



# Formation of Social Thought And Freedom of Speech As Socio-Democratic Phenomena (Analysis of Theoretical and Philosophical Concepts)

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**Abstract:** This article explores the evolution of democracy, freedom of speech, and social thought as socio-democratic phenomena through a philosophical and theoretical lens. Tracing their roots from Athenian democracy to modern global practices, the study critically examines how these values are interpreted, implemented, and often manipulated in contemporary politics and media. The paper investigates external and internal factors influencing democratic development, highlights contradictions between democratic ideals and reality, and discusses the interrelation between democracy, civil society, economic freedom, and centralized governance. Emphasis is placed on how global forces, particularly Western political ideologies, shape the discourse and application of democracy in various regions.

**Keywords:** Democracy, Freedom of Speech, Social Thought, Civil Society, Socio-Democratic Values, Globalization, Political Philosophy, Economic Democracy, Centralized Governance, Media and Democracy.

## Introduction

It has become a tradition to link the development and future of society with democracy in all socio-political, economic programs, ethnocultural concepts and scientific research. Words «democracy», which arose in ancient times, namely in the city of Athens, and became the most important sign of political life, the guarantee of statehood and power, lived for a long time only in the works of Plato. There were a number of objective and subjective reasons for this. The most important of them was that society did not have clear ideas about the requirements of democracy, scientific and theoretical concepts of life in democracy, scientific and theoretical concepts of life in a democratic environment. If we remember that the basis of the social and political reforms carried out by Pericles (Меланченко, 2017), was the goal of popularizing state power, then we will understand where the meaning of the words «demos», «people's power» comes from from a

retrospective and etymological point of view. Yes, Athenian democracy had exemplary aspects, the most important of which were the direct election of the head of state. In these elections, a citizen of Athens, or more precisely, a free citizen (slaves, women and children were not included in it), participated directly, expressed his opinion, and later promised to take power if the ruler did not fulfill his obligations. Here we observe that the power of the people, public opinion and freedom of speech are in harmonious unity. Elections are positive and instructive from a socio-political point of view, but freedom of thought and speech government management and open assessment of activities ruler – no less positive and instructive reality.

### **Methodology**

The first manifestations of democracy are based on freedom of thought and speech, which is confirmed by examples from the life of his teacher, given in the dialectics of Socrates, debates and dialogues of Plato. Thus, it is not the electoral system of Perekli's time, but the freedom of speech and opinion of man that is the beginning of democracy.

What external factors influence the transformation of democracy, freedom of thought and speech into social democratic (socio-democratic) phenomena? What are the scientific, socio-philosophical concepts of this phenomenon, what are the ideas and views that, in their approaches, turn democracy into universal human values? What are their consequences for modern media centers? The search for answers to these questions, which have philosophical, methodological and scientific implications for our research, will help to define the further directions of the topic, to determine the institutional and functional characteristics of the media centers through a retrospective analysis of the problem, thus ensuring the consistency and integrity of the research. When R. Descartes said: «I think, therefore I exist», he emphasized that knowledge of the real state of an object through realities «doubts, thinking and interest» (Декарт, 1989). In scientific research, the distinction between «simple from not very simple», known from unknown occurs primarily through «the person himself», based on the above three realities. So, in order to know an object, a problem, a thing, you need to know its basis, its essence. Thus, we «understand the essence of things» (Декарт, 1989). Therefore, the above questions of philosophical and methodological significance should be perceived as a product of realities «doubt, thinking and existence», and as an expression of the desire of reason to know something capable of justifying the importance of the subject. The famous philosopher M. Mamardashvili called this «the only joy of man» (Мамардашвили, 2019). Yes, knowledge of the essence of things – is «the only gift» given to a person and the power of his mind. Democracy and social thought, freedom of speech, in our opinion, according to scientific, socio-philosophical conceptual views, is reflected in the following.

## Result and Discussion

Firstly, democracy and public thought, freedom of speech, make it possible to organize, manage and control the life of society and the state, thereby becoming a real practical, socio-democratic reality. This main requirement expresses the etymological feature of the word «demos». Experts say there are more than ten widely accepted definitions of democracy that researchers rely on and recognize. French publicist Alexis de Tocqueville, who visited America XVIII veke, mentioned five aspects of democracy: political, economic, municipal, self-government, freedom of speech and press (Алексис де ТОКВИЛЬ, 1989).

