

Creation Of Control Knowledge And Control System Formation In Uzbekistan During The Years Of Independence

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Abstract: The article examines the issue related to the creation of control knowledge and the formation of the control system during the years of independence. The importance of openness and transparency in the formation of the control system in the implementation of public control is justified. The importance of arming the institutions of civil society with the knowledge of control activities in effective public control is shown.

Key words: Democratic state, civil society, public service, control, control system, control mechanism, public control, openness and transparency.

The importance and relevance of knowledge about control activity is determined by the fact that the establishment of social order, which is an important condition for the development of society, depends on control activity. The fact that social order is an important condition not only for the development of society, but also for the existence of society, clearly shows the relevance of the research on the issues of control activities. The path of democratic development chosen by Uzbekistan also shows the relevance of the topic, because democracy means that power is not only formed by the people, but also controlled. The principle of "From a strong state to a strong civil society", which is the essence of our time, and the Action Strategy developed by the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, also show the relevance of the topic. Because the issues of strengthening the society and improving the control system are defined as priority tasks in this action strategy.

Speaking in this regard, President of the Republic of Uzbekistan Shavkat Mirziyoev said, "Systematic public control is the best way to build a strong civil society. This is a way tested in world experience. When does the state fulfill its mission successfully? When effective public control over the activities of government agencies is established. Unfortunately, the impact of public control is not felt in practice today. There is still a sense of nationalism among the people. Unfortunately, we can't completely get rid of the sentiments that the state is there, let it be. The Republican working group under the leadership of the President's state adviser on cooperation with public and religious organizations is currently taking appropriate measures to strengthen public control in order to study the socio-spiritual environment in almost all regions and eliminate the identified problems. But that is not enough. "If we all come together and solve these problems together, no one from outside will solve them." The establishment of social order, which is an important condition for the development of society, cannot be fully ensured only by state control from above, for this, social control from below is also needed. The control system consisting of state and community control can be expressed by the concept of social control. Therefore, we can say that the topic of social control is the most urgent problem of today.

As a result of the need for a science that provides knowledge about control activities, the science of social control is being formed in Uzbekistan during the years of independence. We assign the term social control to mean a system of control consisting of state and community control. Social control can be understood in a broad and narrow sense, that is, social control in a broad sense, public control in a narrow sense. Social control also includes public control, but in scientific research it is necessary to distinguish between them for the sake of clarity. Public control means control carried out by civil society institutions. Social control means the control carried out jointly and harmoniously by state and civil society institutions.

Another reason why the phrase social control is given this meaning is that it is compatible with the phrases social order, social progress and social order. By social order we mean the order in a country, and a country consists of a state and a society. So, it can be said that social order means order in the state and society. And order is a state of ensuring compliance with the norms of law and morality. This condition is ensured by control activities. As social order means order in the state and society, the expression social control can also be said to mean the harmonious control of the state and society.

Similarly, the concept of social development means the development of the country and consists of the development of the state and society. The phrase social order can also be understood as the order of the state and society. The proposal "Social development - social order - social control - social order" put forward in the research shows that social control can be understood as a system consisting of state and community control. In general, the phrase social control is more convenient than the phrase "social partnership of the state and society" in terms of joint control or control of the state and society.

When studying the issues of social development, special attention is paid to the problem of establishing social order, because social order is an important condition of social development. Social order, therefore, is an important condition for the development of society, if there is no order, the conflicts that arise naturally in human society will intensify and, ultimately, society will consist of countless wars, and sooner or later such a myat will perish. Therefore, where there is no social order, not only development is not ensured, but the possibility of society's collapse increases. Therefore, it can be said that social order is an important condition not only for the development of society, but also for the existence of society. The problem of establishing social order has always been the most urgent and the most complex problem that has ever occupied the minds of sages. That's why scholars have always tried to find the answer to the question of how we can make order in society.

Finding an answer to this question remains relevant today. Because despite the fact that many propositions and definitions that serve to establish social order have been developed on a scientific basis, the problem has not been able to find its solution completely. Although this question has been answered differently in different eras, it is still a problem to ensure the stability of the social order. The fact that the stability of the social order is not fully ensured and how difficult it is to establish it can be seen from the origin of the sad aphorism "The history of mankind is the history of wars". In today's world of human development, the path of democratic development is recognized as the best way to establish social order. A democratic order requires a society with a high political and legal culture capable of living in a democratic environment. The following points are expressed in the concept of modernization of the country regarding the improvement of the legal culture of the society: "The rapid development of the society through democracy and the success of the reforms implemented in this regard largely depend on the level of legal consciousness and legal culture of the people. A high legal culture is the foundation of a democratic society and an indicator of the maturity of the legal system."

Democracy means not only that power is formed by the people, but also that it is controlled. Therefore, the improvement of the control system that serves to establish social order depends on the strength of the democratic order. The establishment of social order is ensured by the observance of law and moral norms, first of all, by the observance of the law. Observance of law and moral norms depends on the control system and the control of society, which is a component of it. Therefore, Islam Karimov, the first President of the Republic of Uzbekistan, spoke on this subject and said, among other things: "Ethical education carried out in the family, school, work team, community, the power of public opinion, the mass media, the prestige of the clergy - everything is the law in our people. it is necessary to focus on the formation of stable resistance to any actions related to its violation". Regardless of who he is and where he works, a person should participate in the activity of the control system, because this is a requirement of democracy.

