

SOCIAL FACTORS OF DEMOCRATIZATION OF SOCIETY AND SUSTAINABLE DEVELOPMENT

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Abstract

This article reflects the social processes related to the role of the idea of democracy in the social factors of democratization and sustainable development of society, the protection of national interests in international socio-political relations, the fact that this responsibility is assigned to the main political institution of society - the state - and is enshrined in its Constitution, the process of satisfying the needs of states within the system of international relations, and the basis for implementing the strategic goals of protecting national interests.

Keywords: International relations, political institution, the idea of democracy, international relations of states, democratization of society, integration into the world, foreign policy of states, environmental security, ideological security, information security, socio-economic well-being, ensuring state sovereignty.

Introduction

In today's era of globalization, despite the intensification of integration processes, the activities of transnational corporations, and the increasingly conditional and relative nature of interstate borders in the exchange of information, "nation-states remain the fundamental geopolitical units of the contemporary era" [1, p. 20]. On this basis, in the course of all states' international relations, their interests, on the one hand, converge; and on the other, become differentiated. That is, the mutual relationships between subjects and objects of interest become both individualized and socialized.

Under such conditions, any given state performs a function of "patronage" and "protection" - in social, economic, and political terms - toward its own citizens. More specifically, every state manifests the function of safeguarding the interests of its citizens. From this perspective, we can observe that the Scottish scholar Ch. Beard, in emphasizing that national interests in international relations - as a complex socio-political and objective phenomenon - merit dedicated scholarly study for their rational understanding and precise definition by their subjects, underscored the unity of objective conditions and subjective factors [2, p. 288].

The concept of "national interest" has been widely employed in the theory and practice of states' foreign policy, international diplomacy, and national security by statesmen, politicians, researchers, journalists, and military leaders. The content of this concept has held significant



importance in identifying the interrelationship between objective socio-historical conditions and internal subjective factors in states' foreign policy and social life, as well as in ensuring the stability of international social, economic, political, and cultural relations.

For this reason, the protection of national interests has been adopted as a core principle in the security concepts and doctrines of states: fulfilling the priority tasks of a policy aimed at preserving territorial integrity and sovereignty, ensuring a defense strategy, economic prosperity, and socio-political sustainable development.

The protection of national interests in international socio-political relations is assigned to the main political institution of society - the state - and is enshrined in its Constitution. In our country as well, as President of Uzbekistan Shavkat Mirziyoyev stated in his address at the solemn ceremony marking the 24th anniversary of the adoption of the Constitution of the Republic of Uzbekistan: "Throughout the years of independent development, our Constitution has served as a firm foundation for building a legal democratic state, a strong civil society, an economy based on free market relations and the priority of private property, creating a peaceful, prosperous, and flourishing life for our people, and for Uzbekistan's attainment of a worthy place in the international arena" [3].

Accordingly, within the "society–nation–state–individual" system, the strategic goals and objectives of foreign policy are defined by the relevant state management organizations, administrative bodies, and civil institutions responsible for foreign policy, and the means and methods for achieving these objectives are determined.

Professor V. Germayer's characterization of the protection of national interests in international socio-political relations as a means and a path leading society toward a calm and prosperous life - noting that every people, nation, ethnic group, and social group strives for general well-being through various means and methods, and that this level of general well-being corresponds to national interests - provides a generalized demonstration of the content, essence, potential, and functional significance of the concept of interest [4, p. 39].

In substantiating these philosophical postulates, the ideas of American political scientist H. Morgenthau (1904–1980) on national interest are noteworthy. According to him, national interest consists of central (permanent) and secondary (variable) elements. In turn, the central element rests on three foundations: a) the status of interests that must be protected; b) the characteristics of the existing socio-political space; and c) the possibilities for defining strategic objectives and selecting appropriate means [5, pp. 193–194].