There are no areas of democracy today that have not been implemented to some extent. These include concepts such as «political democracy», «economic democracy», «national democracy», «universal democracy», «local democracy», «compromise democracy», «governance democracy», «educational democracy», «religious democracy», «moral democracy», and concepts such as «a moral democracy» and «media democracy» (social democratic values) are also widely used. Until the end of the 20th century, moral norms and restrictions were observed in relation to the concept «democracy» to family relationships and family inner life. Today «family democracy», or «gender equality» as equivalent concept there is, and no one doubts, that this is a social phenomenon characteristic of our real life. The traditionalist-leaning peoples of the East also consistently discuss issues of «family democracy», that is, gender equality, and conduct research on equating women's rights with men. The scientific, socio-philosophical conclusion arising from these studies is that democracy by the 20th century had left the sphere of metaphysical and theoretical observations and became a more socio-practical, that is, socio-democratic phenomenon (Симона де Бовуар, 1990).

The transformation of democracy, freedom of thought and speech into a socio-democratic reality depends on a number of internal and external factors. Although 26 centuries have passed since Athenian democracy, it has not yet turned into reality, into a concrete way of life of people, into the very essence of social existence. Even in the US, which considers itself an ideal form, it does not have its own mature appearance. G. Kissenger, proud of America's democracy and power, will eventually have to admit that America's proposed «Economic Globalism» cannot completely eliminate the desire for identity in nation states (Киссенджер, 2021). American expansionism has made it its foreign policy to organize aggression against countries that have taken democracy as their banner and support the priority of their national goals, and, as a result, to forcibly introduce American democracy into other countries. Even its researchers openly admit that democracy in America has become a society built on the principle of fake, betrayal and purchase, immorality creating conditions for «sex tycoons» (ФЛИНТ, 2011). From time to time in France (2012, 2014), Italy (2020), Germany (2016, 2017), the Netherlands (2021, 2022), ordinary people, farmers and workers take to the streets and central squares of their cities with demands for social justice, employment and prosperity for all segments of the

population. Demonstrators, mostly young people, smashing and burning shops and administrative offices in protest, show that even «the old continent» does not dare to undertake fundamental social democratic transformations.

Secondly, democracy and freedom of speech and thought of a person then have a certain value if they are in accordance with the laws of development of society. In this case, the term «development» means concepts such as «human development» and «social development». There is a fundamental difference between them - human development is not always equal to the development of society, or vice versa, the development of society is not yet a sign or criterion of personal perfection. They act as the basis and background for each other, and even when they are dialectically connected to each other, they do not lose their identical essence. «Man, writes the famous speech therapist and philosopher V. Frankl, is open to the world». Thanks to this openness, he is different from other creatures that are somehow connected with the outside world (Welt), with the external environment (Umwelt). The external environment corresponds to these instincts. Man, on the contrary, overcomes the obstacles of the external environment and strives to where Homo sapiens lives. Thus, he finds many entities for his work» (Франкл, 2018). Human development is when he finds these «many entities», enriches them with human characters and «becomes himself» (F. Nietzsche). Human development, according to the philosophy of F. Nietzsche, is the desire for «of extreme humanity» (Ницше, 1990). At the same time, the philosopher also emphasizes that this desire is contradictory. There is no doubt that life exists on its own, and not life itself, but that its imagination (for example, delusion) is full of luck and bad luck (Ницше, 1990). Although the philosopher expresses his opinion on issues relating to the essence of human life and development, they are contradictory due to their substantive nature and can bring not only good luck, but also bad luck. A person perceives his development (as well as the development of society) through these contradictory ideas. This conceptual opinion is also confirmed by the attitude towards democracy. The scientific literature does not always note that democracy is a contradictory reality; it is often preferred to be presented as an ideal model. In 2018, 2019 in Kyrgyzstan, in 2021 in Kazakhstan, in 2022, actions and protests took place in Karakalpakstan under the flag of democracy. Those who thought that democracy would bring «good luck» actually led those who came out to protest to «bad luck», undemocracy and underdevelopment. When F. Nietzsche says that «a person's whole life is wrong», he emphasizes that it is covered with these inhuman, «superhuman» things. Democracy becomes a positive reality concept» of human and social development (Монтеस्कье III, 2021). Later philosophers continued these liberal-democratic, in fact social-democratic ideas, according to which civil society could resist despotism and abuse of power. True, these views also have internal contradictions, since democracy itself was a reality that arose from the social existence of a society full of internal contradictions. That is why S. Mastellone said that there were no smooth processes in Western European democracy, that the struggle to popularize state power did not completely disappear from public thought and consciousness, that the

struggle for liberal ideas became a natural phenomenon for European culture and development (Мастеллюне, 2021).

