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**SOCIAL-PHILOSOPHICAL ANALYSIS OF DEMOCRACY
AND DEMOCRATIC DEVELOPMENT**

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Abstract. Global changings in the world are bringing new challenges to the humanity and society. Indeed, today social progress cannot be achieved by old thought on social development, autocratic control methods, unreasonable democratic measures contradicting people’s interests. Humanity and society may have to directly link their development to democracy. The socio-philosophical issues of democracy and democratic development are researched in the article.

Keywords: democracy; development; freedom; human rights; society; people’s will; state; value; person’s will; person.

It is true that advanced scholars claim that using effectively from opportunities of democracy leads to liberty, a free society about which nations have dreamt. Therefore, since the first days of independence, to set universal democratic values, to make government more humanitarian by refreshing and modernization of the society, to function government agencies to the people, to guarantee human rights and their freedom have become a strategical task of the state.

According to the Constitution of the Republic of Uzbekistan, ‘the people is the only source of state power. The government of the Republic of Uzbekistan is functioned basing on the interests of the people and by the govern branches authorized by the Constitution of the Republic of Uzbekistan and the laws adopted on its basis’(Article 7).

Indeed, over the past twenty-eight years, the country has worked out the main milestones and concepts of democratic development, has made bicameral parliament, has created the multiparty system, the Ombudsman and the National Human Rights Centre, more than 9,200 civil society institutions, has implemented 70 international legal documents, and more than 400 laws, regulations and state programs supporting the pluralism of property.

It should be emphasized that as the democratic development is a continual process, there is a need for working on our state and nation more actively, for making a new strategy for innovative development of our country, for going to a new stage of national development. Thus, under the initiative of the leadership of our state Sh. M. Mirziyoev, the Strategy for the development of the Republic of Uzbekistan for 2017–2021 has been worked. The first priority task is to deepen democratic reforms, do the public administration system up, and improve the public administration system [1, p. 10–11].

The President of Uzbekistan Sh. Mirziyoev proposes the concept of ‘people should not serve the state bodies, but they should do people’ and starts to create its democratic, effective mechanisms for implementation into real life.

Actually, what is democracy? Scientific literature describes more than sixty definitions of ‘democracy.’ In fact, the category of ‘democracy’, which comes from ancient Greek, means ‘people’s power.’ Today, it is interpreted in relation to a wide and diverse reality, events and ideas. Special studies have been conducted on this subject, and the etymological and hermeneutic interpretations of ‘democracy’ are given [2–5].

Democracy is an axiom describing ‘authority of majority.’ Liberal democratic views, however, do not deny the power of the majority, neither prefer to rule over the minority. Fearing the privileges given to majority, liberal democrats sometimes claim that in making decisions, the state should take account not only interests of majority but minority, even personality. In this way, John Stewart Mill’s ‘tyranny of the majority’ is suppressed. Consequently, many issues such as majority and minority, environment and individual, communitarianism and individualism have emerged in political philosophy.

According to the etymological definition, democracy is an institute serving the interests of people. From this point of view, we can understand that democracy is an institution that is appropriate to traditions of East communitarianism, and protects interests of people. But some researchers state that there are some differences between the majority and the minority, and that democratic development requires the elimination of these discrepancies. For instance, American researcher R. Dal believes that the majority of those who ignore the rights of minorities or their interests for their numerical superiority can not justify their decisions. Corporate governance should also take into account the interests of minority, otherwise, the requirements of economic democracy are violated, and self-governance in the staff will be voluntary [6, p. 28–30].

Majority is a community of people who support each other in the same way, they are in the same sense, social or mentality. Becoming majority to gangs, ruling whom is difficult, is also dangerous for the democratic environment and social stability. Therefore, harmonization of the interests of the majority with minority’s one without distorting second is one of the urgent tasks for modern democracy.

It is difficult to imagine democracy and democratic development without the phenomenon of law. Democracy is derived from the law, and ultimately it returns to law again. The positively deemed law converts

democracy into a reality, while the negatively deemed law demoralizes democracy. What norms are positive, what laws are negative? Lawyers state that there is no negative law that any law serves to fulfil one or another purpose and task. That is right, there is no absolutely negative law, but norms that don’t deserve the time requirements, the social life, may have a negative impact on one or another sphere. Democracy is a social ideal and law is a means of achieving that.

As democracy demands laws, and a law also requires democracy. If democracy is to make a decision without a right (which is difficult to imagine), it will be a dry utopia, a dream. Therefore, democracy can be a reality only if it is based on laws. According to that, if democracy is created without laws, it will become a totalitarian regulator neglecting human rights and freedoms. That is why democracy and democratic development should be based on the law phenomenon as well as the right is also based on democracy. In order to know what the values of society are and how they stand for development, one needs to learn the dialectical link between democracy and the phenomenon of law.

