
Open Access Article

THE IMPACT OF DEMOCRATIC REFORMS AND ECONOMIC FREEDOM ON THE COUNTRY'S ECONOMY

Shamsiddinov Burkhanjon Dzhakbarovich

Kokand State Pedagogical Institute, doctor of philosophy in Philosophy (PhD)

Abstract. This annotation focuses on examining the impact of democratic reforms on economic freedom. Democratic reforms, such as the establishment of democratic institutions, protection of civil liberties, and promotion of political participation, are often associated with positive outcomes for a country's economic freedom. Economic freedom refers to the extent to which individuals and businesses are free to engage in economic activities without undue government intervention or restrictions.

Keywords: democratic reforms, economic freedom, immanent, strategic, market economy, small business, private entrepreneurship, private property, social, civil society.

INTRODUCTION

Since the 30s and 40s of the 20th century, special attention has been paid to the concepts of economic freedom and democracy in European countries.

Western politicians and economists began to define the concept of economic democracy with special emphasis.

Economic democracy is a socio-philosophical concept that allows people to own their property, form, manage it, increase it, participate in the material economic life of society, freely choose small business and private entrepreneurship as a type of work activity.

LITERATURE ANALYSIS AND METHODOLOGY

A very ancient principle of philosophy, dating back to Aristotle, is an essence applicable to the general; knowledge of the principles allows us to understand the substantive basis of the particular, since it is possible to justify “the particular through the general”¹. But this does not deny either the immanent features of the particular or their absorption by the general; this is a syllogism conceived by the teacher Farabi, i.e., a method of appealing to the “common ground” for a deeper understanding of the essence of the particular. special.

In a word, there is no “universal model” of democracy; it acquires a positive meaning only when it is formed on the basis of national traditions and values, based on the experience and moral and spiritual imperatives of each nation, which become a way of life in the social existence of each nation. Economic democracy expresses private interests, pluralism of economic interests, and that is why it is important it will be interesting.

Uzbek researcher B. Talapov specifically studied the concept of “economic democracy” and its socio-philosophical aspects. He noted that “although the concept of economic democracy has today become an integral part of universal democracy, it has not yet been studied as a socio-philosophical reality in our country. This is due, first of all, to the introduction of a market economy during the years of

Received: October 04, 2023 / Revised: October 30, 2023 / Accepted: November 18, 2023 / Published: December 28, 2023

About the authors : Shamsiddinov Burkhanjon Dzhakbarovich

Corresponding author- Email:

independence, and also to the fact that social and philosophical thought for a long time could not get rid of the old dogmatism.

DISCUSSION

There is a dialectical harmony between political and economic democracy, and this harmony manifests itself in the West and in the East in accordance with their traditions. Therefore, the contradictions and harmony between political freedom and economic democracy cannot be interpreted in the same way. "In the East, freedom is not recognized as the independence of a person from the state and political system; the difference between individual interests and public interests is not understood. As a result, man was viewed as an object serving the public or state interest and divinely subject to God's established orders. Failure to recognize the difference between social interests and individual interests is inconsistent with the principles of classical democracy. It is for this reason that Western and modern theories of democracy do not recognize Eastern models of governance as a system and activity associated with democratic governance"¹. From these points it is clear that there are certain differences in the understanding of Eastern management and Western management.

Any society, social being is stable primarily due to its socio-economic relations. Economics is not only a matter of food and drink, it is also a condition for the development of society and social existence. That is why, when we talk about development, first of all, we mean socio-economic wealth, goals, strategies and relationships aimed at creating this wealth. Hegel was right when he said that the main basis of civil society is economics.

The democratic nature of civil society creates opportunities for people to be active in the social and economic sphere. In this sense, civil society and economic democracy are dialectically related.

This connection is reflected in the socio-economic relations characteristic of a market economy in civil society and arising from its inherent features and internal laws. these relationships take the following forms and directions.

Firstly, in market conditions people freely choose their profession and voluntarily participate in socio-economic relations. In the scientific literature this is called economic democracy or economic freedom. "Although economic freedom and civil society are multifaceted concepts, their main characteristic is the principle of freedom of economic activity." So, economic democracy is not only free participation in socio-economic relations, but also freedom in managing the economy.