Thirdly, democracy and human freedom of thought and speech have been recognized as a universal international legal value and have become a social democratic (socio-democratic) phenomenon that determines global development. Globalization and integration, which became widespread in the mid-twentieth century, took democracy, human rights and freedoms as their program. While globalization relied on the support of information and communication systems, integration was based on the expansion of socio-economic relations and the internationalization of goods and services.

Modernization processes in industrial societies have revealed new aspects of democratic development, in the systems of governance of society and the state, institutions have emerged that support civic engagement, new methods and mechanisms for holding elections, new criteria and indicators for the popularization of public administration have been introduced. Global development was determined by democratic principles and the national interests of the state. Modernization related to the implementation of international humanitarian law in national legal systems served as a condition for social development. The United Nations, as well as its member structures, adopted a number of bills and programs for nation states, as a result of which democracy, human rights and freedoms began to be defined as universal human values. The authority of international humanitarian law has increased, in which an important role was played, first of all, by the UN and influential international organizations, initiatives of democratic legal states, and support for young state entities that have gained independence. As the Indian philosopher Sri Aurobindo said that «in the 20th century, humanity will strive for a common social ideal that supports each other and creates a new era», did not arise without certain grounds (Ауробиндо, 1998). Such an ideal and unity could only be formed on the basis of universal human values and legal norms. Such a universal, socio-democratic value could be democracy, freedom of speech and human thought. The question then naturally arises as to who and how defines and ensures this democracy, freedom of speech and opinion. It is this issue that worries the peoples of the world and the countries that have embarked on the path of independent development today. Judging by the fact that the United States and its allies in Europe claim this role and even openly promote it, causing concern among other actors, it is not difficult to understand what is the cause of the conflict that has arisen today around Ukraine. American political scientist Z. Brzezinski, one of the creators of the theory of US hegemony, predicted the inevitability of a conflict between Ukraine and Russia ten years ago. In his opinion, Ukraine gravitates towards the so-called European democratic values, strives for them, and, ultimately, will join the European community. CHconcerns Russia then, according to Z. Brzezinski, «the assimilation of Russia into Europe is desirable and historically inevitable... But the progress of this assimilation will depend on the stability of Muslims on the Eurasian continent and the 1.3 billion Chinese living outside the country». As a result, Z. Brzezinski, like all Western ideologists and supporters of Western democracy, predict the triumph of Western democracy in Eurasia

and Russia (Безжинский, 2021). In the works of such Western researchers as G. Kissenger, J. Soros, S. Huntington, B.T. Alcott, R. Arendt, D. Bella, P. Drucker, H. Mackinder, A. McChen, N. Spikeman, democracy, freedom of speech, human thoughts are mentioned as an important universal value. But in fact, in the modern world, American democracy, freedom of speech and thought are established imperatively. Recognizing American expansionism, they put forward the opinion that today's development of humanity is connected with Western, or rather American democracy, with its values and models of scientific and technological development. They don't even remember that in fact American expansionism brought enormous disasters, chaos, and coups d'état to peoples and nation-states, as if human development should blindly follow only the American model. Sources show that it was the US Central Intelligence Agency (CIA) that organized the political conspiracies, sabotage and murders of Iranian Prime Minister M. Massodighidifficulties against the lives of more than 900 national development advocates at the international level (Кровавые следы американо-империализма, 1982). It is important for us that these terrorist acts are committed by the United States under the slogan of spreading democracy and ensuring human rights and freedoms. The allocation of billions of dollars by the United States of America to Ukraine is actually aimed at inciting bloody wars between the CIS countries and is aimed at weakening Russia. The hegemonic policy of the United States is not aimed at establishing the principles of democracy in nation states, as they claim, but at keeping these countries under its influence and cheaply purchasing their natural resources.

Fourthly, democracy and the freedom of speech and belief of the individual represent an opportunity to combine centralized administration with local, municipal leadership and to implement public opinion and the views of the people in this regard. Studying the opinions of the local population, taking into account their requests and needs, is a guarantee of satisfying their vital interests. In this regard, there are different approaches and concepts in the scientific literature and social philosophy. As a general direction, they are called political consciousness or political culture, political activism.