Scholars who study democracy and democratic development have focused on the issues related to liberty. Liberty is the value that is comprehended by human beings. German philosopher R. Schtainer in his famous ‘Philosophy of freedom’ writes: ‘Our life consists of free and unfree actions. But we can not fully understand what a person is until we have come to the spirit of manifestation of the human nature. The free we are, the humane we become’ [7, p. 147].

A person who does not feel free and who does not live according to liberty laws, does not think about justice, equity, equality, it is typical of him or her to live satisfactorily, to see everything in a positive way, it is can be stated theologically, he or she leads life thankfully. Freedom, one of the most pressing and controversial topics of democracy, is the vital issue for a person. The freedom that calls for living together and struggling with

the environment has become a phenomenon reflecting the essence of consciousness, activity, creativity, and the essence of life in general. Therefore, N. A. Berdyaev considers freedom as a natural state of human existence like living.

E. Mounier expresses the idea that 'absolute freedom is a legend,' e.g. no. freedom is not unchangeable event, it is transformed into an individual and social relationship, and sometimes can be radically changed. This relationship of personality is within these relationships and communities. Absolute freedom is dangerous for the individual because it can wake the destructive power in the individual up, exacerbate the conflict of interests, and thus, destroys the harmony of social existence. As M. A. Bakunin says, 'I am free by the freedom of others' [7, p. 500].

In the conditions of true democracy, the freedom of others comes as a guarantee of individual freedom, in the sense that a person can predict his / her own freedom of social necessity, anticipation of the real state and mood of those affected. If there is no extrovert orientation, freedom becomes an egoism and a pride of selfishness. People, who controls state and society affairs determining ordainment of people, must understand their freedom in this regard.

E. Mounier states that a free person lives in a world where values are formed, and his or her liberty is connected with that.

Democracy and democratic development put the issue of will of people and person on the agenda. Sometimes it is analysed as interests of people and interests of person. The interests determine the will, its directions, and make it more noticeable or even weaker. We consider in both cases will plays a vital role. Without will, both democracy and interests would be unnecessary. According to A. Schopenhauer will makes 'vital points' objective, it is a factor giving an importance to human behaviour and imagination. The philosopher thinks that 'world consists of imaginations and will.' 'A priori of existence is understanding the will, a posteriori of will

is understanding the existence. Future proceeding will's decision looks like that whenever a mind wants something...' [8, p. 229].

Will is not subjective imagination, but it is objectification of subjective imagination through actions. It is valuable that it proceed to the future. Indeed, human behaviour includes not only wish of this moment, permanent demand, but a rationally understood aim proceeding to the future. Otherwise, the will is not able to objectively assimilate subjective imaginations, it remains in the stage of desires.

During the analysis of the thesis, Western theorists' views have been thoroughly studied. That's fine. However, in the East, especially our modern politicians, lawyers, and social scientists 'teachings, special views on democracy and democratic development can be seen. In their view, democracy is also attractive because it allows them to build their lives on the basis of their own wishes and desires. Democracy provides freedom to the individual, but it also assumes great responsibility. Democracy represents the will of the people and serves as a good base for the realization of the person's potential. Literacy and self-consciousness of people strengthen democracy.

The viability of democracy is also evident in the fact that it does not deny the existing national, religious, cultural, and national identity. From this point of view, the idea of absence of a model of universal democracy is nothing more than a plausible claim.

Democracy and democratic development are not built by abstract people, but it is a result of particular subjects, individuals, and their common will. The state and the head play a crucial role in this process. The will, initiative and responsibility guarantees the direction of social relations, the establishment of these traditions and novelty. By personal will of a political leader, the news, which has never been or has not happened in public life, becomes a stable phenomenon, changes are done with the will of the people, the effect of destructive forces is reduced, the

order and lifestyle that the society expect will become true. In any country, the will of the political leader is strongly connected with democratic changes, will of people.

The will of the people instinctively feels to approach, to match with the will of the political leader, that's why it connects its wishes with the leader's, sees the ideals of the future in his behaviour, in his or her life. There is no inclination toward despotism, cult of personality or autocracy, the people voluntarily grant their will to the political leader, allow him or her to operate, speak, or establish international contacts on their own behalf. Will is not merely a move or an act, but it is an expression of the understood need and understood affair. Therefore, understood will makes vital these needs and acts, does its best to make them be objective. Harmonising will of people with political leader's should be understood like that.

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