

## **Democracy and eastern features of democratic development**

**Talapov Bahridin Alizhonovich**

Candidate of Historical Sciences, Associate Professor of the city of Namangan, Republic of Uzbekistan. E-mail: [btalapov@mail.ru](mailto:btalapov@mail.ru)

**Annotation:** The article analyzes the specifics of democracy and eastern democracy with clear evidence. Comparative analysis of specific models of development of democracy in the development of society and conclusions are made.

**Keywords:** narodov, demokratiya, liberalnoy demokrati, istoricheskie, etnokulturnymi, dukhovno, obshchestvo, gosudarstvo, concepts

### **Introduction**

Historical and cultural ties between the nation and the peoples of the globe have never been suspended, each historical epoch raised them to a new historical stage of development, and turned humanity into one single social community. It was from this principle that Western scholars who studied democracy and democratic development as a common human event proceeded. Nevertheless, in this research approach there are certain drawbacks, in which the ethnocultural and ethnosocial characteristics of peoples remain in sight, although these characteristics remain the main factor in the socio-economic and political development of peoples.

### **Analysis of the relevant literature**

Emphasizing the presence of features of eastern and western liberal democracy, researcher B. Umarov writes: "It should be emphasized that in the last forty to fifty years of human development, various forms of liberal democracy have emerged. They can be divided into two groups. The first form is Western liberal democracy, which protects the rights and freedoms, as well as the interests of the individual from the administrative system. The second form is Japanese or Eastern liberal democracy, which does not deny the rights and freedoms of people, but, nevertheless, they merge with the interests of the state and society "[1, p.52.] This means that integration and globalization do not eradicate historical - cultural peculiarities of peoples, but on the contrary, if these processes are combined with ethnocultural and ethnosocial paradigms, then they will successfully serve the social development of mankind.

Features of Eastern democracy are specially followed in the scientific works of doctors of philosophical sciences Sh. O. Mamadaliev, S. Azamkhodzhaev and F. Musaev. Sh.O. Mamadaliev, studying the features of Eastern democracy, exploring the institutions of democracy, turns his attention to the social and religious concepts of Indian Buddhism, Confucianism, Zoroastrianism and Islam, which are deeply rooted in the minds of people, in the way of life and mentality of Eastern peoples [2, p. 25-47.] As a researcher in the east cites, democracy has an elitist and statistic character, i.e. a just ruler as an institution that ensures the welfare and spiritual and cultural development of peoples and the state [3, p. 47.]

The peculiar features of Eastern democracy are revealed in the monographic study of F. Musaev. He lists the following features of Eastern democracy:

- 1) Submission of a less experienced and knowledgeable person to a more experienced and knowledgeable person in subordination and hierarchical relations;
- 2) Adherence, first of all, to ethical and spiritual standards in the management of state and public affairs;
- 3) Preservation of legal customs based on the experience of ancestors;
- 4) Free solution of legal problems, based on historical and legal traditions (fiqh, Koran, hadith) and analogues;
- 5) The existence in the palace of the ruler (monarch, tsar) Councils of decisive problems related to the management of the state and society (Council of Ministers (viziers), Council of Scientists and Thinkers)
- 6) A constant sense of the responsibility of the ruler (monarch, king) before Allah not only for his own destiny, but also for the life and faith of the citizens of his country.
- 7) Propensity for evolutionary development in socio-political life;

- 8) Ensuring the life of the individual and society, regardless of political ideology;
- 9) Enrichment and improvement of the spiritual life and the spiritual world of people and society is considered as the main task of management;
- 10) man - society - state are considered in a single combination;
- 11) The supremacy of public life and public interests [4, p. 37.]

Based on these features, democratic trends in the east can be classified into the following four groups:

According to this concept, social relations and the life of people proceed from state interests. For example, the inviolable subordination of people of the lower strata of the population to the upper strata is the usual norm. Serving the upper strata and the state is considered heroism [5, p. 4.]

This statism is not the desire and will of a separate group or ruler, but the result of socio-historical and cultural development.

### **Research methodology**

The article uses scientific methods of knowledge such as historicity and logic, comparative analysis, analysis and synthesis, observation, inquiry.

