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### SECTION 24. Sociological research.

## HUMANITARIAN ASPECT OF THE PROCESS OF DEMOCRATIZATION OF THE SOCIETY

**Abstract:** In this article, some moments of humanitarian aspect of the society democratization process are considered. Particularly, some criteria of retrospective analysis of real process of democratization are shown in given article.

**Key words:** democracy, democratization, Central Asia, Athenian democracy, Uzbekistan. Mahalla, decentralization.

**Language:** English

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*Billings Learned Hand*  
*American judge*

### Introduction

Democratization of society requires concrete and consistent measures to implement democratic standards. To achieve this goal, certain conditions are necessary: ensuring the norms of democracy, freedom of thought and conscience, pluralism and human rights, creating conditions for the independent activity of democratic institutions, the formation of an effective system in the country.

### Materials and Methods

Democracy is power of people. The desire of official authorities to share some power usually appears during periods of stability and prosperity. Democratism in governance increases the effectiveness of administrative, social and economic governance of society. This was convincingly proved by world history, although it was repeatedly replaced by the policy of centralization and decentralization. For example, in France, only during the period after the Second World War, supporters of the "strong hand" in the person of Marshal Charles de Gaulle came twice to power, and then supporters of the

liberalization of society replaced them<sup>1</sup>. Only in 1982, the last major reform began, based on the "Law on the Rights and Freedom of Communes, Departments and Regions".

History leads to a variety of models of democracy. Their diversity is because its supporters, however, as well as opponents and indifferent to it are people. In addition, there are no two people on the Earth, not to mention the same people and the conditions of their life. Models of democracy are changing not only according to the socio-cultural space, but over time. Thus, the Athenian democracy is a special, unique model, although it is considered classical. It is impossible to recreate, even if we create exactly the same socio-political conditions in modern Greece as in Antiquity. It is impossible to return exactly those people who cultivated it, and they did it. Nevertheless, the basic ideas of democracy, taking into account local peculiarities, have long been "adopted" to some extent throughout the world.

So the historical roots of the democratization of power in modern Europe are rooted in the Middle

<sup>1</sup> Here: The policy of "Gaullism" in France in 1945-1946 and in 1958-1969 and the resistance movement during the Fourth Republic in 1946 - 1958.



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Ages. Democracy acted in the form of local government (church parishes, rural and urban communities), trade unions "- in the form of church guilds. In Central Asia, democracy was realized through the newly revived mahalla. In Japan, which always gravitated to strong power, only by the beginning of the XXI century - in 1995, the "Law on Decentralization" was adopted.

For Uzbekistan, laying the foundations of civil society, the question of the model of democracy is very important. The model (from Latin *modulus* - measure, sample) means an object, a substitute, which under certain conditions can replace the original object, reproducing the properties and characteristics of the original. Using a certain form of democracy as a model of democracy does not guarantee that it will be reproduced and will show the same positive properties and characteristics. Much depends on how the design will be done. There are two directions:

1. from the empirically revealed properties and laws of the object to the design of the model;
2. "fitting" to the model of phenomena of reality.

The criterion of typologization is the realization of the original in a finite number of relations, and not its formal construction.

Thus, democracy and society can be judged by the degree of democracy in relations between the people and the government, at will, and the ability of people to have power, and thus responsibility and freedom.

Throughout the history of the philosophical thought of Central Asia, the thinkers of this region, when considering the problems of the relationship between the individual and the state, power and a just state system, addressed the concepts that make up the core of the category "civil society". One of the central concepts is civil law. This is related to the goal of civil society - to protect its members through appropriate legal norms from "the subjective will and arbitrariness of state officials". A concept similar to civil society existed already in VII-VI century BC. in Zoroastrian society and was called "asha." Depending on the context, it also denoted other components of the concept of civil society, such as, for example, justice, where it comes to morality, order, legality, and truth.

The quality of the political system largely depends on the spirituality of the voters. They must have three basic, necessary qualities, guaranteeing the election of high-level political leaders. These three qualities are the following: Education: wherever many literate, educated people vote, decent and effective politicians receive their votes. Morality is another important quality. If more than 51 percent of voters are honest and decent, moral people elected to the government will form the policy. In addition, one obligatory element is a socio-economic, political

consciousness. It creates conditions and an environment in which there is no place for political speculation and falsification of election results.

The concept of conscience as a characteristic of moral consciousness and responsibility before itself, society and the state for its behavior and evaluation of its influence was known even in Ancient Greece. Aristotle (384-322 BC) considered his conscience "the right court of a virtuous man." Proceeding from his understanding of virtue as a "rush to the beautiful, coupled with reasoning" conscience form: the choice of the right means because of reasoning and 2) the pursuit of a good purpose. At all times shamelessly considered a person for whom "all means are good" and "the end justifies any means".

The democratic form of government in ancient polities elevated the role of conscience and personal responsibility to citizens for the destiny of the state. Citizens were relatively free to decide: what is good for the policy, and what is evil. True, only free citizens, socio-economic status, which allowed them to "maintain their conscience." According to Aristotle, "all slavery is contrary to nature," but the slave, because of his complete dependence on the master, is neither able to exist nor reason independently. Therefore, he is devoid of virtue and conscience. The slave in Aristotle is able to perform only physical work that does not require the participation of conscience, and is called upon to obey blindly the will of the master.

In the treatise *On the Nature of the Gods*, Cicero, on the example of a free discussion of the problem of the gods, shows how philosophers of different directions yield to the strength of evidence, not authority. He condemns those who are incapable of reasoning, and considers only the judgments of the person who honors.

The state system of Ancient Greece on the one hand contributed to the emergence of new progressive ideas in policies, and on the other hand protected from innovations already formed traditions. A number of progressive ancient philosophers of the fifth century BC. because of their new teachings, they were persecuted and persecuted - Protagoras, Socrates, Anaxagoras, etc., who recognized the right to vote for slaves and considered them to be full-fledged people.

### Conclusion

Freedom is the basis of democracy, it "is in the hearts of men and women; when she dies there, no constitution, no law, no court can save it," said American judge Learned Hand. We can add that no, even the most ideal model of democracy - too.

However, democracy can be cultivated in society. This task acquires special relevance in connection with the fact that the model of democracy influences the formation and upbringing in the society of spiritual culture: art, science, philosophy,

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religion. In this regard, it is very important to teach democracy, to develop a national strategy for

teaching democracy.

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