Speaking about economic freedom and economic democracy, one remembers the American political scientist Robert Dahl and refers to his idea of "pluralistic democracy". According to his scientific idea, equality always leads to freedom, and economic democracy always leads to political democracy.

Industrial development, property diversification This pluralism "led to the formation of a body of citizens who did not have equal resources for use in political life." The lack of resources (property, position, etc.) that ensure active participation in political life weakens the influence of people on socio-political life and even turns political democracy into a fiction. It is appropriate to remember here that large property owners and people with high social and economic status have always competed for the positions of president and mayor of the United States. Therefore, economic democracy does not always serve political democracy and does not serve the principles of equality and justice in society.

Economic democracy allows economic actors to engage in the activities they want and prefer. Civil society supports this demand for economic democracy and views it as the realization of individual rights and freedoms. This opinion should not be interpreted as an “absolute truth”, that is, it cannot lead to the conclusion that economic entities are free from the interests and demands of society in their activities. For example, if all farmers grow their favorite crops to meet seasonal needs (for example, tomatoes or cherries), it will not be possible to satisfy the population’s needs for other crops. That is why a market economy must be socially oriented. In this case, the contracts farmers have with the government determine how they work and what they plant. Similarly, other activities are established through laws and are aimed at social interests. “And the law must be mobilized to limit or prohibit those types of economic and economic activities that contradict moral standards and create a real threat to the life and freedom of people, the stability of society.” From this point of view, economic democracy, like all forms of democracy, can exist within the framework of laws and in the interests of social development. The independence of economic entities cannot be absolute freedom from laws and the interests of society, but the law and society support their effective work, create new benefits, and provide new types of necessary services. Only then will economic democracy bring positive results and serve to strengthen the economic foundation of civil society.

Secondly, the dialectical connection between civil society and economic democracy is obvious when the existence of private property and the equality of various forms of ownership are ensured.

“Private property is not the same as private property because it is larger than private property. This concept includes, in addition to objects that satisfy the personal needs of individuals (house, car, valuables, etc.), as well as industrial and financial and commercial enterprises created for the purpose of making a profit... The state has no right to interfere in the work such enterprises. Special protection of private property by the state does not mean that laws were adopted under the influence of factions (for example, as in Russia), but rather the speedy elimination of negative attitudes left over from the totalitarian system, achieving open and bold participation of private property owners in socio-economic reforms.

In civil society, property is found in various forms, that is, in it, along with private property, state property, public property, trade unions, political parties, non-governmental non-profit organizations, companies, joint property are active subjects of social and economic relations. Property pluralism does not allow any one form of property to dominate other property, to violate the economic rights of other farms, to have a monopoly position in the labor market, or to transfer or impose its demands on society. Pluralism of ownership ensures the construction of socio-economic relations on the basis of various economic interests and interests, creates a competitive environment, stimulates business entities, small businesses and entrepreneurs to open new types of services and fully satisfy the needs of the population. In civil society, the question does not arise about which form of property is leading, but property pluralism is supported, each form of property is assessed by its contribution to the full satisfaction of the needs and demands of the population.

Whether there is state ownership in civil society or not in scientific literature and circles; If there is state ownership, then we will be faced with questions about whether this will lead to the hegemony of the state and the establishment of a monopoly on other property. This is a very important issue,

unfortunately, it should not be discussed by scientists, there is not the slightest idea about this in their works.

R. Dahl spoke about the conflicts that arise between private property and political democracy, which are difficult to resolve by the state and laws, as well as how private ownership government (“corporate capitalism”) prevents people from participating in government and public affairs. into a discussion of an issue that does not destroy the implementation of political democracy. He concludes that ownership of private property cannot be a natural human right (J. Locke called ownership of property a natural human right), “considering private property as a natural right leads us to a dead end” and concludes that property suggests viewing property as a form of social rights. he rejects the idea that private property is absolutely independent of society, can ignore other forms of property, political democracy, and, if necessary, private property can be changed, transferred to the state, nationalized if it is contrary to public interests and development. Because economic democracy is measured not only by the presence of pluralism of property, diversity of forms of ownership or competition between economic entities, but first of all by the fact that property is subject to laws and serves the interests of social development. All forms of ownership must meet these requirements, and only then will the form of ownership not have a monopoly position in the socio-economic sphere.