Secondary elements relate primarily to the specific forms of existence, particular capabilities, functions, and outcomes of national interests within a given social space and historical period. However, as a result of the intensification of integration and globalization processes today, issues concerning the protection of military, environmental, ideological, and information security, socio-economic well-being, the safeguarding of state sovereignty, and the strengthening of economic and political standing have become increasingly urgent on a global scale.

Variable national interests are adequate to established national customs and traditions, and to the development trends of social, economic, and political relations, depending on the characteristics of the social space and the circumstances of the historical period. However, as



international social, economic, political, spiritual, and cultural relations corresponding to the development of a given state change, both the means, political mechanisms, and "technologies" used to protect its interests also change.

In real life, deficiencies in the function of certain elements are brought into balance through the assistance of other factors - in accordance with the "law of mutual compensation" of objective conditions and subjective factors in social life. Achieving such balance and maintaining its stability depends on the level of development of international relations culture in general, and of a culture of tolerance in international relations in particular.

The protection of national interests in international relations and their harmonization with universal human interests finds expression in the foreign policy of states. That is, this process must be viewed as the foundation and opportunity for implementing the strategic goals of protecting national interests in the course of satisfying the needs of states within the system of international relations.

Thus, the protection of diverse interests is, by its nature and function, a necessary and objective need for the harmonious development of the interests of the elements within the "society–state–individual" system. In this regard, Russian scholar S. Mirokhim, in addressing the content of the concept of interest - including the relationship between consciousness and spontaneity in its protection - emphasizes that not only conscious activity, but also the unconscious and abstract potentials of a people or state (i.e., spontaneity) exist in self-protection, and interprets national and state interests as phenomena of the same content [6].

In such a view, the individuality and instinctive-reflexive character of interests are absolutized, and national and state interests are equated. However, the unity of state and national interests is relative and conditional, and their internal contradictions lead to changes in each of their interests.

From this standpoint, the integration of national, state, and universal human interests is characteristic of all forms of inter-ethnic and interstate socio-political relations and is based on the motivation for alliance, cooperation, and partnership in accordance with the principles of tolerance. If political coercion, ideological pressure, economic blackmail, sanctions, subjectivism, voluntarism, totalitarianism, and other such aggressive means and methods are used in the protection of interests, these motivations lose their significance.

It is precisely the conflict of various economic and political interests that sharpens ecological problems and, through their globalization, intensifies the scale of natural and anthropogenic disasters.

Therefore, the concept of "national interest" in international relations - in terms of its meaning and content, and the use of methods and means for its protection - must be viewed within the context of universally recognized democratic-humanist principles, moral-ethical values, and legal-judicial norms. Only then can one comprehend both the content of the object of the category of national interest, its social essence, and its functional significance. That is to say, if a state cannot protect national interests in international relations, the very existence of the nation and the state becomes problematic.

In contemporary society, the plurality of directions in the development of individuals' goals and interests, worldviews and beliefs, interests and convictions, as well as the potential for



integration, are both a priori in character. This, in turn, has served as a basis for the formation and development of a distinctive political tolerance in the relationships between social groups and individuals - which emerges as a result of the identification of the interests of social subjects.

In our view, in order to determine the content and functional significance of tolerance or intolerance in socio-political relations, it is necessary to examine them within the context of the political and ideological interests of social strata (and social subjects in general), and to identify them accordingly. For it is within the system of criteria that identify and factors that determine them that interests become concrete, and the phenomenon of tolerance in political relations reveals its content, essence, and functional significance.

There can be no compromise between truth and falsehood, between good and evil. In most cases, striving to reach a "compromise" with certain phenomena may itself become the cause of even greater evil. For indeed, tolerating any injustice - however minor - precludes compromise with forces that violate established democratic-humanist principles, legal and moral norms. The greater or lesser degree of injustice is relative and conditional.

Conclusion

In any society, violence, injustice, threats to socio-political security and stability, encroachment upon human rights and freedoms, incitement of social, racial, national, or religious hatred, and attempts to forcibly alter the foundations of the constitutional order and the integrity of statehood within a country - are incompatible with compromise and constitute crimes contrary to ethical and moral standards.

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