Democracy And Social Justice: Cohesion For Development

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Abstract— Democratization of society can be considered as a long stretch procedure. The plausibility of vote-based framework can't be set into the lives of people with depiction. This isn't a minute case.

Index Terms— democracy, development, government, justice, political, society.

1 INTRODUCTION
Democratization of society can be considered as a long-term process. The idea of democracy simply cannot be put into the lives of people with description. This is not an instant case. However, making democracy a priority of society requires the continual development of the democratic traditions of the peoples of the world, in particular the experience and practice gained by humanity in the wake of democracy and justice. As it is known, Marx's theory of "Asian way of production" was widely used in the former Soviet Union. The logic of such a mode of production is logical that the methods of exercising power in the East, especially in the Central Asian societies, have led to false beliefs in the sense that despotism is closely connected with Asian way of ruling. The Europe-centered views (Hegel), the geopolitical priority of Europe (Monteske), and the notion that capitalism historically emerged in Europe (M. Weber) were all the result of distrust of democracy in Asia. Nowadays historically rich in governing of the East has shown that there is no evidence of this. On this basis, we can say that in the Central Asian societies there was a long process of democratic traditions. One of the key aspects of Oriental democracy is that it pays significant attention to the concept of "norm". In particular, according to Abu Ali Ibn Sina, the basis of all processes in the universe is the equilibrium of four elements (earth, water, wind and fire), that is, the normative equality. In society, too, order is a political culture. This standard means balance (between rights and duties, freedom and equality, etc.). [1] In the East, people's attitudes towards power and political relations have long been distinctive. Due to the fragile nature of political relations in the East, statehood, political movements, public opinion, the media - all of them have their distinct features. First of all, this is characterized by traditional belief in authority and sometimes paternalism. Historically, Eastern political decision-making and implementation has often been carried out without the direct participation of the people, but of course the interests of the people were taken into account. These political decisions were more effective than they were supposed to be, with the participation of the people, but without regard to their interests. That is why the rulers of the Orient in the East were pursuing politics with the idea of what the people would say. Participants in the political process, especially political leaders, have acquired their status in Central Asia. The political leader not only had special privileges but also had special responsibilities. In other words, the ruler took a major burden not only due to his own rights but also due to his obligations.

Therefore, power has become a double-edged sword meaning either positively creative or a weapon of destruction. In this sense, justice has become the main criterion that the idea of a just and wise king has been a social dream of thinkers from Farabi to Ahmad Donish. Eastern thinkers have interpreted the state as a tool for the implementation of social justice norms. It should be noted that in the East, legislation and regulatory systems combined those features. For example, in the time of Amir Temur, he adopted the "Tuzuklar" (Rules), which had a strong influence on the legal system and the constitutional system of the world and priority was given to the idea that "Justice is power" Another point is worth noting that is public opinion in the life of the people of Central Asia has always been distinctive. Many traditional social institutions, in particular makhallas and other self-government organizations, relied mainly on public opinion. Because of this, social awareness, as well as bringing socially significant ideas to public discussion, has also been discussed in traditional venues - in neighborhood malls, teahouses, caravanserais, weddings, festivities, hashars, and even baths. Prior to making a decision, attention was drawn to public opinion. In sum, the peoples of the East, especially Central Asia, are no strangers to the democratization of their way of life. By virtue of their mentality, it is possible to hope that the modern democracies can effectively absorb the values of the Uzbek people, thanks to their openness to universal values. This, of course, is connected with the democratic experience of the national traditions of our people. In general, democracy has evolved in various directions in history, and one of its important features is the eastern democracy. The leaders of the Jadid movement in the early 20th century had a deeper understanding of the importance of democracy for national development. Zaki Validiy Togun wrote about this: "Democracy does not have a single recipe. Its purpose is to enable nations and societies to live up to their will. Democracy can vary across nations. But it has one of the basic conditions: it must share the responsibility of the nation and society and obey it accordingly. This is how the work is done in England, America, Sweden, and Norway. In Russia this is not. In 1919, good democratic parties emerged, but the Bolshevik party came to the top, eliminating all parties and establishing an unprecedented system of colonialism. Kazakhs, Bashkirs and Uzbeks have a positive influence on the development of national economy, irrigation and mining, while socialism plays an important role in destroying people's aspirations and personal initiative." [1] Indeed, since the 20s of the 20th century, the Bolshevik party, having taken full control of all aspects of social and political life, has abolished the Jadids movement. The Jadids were an organized political movement with a desire to see their homeland free and independent. The Bolsheviks wanted Turkistan to be part of Russia as well as continued aggressive
Russian chauvinism and imperialism under the guise of Bolshevism. We know very well from recent history what this policy ultimately led to. There are many opinions on the essence and values of democracy, but it has rarely been studied as a process. It is often overlooked that democracy incorporates practical rules and procedures that have accumulated over the course of great historical periods. How can democratic gains in various developing countries, such as the responsibility for human rights and society, equality before the law, and the universally recognized rules of constitutional power occur? Putting the issue in this perspective requires that it be examined on the basis of the link between democracy and social justice. It is known that without democracy, social justice cannot be ensured. But it is now becoming clear that democracy cannot be implemented in the face of social injustice. After all, democracy is a fantasy without a decent life for a human being - fair human relations. In this sense, it is also an awareness of the need for social justice. People do not want to lose the freedom they have earned. They need to make sure that they move towards democracy. In this sense, democracy is not only a socio-political but also a socio-psychological process. In other words, people want to participate in public life based on their will, rights and responsibilities. Today, almost all independent states have the goal of building a democratic society. But it is all about practical action. It is also necessary to study democracy through the experience of societies that have practiced democratic regimes for centuries. Recognizing the common ground of democracy at all times and nations, it is also important to distinguish its national models. Now we need to creatively learn from the experience of advanced countries in the experience and skills of introducing modern democracy. Democratization, in this sense, is a worldwide process. It is well known that after the collapse of the international communist system, radical socio-political movements began to emerge in some of the countries that gained independence. There have been cases of nationalism, extremism, and crime growth. Democracy has begun to recognize the essence of freedom based on perceived freedom. But democracy does not develop where citizens do not need freedom. This is an integral link between democracy and social justice. The principle of equality before the law and equal protection of the law is equally important for democracy and social justice. Origin of citizens; equality regardless of living standards, national and regional affiliation, occupation, and political orientation is a requirement not only of democracy but also of social justice. But democracy and social justice are not always the same. The fact is that even states that claim to be democratic cannot guarantee everyone equal opportunities in life. At the same time, to be democratic in a state like this, it is necessary for many citizens to provide equal opportunities for all citizens to fulfill their intentions. In other words, "the state should not create additional injustice. The State's duty is to treat everyone equally."

