our country became the main guarantee for the success of fundamental reforms in the economic-political and spiritual life of our republic. These results are, above all, closely related to changes in our worldview. Selfless, hardworking, our people strive for independence and the great prospect of our country, realizing that the value of the homeland is the honor of the nation, are happy with their talent, all their opportunity, all their strength to the prospect of country”[2].

Indeed, the transformation of the rule of law into all valid socio-political and legal values encourages the implementation of multiple tasks, the elimination of many objective and subjective barriers. Today, however, the concept of “rule of law” in the spirituality of our society cannot be denied that a value has been formed. This was stated by our President Sh.Mirziyoev noted, - “in our Constitutions and laws, regardless of nationality, language and religion, it is guaranteed that all our citizens have equal rights and freedoms. They have been given every opportunity to preserve their national culture, traditions and Customs, to develop in every possible way”[3].

There is no state, society, man who does not strive for social justice. A certain socio-political ideas, views formed during the Aces, later became a value that people adore in their minds, hearts.

The spiritual renewal of society, the changes that have occurred in the minds and imagination of people have always been associated with the decision-making of social justice. Special studies show that where justice is established, when the management of the affairs of the state and society is carried out in accordance with the principle of justice, equality and spiritual and moral standards are decided in the same place. Therefore, social justice has a great role in the spiritual renewal of society, it is impossible to form pure human, spiritual and moral relations, values in society without making a decision.

In the national consciousness of each people there are fundamental aspects that are unique and appropriate to this people, historically formed, that represent the psyche, mentality, character, uniqueness of this people, and they leave their mark on the social system of the country.

Democracy in world development as a universal value is a style of management that is embedded, recognized and correspondingly embedded in the thinking and lifestyle of different peoples, nations. At the moment, the second side of this law is associated with the existence of the way of life, mentality of each people, the feature of feeling, understanding, understanding and following democracy. Democracy, no matter how universal democratic principles acquire

universal meaning and value, is the basis of it, “nationalism”, “national psyche”, “national identity”, which gives it spiritual strength, enriches it, ensures its colorfulness. Democracy remains at odds with its essence if it does not take into account nationalism, the perception of the national self, the national psyche, and rely on it. For this reason, universal democratic principles are also an important structure for the understanding of the national identity.

In the understanding of the national identity of peoples, interethnic harmony and religious tolerance occupy an important place in an important link of universal democratic principles, along with national identity. Instructive work is being carried out in Uzbekistan on the implementation of interethnic harmony and religious tolerance. This was stated by our President Sh. Mirziyoev said, “even in the fifth priority of the strategy of action we carry out today, the most important tasks for ensuring interethnic harmony and religious tolerance are outlined.

138 national cultural centers play a big role in developing ethnic identity and further harmonizing interethnic relations in our country” [3].

The new thinking that is taking shape in Uzbekistan today serves to deepen the relations of different nations. The concept of tolerance of the first president of our republic, Islam Karimov, came into the world as the idea, theoretical and practical basis of this new thought, and it is consistent with universal democratic principles. A holistic culture of Uzbekistan is being formed on the basis of the fact that any nation will restore its national values, improve its living traditions and traditions, color of cultures, diversity of peat.

The current socio – political processes, evolution of interethnic relations, stages of evolutionary development indicate that a holistic national-spiritual environment is being formed in Uzbekistan, every citizen, regardless of nationality and nationality, is interested in this environment. And the sense of self-interest is enriching its content through mutual respect, High spirituality, maturity and striving for perfection.

As our President Shavkat Mirziyoev noted in his speech at the meeting on the 25th anniversary of the establishment of the Republican Center for international culture, “it is known that representatives of different nationalities, cultures and religions have lived peacefully on our ancient and generous land for many centuries. Hospitality, goodness, generosity of the heart and literal tolerance have always been characteristic of our people and form the basis of its mentality”[4].

Almost all countries of the world are multinational. The fact that our republic is one of such rich, cultivated and prosperous countries gives pride to every Uzbek country. Addressing this issue, Islam Karimov stated that “such national diversity and, at the same time, a sense of unity inherent in a single

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
ПИИИ (Russia) = 3.939  
ESJI (KZ) = 8.771  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

people is not only a unique feature, but also a huge value for each of us that cannot be measured and assessed by anything its life – giving effect and its importance in mutually enriching all of us”[5].