Thirdly, the dialectical relationship between civil society and economic democracy is that, on the one hand, civil society ensures and maintains independence in economic management, and on the other hand, economic independence itself allows people to work freely and independently, thereby acquiring citizenship. leads to the development of democratic values in society. Not only civil society influences economic democracy, but, in turn, economic democracy contributes to the democratization of civil society and the development in it of not only economic, but also political-democratic values.

“The market economy,” writes M. Sharifkhodjaev, “is characterized by self-government processes that involve the management of enterprises, as well as their reorganization and liquidation.” In fact, market business and civil society are exempt from all types of government directives. Ideally, enterprises depend only and only on their financial capabilities.

In accordance with democratic principles, the life of the economy is governed by the labor collective, its general meeting and the decisions it makes. Because the constitutional rights of people, guaranteeing participation in the management of society and the affairs of the state, allow them to do this. But the paradox is that the right to finance a business, to purchase the necessary equipment, to expand the scope of production or services, to attract workers and specialists to work is not in the hands of the workforce, but in the hands of the owner of the enterprise. real estate. At such times, democracy becomes a word game, and it is difficult to solve in economics. True, sometimes experts believe that through labor contracts it is possible to establish relations between economic democracy and political democracy, between the self-government of the labor collective and the leadership of the property owner. “In entrepreneurship and business management,” writes K. Kadyrov, exploring the features and possibilities of contractual management in business life, “in order to conduct business officially, it is not enough to be dedicated to one’s business, a risk-taker or an entrepreneur - first of all, it is necessary to have a sufficient understanding of the norms and laws governing civil relations in a market economy. It all starts with the contract.”

Observations show that self-government bodies of the labor collective organized on farms are sometimes managed by the owner of the property. This method corresponds neither to the principles of democracy nor to the goal of effective management of economic life, since the majority, that is, the labor community, is again forced to conduct self-government according to the instructions of the owner of the property. Since the financial management of the economy is at the discretion of the owner, the self-government body of the labor collective is obliged to take it into account. Therefore, in this case, it is necessary to coordinate the activities of the self-government body of the labor collective with the administrative leadership of the property owner, and create mechanisms for interaction between them. Corporate governance is aimed at combining the right to voluntarily use the property of the owner of private property and the right to receive benefits from it with the right to participate in economic life through the creation of self-government bodies of the labor collective. Therefore, the creation of a legal basis for corporate governance and property is a requirement of the time to study and solve the problems of harmonizing the civil law of the owner with the constitutional law of the labor collective (i.e., the right to organize self-government).

The next manifestation of the dialectical relationship between civil society and economic democracy is negative And the fifth one is competition.

Competition has two forms: 1) competition between producers and buyers; 2) competition between manufacturers or service providers.

Competition should not be understood in the sense of tearing each other apart or depending on other property owners. Competition must acquire a constructive, positive character, then it serves social development as a positive reality.

RESULT

Competition between producers and buyers of goods is manifested in determining prices, requirements for the production of a particular product and the attitude towards these requirements, that is, taking into account the market position of producers. The production of goods or services in accordance with market conditions, on the one hand, taking into account the purchasing power and capabilities of citizens, on the other hand, encourages updating and modernizing production technology and expanding the types of services. These two cases show that the market economy of a civil society is very different from the economy of a totalitarian system. If under a totalitarian regime what can be produced or what types of services can be provided was carried out from above, in a manner approved by state planning bodies, then in civil society they are determined by the will, rights and opportunities of citizens. Price competition between producers and buyers is based on taking into account the capabilities of both parties. If the price is set high, the buyer may not buy it or buy another lower priced product that is more accessible, as a result the market brings the producer and buyer closer together and adjusts the price to the opportunity. This requirement, the law of economic democracy, obliges us to build the production process in accordance with market conditions; failure to take this procedure into account will lead to material damage or a crisis.

The second type of competition occurs between manufacturers or service providers. A large number and variety of business entities creates competition between them, a struggle for buyers, consumers,

competition, competition. Supporting a constructive form of competition ultimately leads to the development of economic democracy.

