

“Uzbek Model”: Democratic Changes in Economic, Social and Spiritual Life

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Annotation: *This article provides information on the "Uzbek model": democratic changes in economic, social and spiritual life, legal documents, support, the establishment of centers of spirituality and enlightenment.*

Keywords: *“Uzbek model”, democratic changes in economic, social and spiritual life.*

Annotatsiya: *Ushbu maqolada o'zbek modeli": iqtisodiy, sotsial va ma'naviy hayotlardagi demokratik o'zgarishlar huquqiy hujjatlar, qo'llab-quvvatlash, Ma'naviyat va ma'rifat markazlari tashkil etilishlari haqlarida ma'lumotlar berilib o'tgan.*

Аннотация

В статье представлена информация об «узбекской модели»: демократические изменения в экономической, социальной и духовной жизни, правовые документы, поддержка, создание центров духовности и просвещения.

Kalit so'zlar: *“o'zbek modeli”, iqtisodiy, sotsial va ma'naviy hayotlardagi demokratik o'zgarishlar.*

Ключевые слова: *Узбекская модель, демократические изменения в экономической, социальной и духовной жизни.*

Article 53 of the Constitution of the Republic of Uzbekistan states that "the basis of the Uzbek economy, aimed at the development of market relations, is various forms of property." Prior to the adoption of the Constitution, the Law "On denationalization and privatization of property" was adopted on November 18, 1991 at the VIII session of the Supreme Soviet. So, from the very first years of independence, the legal basis for democratization in the economic sphere was created.

On the basis of these correlative legal documents, in 1991-1993, the general housing stock, trade, local industry, services, construction, transport, state-owned industrial enterprises were privatized. They began to take on leases, communities, and stocks. By 1994, the number of these privatized enterprises was 54,000. This was a period of "small privatization."

Presidential decrees of January 21, 1994 "On measures to deepen economic reforms" and March 16, 1994 "On priorities for further development of the process of denationalization and privatization of property" created a legal basis for a new phase. As a result, by the end of 1994, 54,000 businesses had changed ownership. Of these, 34% of enterprises were privatized, 48% were joint-stock, 16% were collective, and 1% were leased. By 1995, the national income produced was 98.5%.

As of July 1, 2003, there were more than 200,000 small and medium-sized businesses. These and a number of other achievements were the result of democratization in economic life. From the above facts, it is clear that producers are free to operate. They base their products on the needs of the consumer.

In 1995, Uzbekistan gained oil independence. In 2003, 75% of the population of Uzbekistan started using natural gas. Electricity produced in the country is exported to Kazakhstan, Kyrgyzstan, Tajikistan and Turkmenistan. Independent Uzbekistan has signed trade agreements with 35 countries. In 2004 alone, OzDEU Auto produced a total of 70,070 cars. Of these, 35,659 were sold to foreign countries.

Thousands of such facts can be cited. As political independence has led to economic independence, the following techno-trends have emerged in the field of economic culture in our country: first, Uzbekistan has decided to become self-sufficient in the fuel and energy sector. Second, grain independence was achieved. Third, industrial production has increased. Fourth, there have been technological changes in the industry. Fifth, macroeconomic stability has been achieved in Uzbekistan.

Of course, these achievements are due to the main issue of democracy - the achievement of national independence. Not only this, but also the existence of economic democracy in the economic culture has led to these achievements. Our economic culture, formed as a result of independence, fulfills the law of the material basis of the country's development. In other words, the economic foundations for democratic change have been laid in the country. This law is based on the substantive laws of our economic culture. As in all spheres, the progress of our economic life is substantive.

From the first years of independence, our state has focused on social protection. In particular, in 1995, 21.8% of the state budget was spent on social protection. Both before and after the strategy of action, there was a way to reduce the prices of goods such as food. Attention was also paid to the protection of low-income families. The Presidential Decree of August 24, 1994 "On measures to strengthen the social protection of low-income families" amended the system of protection of the population. In 1995, more than 500,000 poor families received 6 billion soums in financial assistance through neighborhood committees.

On December 10, 1995, a number of events were held under the Presidential Decree "On further strengthening the state support of families with children." Based on a number of measures taken in this and other areas, including health care, it can be said that Uzbekistan is to some extent a social state. Social statehood is one of the requirements of democracy.

Ownership began to take shape in our country when property diversity was allowed. Speaking about the importance of this trend, IA Karimov said: "Reforms will be effective only if the country has real middle-class owners, and property issues will be resolved."¹ Because property owners are interested in stability, society develops normally, democratically, in particular, production is sustainable, and there are ample opportunities for social protection of the needy.

Society - we focus on democratic changes in the spiritual life of our country. Our national and religious values, which were suppressed in the past, have been restored since independence. In particular, the national holiday "Navruz" and the holiday of Eid have been restored. On April 23, 1994, the Republican Public Center "Manaviyat va Marifat" was established. The works of our scholars such as Bahovuddin Naqshband, Khoja Ahror, Cholpon, Fitrat, Feruz began to be studied. 1996 was declared the Year of Amir Temur by UNESCO. 1200th anniversary of At-Termizi's birth, 920th anniversary of Mahmud az Zamakhshari's birth, 850th anniversary of Najmiddin Kubro's birth, 675th anniversary of Bahovuddin Naqshbandi's birth, 1225th anniversary of Imam Al-Bukhari's birth, 1200th anniversary of Ahmad al-Fargani's birth, Imam Abu Tawallud Mot The 1130th anniversary was celebrated and their works were published.

The number of pilgrims has increased. An Islamic University was opened under the Religious Board. The right to freedom of conscience is guaranteed to other religions as well.

The education system pays special attention to vocational training.

Areas of Spiritual Life - Moral, Religious, Aesthetic, Scientific, Educational, and Media Systems form the basis of democratic change. be aware that there will also be a breakdown of democracy in those areas. Not only this, but also these structures have a negative impact on other spheres of social life. As a result, the core of spiritual life - spiritual culture - can not fully pass the law of spiritual basis in relation to other spheres of society. "The core of the spiritual life of society is spiritual culture," said Akhmedov IN, "consisting of moral, aesthetic, scientific, religious cultures, educational and media systems, the root of which is the human mind, is a mystery".² And there are also substantial laws specific to each of them, which are the existence of the national idea, including the national moral idea, the national aesthetic idea and other doctrines, the spiritual life of society through ideas, the mine The mechanism, source and directions of the project will be indicated. So even today, a number of democratic changes in the systems of moral and religious, aesthetic and scientific, educational and mass media serve as a spiritual basis for social development in relation to the spheres of social life.

In the restoration of spiritual values, "the memory of history, the restoration of the objective and true history of the people, the homeland, the territory of our state is very important in the process of restoration and growth of national

¹ Karimov I.A. Uzbekistan on the threshold of the XXI century: threats to security, conditions of stability and guarantees of development. - T.: "O'zbekiston", 1997. p.196.

² Axmedov I.N. Socio-philosophical analysis of the laws of formation, development and application of the national idea (on the example of Uzbekistan). Doctor of Philosophy (PhD) dissertation abstract. - Samarkand - 2020. p.16.

identity, in other words, national pride"³ should not be overlooked. As the First President I.A. Karimov pointed out, regional conflicts, extremist movements, state chauvinism and aggressive nationalism, ethnic and interethnic conflicts, crime, including corruption, localism and economic problems in our border areas require an understanding of national identity.

Liste of used literature

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³ Karimov I.A. Uzbekistan on the threshold of the XXI century: threats to security, conditions of stability and guarantees of development. - T .: "O'zbekiston", 1997. p.140.