### **Analysis and results**

Some researchers express the opinion that in Asia the wishes and will of the ruler for all people were the law - this is essentially a despotism [6, p. 48-51.] Other scholars emphasize that statism is a requirement of socio-historical and spiritual-cultural life [7, p. 42-48.] The essence of etatism is clearly defined in the ancient Chinese political treatise "The Book of the Ruler of the Shan Region." "Strong power - commenting on this book, writes Doctor of Philosophy A.S. Panarin, - is committed to the law and loyal citizens, weak power - aggressive at home, but cowardly in front of external enemies.

Therefore, the methods of management of the Celestial ruler should orient the people so that they are afraid of the emergence of communal conflicts, but they should still mobilize the people to perform feats in the fight against external enemies "[8, p. 267.] Therefore, in the East as in the West, there are no anarchist ideas aimed at weakening, even destroying the institution of the state. Eastern governance and democracy are based on political traditions and on the practice of supporting statism.

## **II. Theocratic concept.**

Theocracy is one of the forms of government based on religious beliefs and religious dogmas. "We cannot perceive the politics in the east and eastern statehood without paying attention to the well-fed liberation religious and mystical ideas," writes the philosopher A.S. Panarin, "if technocracy and emancipation are important in the west, then the liberation utopia in the east is just as important. political life "[9, p. 274.]

The emergence of different sects and trends in Islam show the existence of a kind of free-thinking and democracy [10, p. 42.] Researcher Doctor of Philosophy F. Musaev writes: "From the general Islamic point of view, representatives of legal doctrines (fiqh) of Maverannah analyzed legal traditions, customs, rituals. Thus, the spiritual, moral, legal traditions of the peoples of Maverannah are reflected in Islamic culture and Sharia rules. In turn, this certain historical condition merged with the principles of Eastern democracy "[11, p. 42.]

### **Discussion of research results**

In the eastern state, the idea of fear of God was put forward. Fear of God and a sense of responsibility before God protected a person from evil, violence and immoral actions. This means that theocracy is not only one of the forms of government that recognizes the unity of God, but also a form of government that frees the ruler, political institutions and individuals from performing anti-human, immoral acts, and recognizes the equality of all people before the Almighty, and calls on everyone to live in peace and consent.

## **III. Communitarianism concept**

Living in a collective was considered a historical and cultural feature of the Eastern peoples. In scientific and theoretical sources, this feature is called communitarianism. It is the communitarian way of life and mentality that is one of the attractive aspects of Eastern democracy.

Communitarian associations include: makhalla, ovul, associations for specific interests (creative, religious, political, etc.), the creation of voluntary organizations in order to participate in the management of state and public affairs, the creation of temporary groups, commissions for solving local problems together. The main goal of these voluntary associations is to collectively and jointly solve certain problems.

Indeed, Eastern communitarianism has proven to contribute to social and democratic development and this is the main difference from Western individualism. Researchers from the USA A. Etzioni, M. Castells, F. Fukuyama believe that individualism threatens social cohesion and progress, therefore they put forward the idea of the need to combine individualism with communitarianism. Communitarian associations as the primary institutions of civil society help to shape and establish democratic values. They seem to force states to serve the real interests of the population and help to combine democracy with the principles of centralized government.

Conclusions and suggestions

#### IV. Ethicocratic concept

In this concept, in the management of the state and society, attention is paid to the development of spiritual, moral and humanistic views of both the ruler and the ordinary citizen. If in the west pragmatism rises and is viewed as a means of democratic development, then in the east the main goal is the social and moral qualities of people and society. Therefore, not a single krateological doctrine avoids spiritual and moral problems, but on the contrary, it considers spiritual and moral perfection as the main factor of social development.

Eastern democracy relies on ethicocratic values for the social development of society. These values can be called Eastern political ethics.

Farabi writes: "A leader or ruler elected by the people is not an absolute monarch, they will be honorable and worthy leaders. Therefore, such leaders ensure the freedom of their voters, and protection from the external enemy. Such leaders treat everyone in the same way, putting common interests above their own "[12, p. 190] In countries where rulers think about their own interests, among the people working under their rule" there are different unhealthy habits, immorality, hostility, conflicts and quarrels. A generation with negative qualities is born from such urban people "[13, p. 192.] These views reflected the direct connection of Eastern democracy with spiritual and moral qualities.

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