



## Research Article

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# Dialectical Relations of National Idea and Democracy as Cultural Phenomenon

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**Abstract:** In this article, the dialectical relations of national idea and democracy in the quality of cultural phenomena are conceptions that explain the concept of "Culture", cultural Existence, Consciousness, ideas about society, the main purpose and role of democratic reforms are highlighted.

**Keywords:** National Idea, Cultural Phenomena, Democracy, Culture, Concept, Man, Consciousness And Society.

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## INTRODUCTION

Dialectical cultural understanding of history is a system of philosophical views that recognizes that a person who separates himself from nature due to his intellectual activity, is cultured both in the process of producing material blessings, and in the process. This system, on the one hand, is one of the philosophical views based on the firm proof of the fact that a person is a product of biological processes, on the other hand, a biocompatible being from the point of view of dialectical integration that unites them among themselves.

In fact, the factor put forward in the materialistic understanding of history, developed by the founders of the German materialistic classical philosophy, is also a cultural phenomenon – the method of producing material blessings. This cultural process – during the process of producing material blessings, the human body was also cultured. Therefore, man as a biological species is also a biomedical phenomenon. The social cultural aspect of man is his social ability. The dialectical unity of these two parties is the basis of the existence and development of society – the cultural being. Hence, man is a bio-social cultural phenomenon (Rustamboev & Abdukhalikov, 2005).

## LITERATURE REVIEW

In writing this article, works, literature, monographs and articles on cultural philosophy, political philosophy, social philosophy and dialectical doctrine were used.

## RESEARCH METHODOLOGY

In the preparation of this article, methods and principles such as historicity, logic, comparative analysis, analysis and synthesis, valued approach, succession, objectivity were effectively used.

## ANALYSIS AND RESULTS

Consciousness in this cultural process as a spiritual-cultural phenomenon, in particular, the idea has an important defining character. Similarly, at the level of microbes and macrobirms of people, social processes can not exist without ideas.

Since man is a bio-social cultural phenomenon, it is desirable to analyze this phenomenon within the framework of conceptions that explain the concept of "culture" (Abdukhalikov, 1997), which forms its substantive basis.

Such in accordance with the first conceptions, culture is an object and relationship created by humans. While Bunda is an item society, democracy is interpreted as a relationship. So the concept of "society" is deciphered by the concept of "culture".

According to the second concept, culture is the values created by people. Apparently, there is confusion in this concession. The question arises: are all the material and spiritual items created by humans also valuable? For example, is the atomic bomb or the "mass culture" inside the quotes also worth it? Of course not.

*In the third concept*, culture is a creative activity and its special methods. The results of creative activity of a person in Bunda are excluded from the system of culture. So, according to him, ideas and their practice, including the practice of building a democratic civil society, have also gone beyond the cultural system.

*In accordance with the fourth concept*, culture is the sum of the historically composed knowledge of people, as well as their materialization. Although it is recognized that the idea, including the ideas about democracy, is used in social life in this concept, but the elements that precede this idea – the elements of the idea, the motivation and the process of its creative creation-are left out of the concept of culture.

*According to the fifth concept*, culture is the perfection of man. Man is a subyekte of culture, which means that it has one element or side. The achievement of this concept is that it is introduced into the cultural system of man. The disadvantage is that human activity and its results are excluded from the cultural system.

*According to the sixth concept*, culture is a qualitative state of society. This conciliation allows us to compare how the dialectics of national ideas and democratic changes are happening in every country. But this does not fully reveal the essence of the dialectical process in the quality of cultural phenomena.

If we summarize the achievements of the above conceptions about culture, then culture is a person and the objects and relationships created by them, that is, a being with a new quality is a cultural being. Culture is characterized by the main character – processing consciousness and purposefulness (Karimov, 1992). So, both the National idea and the democratic process, and their dialectics, are phenomenon - cultural phenomena that are consciously processed and created by people.

If we apply this concept of cultural existence to the spheres of social life, we can see that the core part of them is organized by culture, that they are primary and, depending on their level, the spheres of social life originate.

Cultural existence forms the basis of the existence and development of society. National idea reflects all spheres of social life in the interests of the country. The National idea is dictated by the cultural parts of all branches of social life. In the same way, the democratic order is also dictated by the cultural parts of the social life, which are characterized by the presence of their dictates and the presence of objectivity in their genesis. Systematize, use and apply them in thoughts is subjective. Their use and application also occurs at the level of morality. But its application at the level of society is carried out mainly through authorities, in particular political power.

It means that democracy in the form of ideas and enforcement on the National idea, including the democratic society, is considered the facets of it (Cultural being). Due to the implementation of the dialectical unity of the National idea and practice of building a democratic society, a specific democratic life arises. The level of life in the form of these specific attitudes and processes is determined by the level and validity of the neo – cultural existence of each country.

## CONCLUSION

The view of the dialectics of national idea and democratic change as cultural phenomena is the conclusion that history is caused by dialectical cultural understanding. The first reason for this is that the main goal of our people and its comrades is the cultural process of our activities, which consists in the construction of a society – democratic civil society, that is, a legal state and civil society, based on the harmony of national and universal cultural values in our country. This activity is an attribute of the emergence of these cultural values - the way of existence. And the development of society should occur on the basis of democratic procedures. To do this, we need to supplement our national ideas, including our views on democracy, with knowledge of the general social laws – correlation-functional and substantive laws-that originate from the internal system of the Cultural being. Then in the system of dialectics of national idea and democratic changes, our national idea fully performs its methodological function.

The second reason for this conclusion is the views of our scientists on cultural and cultural phenomena, including experience, ideology, democracy and laws, civilizations, in particular I. A. Karimov's "development of society in an evolutionary way is normal, cultural development" (Karimov, 1995a), "the choice of our own socio-economic, political and legal path of development without rejecting all the productive experience gained from our world and our own practice is the decisive position of the Republic" (Karimov, 1995a), "democratic processes develop on the basis of our own objective laws" (Karimov, 1995a), "the culture and spirituality of the people ... is of decisive, if interpreted, determining value ... in successfully silencing our society ... on the progress"[5: 139-140], the Society of personality is a certain historical space and a modern socio-philosophical thought, which consists of "many independent civilizations" (Karimov, 1995b) "the original meaning of the new ideology is an expression from the upbringing of independent.

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