Centralized management is one of the main functions of the state. It is impossible to have a state without centralized power, because there are such national directions as military policy, banking and financial affairs, the formation of a single legal space, the development of programs for the integrated development of regions, the introduction of educational standards into the education system, as well as the implementation of a constructive foreign policy, for the effective implementation of which a unified public administration is necessary. The state is strong when it has successfully established this activity and created effective management mechanisms. In recent years, the scientific literature has expressed different opinions and hypotheses about the gradual disappearance of the state under the influence of the idea of the formation of civil society. In these views, there are opinions that in civil society various institutions of self-government and independent solution of local problems will increase, and this process, ultimately, will displace the state and will not leave the need for its centralized

management. In fact, these ideas originated from the anarchism of K. Marx, P.J. Proudhon, M. Bakunin and P. Kropotkin, since, according to their theories, democracy ultimately leads to the end of the state as a violent force. K. Marx believed that this process could be accelerated, i.e. through social revolutions (Айзэнхейр, 1991). Today, democracy, human rights and freedoms have become a global reality, and human development is associated with the formation of civil society. This current philosophical and political concept is put forward by the American futurologist, philosopher and political scientist F. Fukuyama (Фукуяма, 2006). However rapid and intense globalization may be, the need for nation states and governance has not diminished, but regional and national problems can only be solved «by strong nation states» (Фукуяма, 2006). No matter how municipal government provides great opportunities for political culture and political activity of the population, it cannot completely abandon centralized government.

The political consciousness and political culture of the population are expressed in combination with municipal and central governance structures. The State will never give up centralized control, but may transfer some of the functions assumed by local authorities under control municipalities. Central governance – is not «an absolutely bad covenant», it is an institution, a force, a factor that preserves and strengthens the integrity of nation states and the associated ethnosocial, ethnocultural and ethnospiritual space. And when it (Tsentr-e upr-e) comes to this integrity, it is able to restrain destructive forces, which is proven by history about the need to preserve it.

Fifth, democracy and freedom of speech and human thought ultimately lead to economic development, economic democracy, economic freedom and pluralism. Economic democracy is the core of socio-democratic reality because it is linked to the demands and needs of real life. Connecting democracy with everyday life allows us to look at economic democracy as a socio-democratic value. No matter how we imagine democracy as a wonderful idea, a bright ideal future, a model of high development, these hypothetical approaches and ideas cannot deny that a person lives in a world of real needs, economic and material values. Whatever a person does, he cannot forget about improving his economic and material life. Through all his actions, including social activities, he strives to achieve the goal – of achieving profit and well-being. «Today's people, writes the French philosopher J. Baude (Бодрийяр, 2020). Philosophers criticize consumerism, but the reality is that a person never forgets about his economic and material needs, his desire is to live comfortably and in abundance. That is why in social philosophy there are such concepts as «economic democracy», «industrial democracy», «industrial democracy», «concept of well-being», «economic development index», «consumer basket».

## Conclusion

These concepts and how they influence the economic life, economic and democratic perceptions of people, their role in the formation of property pluralism, the role of workers in decisions made by authorities, as well as the role of corporate management systems are studied by foreign scientists in one direction or another (Кельсо, 1993). According to their

theoretical ideas, views on democracy are not yet an expression of real life. Economic democracy requires wealth inequality, workers' initiative in making decisions that represent their interests, and organizing issues of economic and material well-being in accordance with the requirements of a post-industrial society. For ordinary people, earning a living through work is an objective necessity «forced need», but the degree to which these needs are met varies. The fact that 90% of the world's material goods are in the hands of 10% of the population, the so-called oligarchs, confirms how the above economic and material needs are met. Although proponents of economic democracy offer various options for the rational humanistic distribution of these riches, the capitalist world rejects them. Pluralism of property, private property rights do not recognize the principles and requirements of economic democracy.

The article reflects on the contradiction between idealistic portrayals of democracy and its real-world application. It discusses how democracy, while claimed as a universal value, is often manipulated geopolitically. The work suggests that without economic equality, true freedom of speech and democratic participation are compromised. The discussion extends to civil society, modernization, globalization, and the philosophical critique of democratic systems.

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