The activities of the Republican Center for International Culture (RCIC) and the national cultural centers (NCC) are aimed at reviving the national traditions, customs and rituals of the peoples living here, developing spirituality and culture, harmonizing interethnic relations. With the initiatives of the president of the Republic Shavkat Mirziyoev, a committee on interethnic relations and friendly relations with foreign countries was established on the basis of the International Center of the Republic in order to take the activities of these centers to a new level, to further develop cultural friendship with foreign countries. In the activities of national – cultural centers, special attention is paid to the study, preservation of folk creativity, as well as the promotion of professional art samples. Evidence of this can be seen in the activities of choral communities and instrumental orchestras such as the Kazakhs “Koktem”, the Armenian “Khuravats – shou”, the Russian “Gryadushie”, the German “Yugenshtern”, the Meskheti Turkish “Miko” Theatre – studios, the Polish “Plyast”, the Belorussian “Katyusha”, the yaxudi “Shalom”.

Indeed, on the Land of Uzbekistan from ancient times, religions with a complex ideological system, such as Islam and, before that, Zoroastrianism, Buddhism, Judaism, Christianity, functioned in harmony. Even after the introduction of Islam into our country, Uzbekistan continued to be a center of peaceful coexistence, with a wide variety of religions and cultures.

In fact, as our President Shavkat Mirziyoev noted, “today, representatives of more than 130 nationalities and nationalities live in our country as stable and cowardly as children of the same family. They unite on the path of prosperity of our common home – Uzbekistan, work selflessly in all spheres and sectors, make a worthy contribution to the construction of a legal democratic state based on a developed market economy and a strong civil society[4]”.

Based on the analysis of the above points, the following conclusions can be drawn: firstly, the construction of a democratic society creates the necessary conditions for the realization of a national idea and a national identity; secondly, the experience of Uzbekistan confirms that it is possible to build a democratic, secular, civil society even taking into account the national values, traditions of the people.

## References:

1. Mirziyoev, Sh.M. (2017). *Tankidij taxlil, kat#ij tartib-intizom va shahsij zhavobgarlik - xar bir raxbar faolijatining kundalik koidasi bylishi kerak.* (p.67). Tashkent: ŷzbekiston.
2. Karimov, I.A. (1996). *Bunjodkorlik jylidan. 4-zhild.* (pp.268-269). Tashkent: ŷzbekiston.
3. Mirziyoev, Sh.M. (2017). *Vatanimiz takdiri va kelazhagi jylida janada xamzhiyat bylib, kat#ijjat bilan xarakat kilajlik. Millij tarakkijot jylimizni, kat#ijjat bilan davom jettirib, jangi boskichga kytaramiz.* 1-zhild. (p.465). Tashkent: ŷzbekiston.
4. Mirziyoev, Sh.M. (2017). *Millatlararo dystlik va xam zhiyatlik - halkimiz tinchligi va farovonligining xajotbahsh manbai. Millij tarakkijot jylimizni kat#ijjat bilan davom jettirib, jangi boskichga kytaramiz.* 1-zhild. (p.295, 296). Tashkent: ŷzbekiston.
5. Karimov, I.A. (2012). *Tarihij hotira va inson omili - buuk kelazhagimiz garovidir. Bizning jylimiz demokratik isloxotlarni chukurlashtirish va modernizacija zharajonlarini izchil davom jettirish jylidir.* 20-zhild. (p.159). Tashkent: ŷzbekiston.
6. Saparov, B. B., & Kuyliev, T. K. (2020). *Duhovnoe nasledie kak mirovozzrencheskij faktor v razvitii obshhestva. Theoretical & Applied Science, №. 10, pp. 69-72.*
7. Saparov, B. B. (2019). *Structural functional approach and views on the national idea and national identity: history, practice and new approaches. Theoretical & Applied Science, №. 2, pp. 189-192.*
8. Saparov B. B., & Khaydarova L. S. (2021). *The structural link between mother tongue and national idea in self-awareness. Theoretical & applied science, №. 12, pp. 1058-1061.*
9. Saparov, B. B., & Yakubov, Y. M. (n.d.). *Personality and society attitude in the interpretation of islamic philosophy. Theoretical & applied science, №. 5, pp. 942-945.*
10. Saparov, B. B., Ikramov, R. A., & Saparov, A. B. (2021). *Avesta: the ecological consciousness of our ancestors. Theoretical & applied science, №. 10, pp. 1001-1005.*