Wise men of the Western and Eastern worlds, including ancient Greek philosophers, expressed their opinions about the establishment of social order and tried to reveal the factors that serve to establish order. For example, Plato in his work entitled "The State" believes that in order for social order to be established, society must be governed by an intellectual elite. Another Greek philosopher, Aristotle, in his book "Politics" concludes that the middle class must be strong in order to establish social order.

Unlike Western scientists, Eastern sages pay more attention to the role of spirituality in establishing social order. For example, in Confucianism, the establishment of social order is shown in connection with spiritual excellence. In the works of Abu Nasr Farabi, known as the Aristotle of the East, special attention is paid to the spirituality that is formed on the basis of moral education in the establishment of social order. The origin of the difference in the establishment of social order in the West and the East is related to the sense of individualism in the West and collectivism in the East. The origin of such differences in the West and the East is related to natural factors, which manifest themselves in all spheres of social life. In particular, certain peculiarities have arisen in the activity of control, which serves to establish social order, which is an important condition for the development of society.

Before talking about the establishment of social order, which is an important condition for the development of the society, it is necessary to determine the indicators that determine the development of the society and to think based on those indicators. The level of development of productive forces, the level of satisfaction of material and spiritual needs of people and other criteria are accepted as indicators of the development of society in the science of sociology. Of course, these indicators are important in determining the development of a society, but if we consider that the development of a society is ultimately aimed at making people's lives happy, there may be another more important indicator of progress. For this, it is necessary to understand what a happy life is. When we mean a happy life, a person's material and spiritual needs are fully satisfied we are used to understanding the situation. But there is another important condition for human happiness, which is the presence of the feeling of living freely without fear. Therefore, it is more correct to understand that a happy life is not only the state of complete satisfaction of material and spiritual needs, but also the feeling of living freely without fear. In order for a person to live freely without fear, a just social order must be established in the society, and such an order can be ensured only through a perfect control system. It can be said that the level of stability of a just social order is the main indicator that determines the development of society. Therefore, measures aimed at making the control system effective should be the highest priority task supported by the state and society. Since the effective operation of the control system depends, first of all, on the strength of control knowledge, it is appropriate to focus on scientific research that develops control knowledge.

During the long years before independence, scientific research on control activity was mainly devoted to issues of top-down state control. Scientific studies on the topic of social control carried out from below have hardly been conducted. Only after the totalitarian system began to enter the period of crisis, they began to think about social control. The adoption of the Law "On People's Control" in 1979 on the establishment of the legal basis of public control creates the need to conduct scientific research on the topic of social control. However, the leaders of the authoritarian system could not see such a necessity and wanted to organize the control of the society based on the administrative order characteristic of that time. As a result, the people's control committees established on the basis of the above-mentioned law could not fulfill the task of organizing the control of the society assigned to them. Among the reasons that led to the collapse of the Mustabid regime, the main reason was the inability to organize social control. It could not be otherwise at that time, because society must be strong in order to organize the control of society, whereas in the period of autocracy, the state was strong, and society was completely weak.

In this regard, it is necessary to understand the essence of the principle "From a strong state to a strong civil society", which is the essence of our time. All civilized countries have understood that the wealth of the nation consists, first of all, of the abundance and wealth of each family, and the freedom of the nation consists of the freedom of each person. During the time of the former Soviets, the state went too far in abolishing private property, which was the economic basis of family wealth and human freedom. Previously, they took away private property from landlords and capitalists. This was largely true of the communist ideology that prevailed at that time. But later they took private property, that is, land from the peasants, factories from the workers, and intellectual property from the intellectuals. And that was a big mistake. Because it made a person to be completely subject to the state. Everything: who should work where, who should get paid, where and even with whom they should live, everything was determined by the state. As a result, man turned into a small bolt of the giant state machine, as the leaders of the totalitarian system dreamed of. It even began to become

an object of unjust coercion and state exploitation. But man, as a conscious being, did not want to be a bolt. He wants to be a conscious, free-thinking living being, and as a result, he begins to take revenge on the state in various ways. That is, he would take revenge with his careless work, drunkenness, theft, and social indifference. These were the reasons for the stagnation and crisis that led to the collapse of that society.

Such a situation means a strong state and a weak civil society, and civil society cannot control the state. However, one of the main tasks of civil society is to exercise control over the state and prevent power from turning into domination. Civil society was deprived of its economic, political and spiritual foundations during the time of former Soviets. With the abolition of private property, the economic basis of civil society was destroyed. The communist ideology established its rule in both the political and spiritual spheres and stifled political and spiritual freedom. Only with the honor of independence, the economic, political and moral basis for the formation of civil society began to emerge. Civil society allows a person to think freely, in other words, to think freely by removing fear. A free thinker has new ideas. Due to the lack of conditions for free thinking during the time of the former Soviets, there were almost no new advanced ideas and scientific discoveries in general. was not applied to the aliyot.

Today, the conditions created by independence provide ample opportunities to organize all spheres of social life, including control activities, on a scientific basis. Despite the fact that certain achievements have been made in this regard, there are not enough scientific researches dedicated to the latest history of Uzbekistan that meet the requirements of the time. "That is why the development of textbooks and study guides that meet the requirements of the time is an important task of historians of Uzbekistan and representatives of other social and humanitarian sciences." During this short historical period, sociologists of our republic carried out a number of scientific studies on control activity, first of all, on social control. As a result, many scientific articles, pamphlets and monographs were created. Based on these scientific studies, based on the requirements of the time, the control activities were analyzed and a monograph and textbook called "social control" was created. Such a monograph and a textbook will serve as a scientific basis for educating a generation capable of ensuring the effective functioning of the control system that is being formed in our country.

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