The second rule of law and the principle of social justice is that no one can be above the law. At the same time, the law must be created by the people themselves. Only then can citizens obey the law because they are convinced that they are lawmakers. Equally, the interests of democracy and social justice will be satisfied only if laws are strictly adhered to by law-abiding citizens of a democratic state. The third aspect of democracy and social justice is legal. A democratic society cannot reconcile with lawlessness, thus limiting injustice as a social phenomenon. After all, the most visible case of injustice is lawlessness. The basis for the functioning of a democratic state is the constitution as an official document. As the supreme law, it is not only the basis of laws, government decisions, but also the basis for political traditions and political culture. The relationship between democracy and social justice is also reflected in civic engagement, that is, political participation of citizens in state, non-state, and various public organizations. In general, society's ability to provide social justice demonstrates its democratization. On the contrary, with the democratization of society, the implementation of the rules of social justice is expanding. At the same time, democracy is an opportunity, not a guarantee of social justice. In fact, it is a long-standing tradition of understanding human beings as a benevolence of the political machine of society. In antiquity, the basic norm of power was considered to be the wise man who opposed the masses. This idea later shifted to Christianity and remained unchanged until the twentieth century, based on an authoritarian tradition. Certainly, in this case the power was considered as the only force of social organization that is, prioritizing the administrative organization of social order. In fact, the use of force as the primary means of restoring justice is understood. Understanding the role of democratic principles and institutions in ensuring social order and justice has been relatively late in human history. The degree of social security, the social security of the person (constitutional, legal, territorial and other), their material security, the ability to exercise their abilities - all of which are based on democracy. Similarly, social justice encompasses the distribution of not only material benefits but also socio-political benefits (rights, opportunities, access to information, living standards, cultural values, etc.). It is also a constitutionally enshrined right to employment, equal opportunities for professional growth, and opportunities for education. Democracy should not overlook human nature in the process of social justice. In this sense, "the ability of a human being to be fair creates the conditions for democracy, but the human tendency to act unjustly makes democracy necessary." [3] Thus, democracy can only be restored to itself by cultivating a person's humanity and his ability to live in peace with others. Man is a contradictory being. It may have aspirations that are contrary to the interests of others but at the same time, tend to cooperate with others. It simultaneously strives for change and security. This conflict of human nature is driven by social movements and processes: people tend to seek personal freedom on the one hand and, on the other, tend to demand social equality. In addition to being committed to their own interests, people want to have common interests. But how to reconcile these contradictory trends? Communities can only come to the solution through the mechanisms of democracy and social justice. It is precisely the balance between democracy and social justice that helps to balance freedom and equality. Democracy is making its way through the constant polarization - "conflict - agreement - solidarity" and relies on people's consent and agreement. The fact is that democracy is not only a means of achieving its goals and aspirations, but also adhering to acceptable rules of relationships. Democracy is a set of rules for all, through the struggle and compromise of ideas by people, and more and more, relying on justice. In this sense, democracy is the work of people in the pursuit of social justice. Democracy is a double pan scale, with citizens' rights on one side and responsibilities and responsibilities on the other. It is the people who want to enforce their rights, and they also fulfill
