Afina Democracy: Personal And Community Freedom

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ABSTRACT: This article discusses the original manifestations of democracy in Athens in social life and the differences in the democracy of ancient Athens and the modern world, as well as the interpretation of individual and collective freedom in the example of Athenian democracy.

KEYWORDS: Athenian democracy; collective freedom; personal freedom; the rule of law; sovereignty of the people.

INTRODUCTION

Democracy is an invention of the ancient Athenian Greeks. This page of Greek democracy combines the stages of democracy in Greece, as well as the writings of the periodical thinkers of the disputed Greek democracy on the institution of democracy and its alternatives, and this democracy has helped solve the problems of ancient Greece.

Research on ancient (mainly Athenian) democracy in recent decades is often characterized by a new interpretation of its historical experience. At the same time, the difference between old and modern democracy is that, on the one hand, people do not diminish in any way by exercising their power directly - and in the other through their representatives. the concept is increasingly being formed. The need to correct assumptions about the similarity of the ideas and values of direct democracy in Athens and representative democracy of the modern era also became clear.

THE MAIN RESULTS AND FINDINGS

An article by Aristide Hatsis, a professor of legal philosophy and institutional theory at the University of Athens, entitled "Ancient Greece and the Modern World." (Ancient Olympics, August 2016) freedom in his report prepared for the international conference, sovereignty of the people, taking into account key categories such as the rule of law and personal rights, the author shows the fundamental difference between Athens, the most advanced democracy in the ancient world, and modern liberal democracy in all its parameters.

In general, democracy was, in essence, a way to achieve collective decisions at the time, in which many gave them political legitimacy, even if they did not agree. Of course, this method of decision-making is contrary to freedom, but is called democratic, because the principle of people's sovereignty based on the rule of the majority is implemented in this way.

Athens 'political system was undoubtedly a democracy because it directly represented the dominance of the majority. But the Athenian regime, even though it was the most liberal in ancient Greece, was almost identical to modern liberal democracy, in which personal freedom was protected from the interference of the government's authoritarian regime and the democratic rights of the majority were enshrined in the constitution.

For the ancient Greeks, freedom consisted of the use of certain aspects of full sovereignty in direct and collective agreement: for example, the discussion of issues of war and peace, the formation of alliances with other states, the adoption of laws, and judgment. But what was completely contrary to this collective freedom was the subordination of this person to the will of the civil community, of which he was a member and strictly controlled his personal actions. In this regard, the institution of ostrism deserves special attention, based on the idea that it is society that has full authority over its members.

A. Hatsis writes that the Athenian citizen had rights, but,

in the first place, it was political rights, not personal rights

secondly, these political rights, as in modern democracies, did not belong to him separately. "Individualistic" behavior was usually associated with the institution of egocentrism and osthism, which public opinion did not tolerate a protected political system. It is not surprising that the concept of individual rights cannot develop in such an environment [1], pp. 6-7.

It was impossible to talk about existence and the rule of law in Athens, according to Aristotle, the law takes precedence over citizens, even most of them. The power of demos is not limited to anything. There was no constitution, and any law could be temporarily repealed or ignored by a majority.

The outcome of the discussion process was resolved by a simple majority vote as a result of a secret ballot. At the same time, the Athenian "judges" were less aware of their obligation to strictly adhere to the norms of law, and based on social norms and customs that did not directly and explicitly obey the rule of law. those who are free to issue. Often, information about the

reputation of the participants and other illegal evidence played a decisive role in the process. The courts did not have to substantiate the verdict and had no right to appeal their decisions.

"Paradoxically," writes A. Lanni, "it is precisely the peculiarities of the judiciary that may seem to be the most contrary to the principle of the rule of law, but this may be the most important in maintaining order and ensuring stability."[2], 168 -bet...

Despite the inadequate application of the law, the random nature of individual court decisions, and the controversy, the Athenian courts played an important disciplinary role. It should be borne in mind that moderate Athenians could be more involved in litigation than modern citizens of Western society, and in doing so, the court, as a rule, took into account the characteristics of his personality and conduct in the first place. Nevertheless, such an unusual approach of the Athenians to justice, from the Athenian point of view themselves, helped to expand the right to contribute to the affirmation of democratic values and, consequently, the freedom of the people's judiciary.

Indeed, S. Forsdijk points out that it is difficult to argue that social Athenian democracy was a freer society than other societies that existed before (and after a long time). Recent research shows that despite the clear legal and ideological differences between citizens (adult male Athenians) and all other groups (women, non-free citizens - meta- and slaves), the daily reality seemed different. It is clear that the democratic principles of freedom and equality are reflected in all social groups at one level or another. And it was this social freedom that made Plato so anxious [3], p.229.

Hence, democracy has created not only new institutions, but also new ideals that have changed the nature of organization among Athenians.

CONCLUSION

In general, research concludes that historical development shows the need for a detailed review of the concept of freedom created by modern political thinking, Ancient Greece, or at least ancient Athens, and in no way can be rejected and rejected. . An understanding of personal freedom as "modern", collective freedom as "ancient" has emerged, and from ancient Greek thought we can learn ways to restore the right balance between personal freedom and collective freedom.

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