# Interpretation Of Democratic Ideas and Principles in The West and East

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**ABSTRACT**

This article analyzes the interpretation of democratic ideas and principles in the West and the East. In particular, the article is based on the scientific analysis of the fact that in the West, democracy is primarily focused on the development of technologies based on the person and his interests, rights and freedoms, and in the democratic values of the East, democracy is based on the ideas of equality, freedom and tolerance of social and social groups.

| **Keywords:** | democracy, human interests, freedom, equality, East and West. |
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## Introduction

It is known that the processes of political transformation that took place around the world at the end of the 20th century created the basis for a change in the geopolitical balance in the Middle East region, the emergence of a certain socio-ideological gap in this area, as well as the activation of radical forces. As a result, the region began to lag behind other regions politically, socially and economically.

## Main part

After the events of September 11, 2001, the US government announced that it would ensure its national security by solving global problems and through global democratization processes. It is the current political system in most countries in the Middle East that has been identified as one of the biggest obstacles to achieving this goal.

The widespread promotion and support of Western democratic principles among the population by the Western countries led by the USA had a significant impact on the political and legal consciousness of the people of the Middle Eastern countries. It is the democratic ideas of the Western form, the principles based on individual freedom, that gave rise to the conflict of opinions and the development of radical views among the inhabitants of the region.

Ideological attacks on existing systems soon began to bear fruit. For example, the "democratic" elections held in Palestine under the pressure of the West led to the organization "Hamas" coming to the top of the government. This, in turn, led to an impasse in the resolution of the Arab-Israeli conflict. There is no need to

dwell on the current events in Iraq, Libya, Sudan, Tunisia and Syria.

As a result of various disputes and conflicts that have occurred in the Middle East region in recent years, social, economic and political life has been completely disrupted. In particular, the various political revolutions that began in 2011 and were called the "Arab Spring" had a great impact on the political processes not only of the region but also of the whole world.

Thus, what is the reason for the origin of these processes? What factors led to such a sad situation? What is the reason why democratic principles that promote ideas such as human rights, stable and prosperous life, and freedom have negative results in this region? What are its deep historical foundations? A genuine question arises as to what are the differences in views of the people of Eastern countries, where the democratic ideas and principles that emerged in the West have their own characteristics.

That's true that in the history of mankind, the first traditional democratic principles and ideas existed both in the West and in the East, however, their development paths took place in different conditions.

Western democracy is mainly focused on the development of technologies based on the individual and his interests, rights and freedoms, while Eastern democratic views have developed on the basis of ideas such as the equality, freedom and tolerance of communities and social groups. In Eastern countries, democracy has developed in direct harmony with the laws and regulations socially based on the mentality, culture and history of the indigenous population, while preserving its universal values. In a word, the difference between Western and Eastern democracy and the idea of freedom is closely related to the unique historical, social, philosophical, and civilizational factors of these two historical spaces, and cultural centers.

During the time of the former Soviet Union, there was a prevailing view that Eastern nations were treated based on K. Marx's theory called "Asian production method". The essence of this theory was based on the misconception that the administration of power in the East was based on despotism, that is violence. Eurocentric views (Hegel), geographical supremacy of Europe (Montesquieu), visions of the emergence of capitalism in Europe (Max Weber), all these were the result of basing the idea that democracy is completely foreign to the Asian way of life [1.272]. Today, it is clear to everyone that the East has its own state history and traditions, management system and administration methods, power networks, and in this respect, it is no less than the West.

In particular, humanitarianism formed on an ideological-philosophical basis is one of the priority aspects of Eastern democracy.

For example, works such as "Nimon-ut Tavorikh", "Avesta", "Guzida", "Devon un-nasab" written in ancient Turkish, Persian, Arabic languages contain valuable information about the political life of the peoples of the East [2.13].Important sources in this regard are given in many works such as "Boburnoma", "Shahnoma" by Abulqasim Firdavsi, "The City of Virtuous People" by Farabi, "Devonu lug'otit-turk" by Mahmud Kashgari, "Qutadgu bilig" by Yusuf Khos Hajib, "Tarihi muluki Ajam" by Alisher Navoi.

In these unique and invaluable sources of Eastern philosophy, special importance is attached to the concept of "norm", which is a characteristic of the East, one of its most basic aspects.

In fact, democracy is a form of political culture based on norms. This standard represents a balance between right and duty, freedom and equality [3.54-61].

B.Umarov's work entitled "Improvement of the idea of freedom in Western and Eastern social thinking" has discussed in detail the fact that people's attitude to power and political relations in the East has acquired its own characteristics since time immemorial [4]. This is explained by the subtleties of political relations in the East. Electoral system, statehood, political movements, public opinion, mass media - all these have their characteristics in the East. First of all, these characteristics are expressed by traditional trust in authority and sometimes paternalism. Historically, in Eastern countries, political decisions were made and

implemented by the people in charge, but with the interests of the people in mind. Because of this, most of the rulers in Eastern countries are constantly asking "What are the people saying?", "What will be left of/after me?" carried out policy with responsibility.

In the East, participants in the political process, especially political leaders, have a special status. A political leader not only has special privileges but also special responsibilities. He assumed the main burden not only of his rights but also of his obligations. In this sense, justice has become the main criterion in the life of the peoples of the East, and the idea of a just and wise branch, a ruler, has been relevant since the "Avesta" to the present day. Therefore, the rule "strength is justice" was the priority in Amir Temur's work. In this way, Eastern thinkers understood the state, first of all, as a means of ensuring two important factors in the development of society - ensuring social stability and social justice criteria. It should also be emphasized that in the East, legislation and regulatory systems also served these purposes. Such a tradition had a strong influence on the normative system and legislation of the whole world during the time of Sakhibgiron Amir Temur. Amir Temur's "Tuzuklar" is a clear proof of this.

## Summary

In conclusion, it should be noted that public opinion has always had a high status and rank in the life of the peoples of the East. Many traditional social institutions, particularly the neighborhood and other self-governing bodies, relied heavily on public opinion. Based on this, public discussions of socially important ideas were carried out in traditional meeting places - neighborhood houses, teahouses, caravanserais, weddings, celebrations, festivals, and even hospitality. At the same time, public opinion has always been an important component of public decision-making. Rulers tried to gain the support of public opinion for their activities and paid attention to public approval before making a decision.

Is it possible to implement the principles of democracy currently accepted by the world community in the East? After all, historically in the East, the states and management system led to the formation of a society based on agriculture and specialized based on the way of life. In the West, they were called eastern despots. So, are the principles of democracy that emerged and perfected in the West fully accepted in the East today? Why should Eastern democracy be different from Western democracy?

To find the answers to these questions, it is appropriate to cite some evidence:

1. In the beginning, the universal principles of traditional democracy existed both in the West and in the East, but they developed differently. And not only in form but also in content.
2. From the point of view of meaning (content), initially, Eastern democracies lag behind Western democracies in terms of number (called "democracy size"). This was caused by a unique interpretation of the concept of feudal order and people's management in the society formed since ancient times.
3. While the specific democratic ideas of the East were developing, the democratic technologies of the development of political systems were developed in the West.
4. Eastern countries adopted the principles of democracy while changing the existing principles in the West, while the traditional Eastern values remained unchanged in their form and content [5].

So, if we use the words "Western democracy", "Eastern democracy", it can only be done in the above sense, it is not a completely different form and structure of democracy.

Eastern peoples have been living on the basis of their own democratic traditions, laws and rules.

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