their obligations. In this way, they serve democracy. Democracy has its own norms, historical dimensions and social goals. It has come and gone a long time in history. In doing so, it relies on the important rules that have been gained. Equality, joint participation, power of the majority, restriction and control, tolerance, securing basic rights of citizens, separation of powers, general elections, transparency, pluralism and competition are all the main indicators of democracy. But there is another important factor without which these rules and democracy in general will lose their significance no matter what time or nation they belong to and this is political justice. It is through political justice that the goals and aspirations are balanced. [4] Where can this be seen? It is well known that tendency in one or another aspect in democracy may remain a priority. For example, there may be differences, and sometimes even conflict, between freedom and equality, joint participation and effectiveness in political processes, the rule of majority and minority protection, the legal basis of the state and the social orientation of the state. Only the rules of political justice can provide a correct and reasonable solution in this situation, that is, to balance. Second, it is clear that the legitimacy of power can have different meanings. Sometimes, it has no basis, but reinforces its position on the basis of ideological legitimacy (for example, in the Soviet Union and Communist party of the Soviet Union). It is precisely whether or not political justice in a society is justified or grounded in such an ideological legitimacy. Third, in any democratic society, there must be fairness between the society and the state. Accordingly, political power is limited, and formalized ways of protecting citizens and groups from abuse of power and self-defense are established. At the same time, democratic rules provide for a more robust way of restricting power - general suffrage, constitutional order. But the formalities alone are not enough. The important thing is to follow the rules of justice in the conduct of official procedures. This includes recognition of constructive opposition, freedom of expression and information, and access to information. In this sense, many experts, especially political sociologists, speak of the ratio of democracy and political justice, democracy is not only the fairest but also the most effective form of government. In their view, democracy allows those who suffer injustice to be saved from those who laugh at it. As it is known, there are a number of concepts about “democratization”. However, it is more appropriate to speak about the democratization of society than the term “democratization of society”. As this process implies that the society itself is continuously adopting democratic values and norms of social justice throughout its evolution. Only then will the process of democratization be an indication of the development of society on the basis of its own needs, rather than a directive. So, what is democratization? According to Yugoslav political scientist- V. Vasovich, democratization is not simply a constitutional and political declaration of democracy, but rather the formation of generally accepted elements of democracy. [5] Since the most important is the elements of democracy what must include these elements? If we think of democracy as a form of political system, what are its parts? What are the principles that are generally accepted by the elements of democracy? Exactly in foreign literature there are different opinions about these norms, which can be summarized and highlighted by three important factors: first, the existence of a certain degree of political pluralism or the rivalry of political actors on the political scene; secondly, there is a significant correlation between the needs of the major part of the population and the decisions of the political elite; and, third, the existence of socio-economic conditions that allow the constitutionally proclaimed political and civil rights and freedoms to be effectively used.[6] From these considerations, it is understood that the progress of countries towards democracy is a continuous process, as well as the different forms of democratic order. Thus, as democratization is viewed primarily as a process, it is necessary to look at the basics and models in this area. At the same time, while democratization is viewed as a transitional phase, special attention should be paid to security issues. In other words, democratization must have some solid foundations. What are these? First of all, it is necessary to mention the socio-economic determinants, i.e. a certain level of economic and technical development of the society and social stability. The higher the economic prosperity of a nation, the more chances it will have to pursue a democratic path of development. It should be remembered that the democratization of society begins with the democratization of public life. The issue is that the independent state should be regarded as the prerequisite for democracy. In this sense, the attainment of independence by countries is the starting point for the democratization of the life of the state and society [7]. Therefore, democracy itself requires the existence of a state in modern times. In other words, democracy requires the status of a state.

2. Conclusion
To conclude, it is worth mentioning that democracy and social justice are interrelated in the era of globalization. There will not be any development without the solidarity of social justice and democracy.

REFERENCES