Economic democracy is not only concerned with economic realities, that is, with ownership, management, prices and production of goods, it also includes “equality, freedom and social justice” in many aspects. Yes, institutions, mechanisms, tools that ensure the economic rights and freedoms of citizens are not limited to the market, business activity, competition and other processes. They involve government agencies, trade unions, business unions and other organizations in the process.” Thus, economic democracy influences the systems and internal life of civil society.

Although equality, freedom and social justice are realities of a political nature, their manifestation and formation are influenced by economic factors, including the market economy. Especially, building the life of society in accordance with the requirements of a market economy requires a view of equality, freedom and social justice through the synthesis of a market economy. Some aspects of this problem have been discussed in our previous topics within the study. At this point, we can say that equality, freedom and social justice in civil society become a way of life, political, legal and socio-economic values through an economy built on the interests of the people, each individual, their specific needs and capabilities. The subjects of this process are state, especially civil institutions, and non-governmental organizations.

CONCLUSION

Not all non-governmental organizations and civil institutions are directly involved in the creation of economic wealth and benefits. However, they enter into socio-economic relations and, above all, as buyers, consumers, equal citizens, influence economic democracy and civil society. They defend and shape economic democracy primarily as their private property, and if they do not have such property, then as buyers and consumers. If they join an association or organization, or create a non-governmental organization, they will have the opportunity to effectively influence government systems and solve problems that cannot be solved by government agencies. So, economic democracy is not only social, it ensures the development of civil society as a condition for solving economic problems, as well as the realization of the will, rights and freedoms of the people and citizens.

References

1. Rashidovna, Madaminova Khusnida. "DEVELOPMENT OF INDEPENDENT THINKING SKILLS OF CHILDREN IN A PRESCHOOL EDUCATIONAL ORGANIZATION." *Galaxy International Interdisciplinary Research Journal* 11.11 (2023): 44-47.
2. Ergashev, Eminjon Aliyevich, and Rashidovna Madaminova Xusnida. "PEDAGOGICAL AND PSYCHOLOGICAL ASPECTS OF THE USE OF MODERN INFORMATION TECHNOLOGIES IN THE EDUCATIONAL PROCESS." *Актуальные научные исследования в современном мире* 4-3 (2021): 148-151.
3. Рашидовна, Мадаминова Хуснида. "ПУТИ ПОВЫШЕНИЯ ЭФФЕКТИВНОСТИ ДЕЯТЕЛЬНОСТИ КОКАНСКОГО ГОСУДАРСТВЕННОГО ПЕДАГОГИЧЕСКОГО ИНСТИТУТА НА ОСНОВЕ МОДЕЛИ 3.0 В ВЫСШЕМ ОБРАЗОВАНИИ". *Журнал международных междисциплинарных исследований Galaxy* 10.12 (2022): 1562-1570.

-
4. Rahmonova, Manzura. "O'ZBEKISTONDA INSON KAPITALINI TAKOMILLASHTIRISH YO'NALISHLARINING AMALGA OSHIRILISHINI TA'MINLASH-MILLIY YUTUQLAR VA TARAQQIYOT GAROVIDIR." Interpretation and researches 1.1 (2023).
 5. Rahmonova, Manzura. "INSON KAPITALI INDEKSI TUSHUNCHASI VA O'ZBEKISTONDA UNI HOLATI TAHLILI." Interpretation and researches 1.1 (2023).
 6. Djuraev, M. (2023). YORIY SHE'RIYATI TILIDA ARABIZMLAR. Scienceweb academic papers collection.
 7. Djuraev, M. (2022). SOURCES OF THE LITERARY HERITAGE OF YORMUHAMMAD YORI. INTERNATIONAL JOURNAL OF SOCIAL SCIENCE & INTERDISCIPLINARY RESEARCH ISSN: 2277-3630 Impact factor: 7.429, 11(10), 249-250.
 8. Siddikov, M., & Djuraev, M. (2022). GENESIS AND EVOLUTION OF "YUSUF AND ZULAIKHO" STORIES. International Journal of Early Childhood Special Education, 14(7).
 9. Djuraev, M. M. (2022). HARMONY OF THE ART OF CITATION AND AQD IN YORI'S POETRY. In ИСЛАМ В РОССИИ: ИСТОРИЯ, КУЛЬТУРА, ЭКОНОМИКА (pp. 130-134).