

THE DIRECT IMPACT OF CLASSIC AND MODERN THEORIES OF CIVIL SOCIETY ON POLITICS, ECONOMY, SOCIAL AND SPIRITUAL SPHERES

Mukhimjon Khirgizboev

Honored Youth Coach, Doctor of Political Sciences, Professor
Journalism and Mass Communications University of Uzbekistan

Phone: +998909914848

Nosirbekov Kozimbek Sunnatbek o`g`li

4th-Year Student of the Specialty "Political Science"
Journalism and Mass Communications University of Uzbekistan

Phone: +998974488565

Abstract:

The origin, development and introduction of the concept of civil society into the world of science covers many years. The emergence of this term in science as a civil society and its integration in the cross-section of fields is related to classical and modern theories. If the citizen is studied in science as a concept that belongs to the state, the main influencing factor is the scientific research conducted on researching what kind of relations it has with the society and bringing it into science as a novelty. Society is evaluated as a very large group, and it is concluded that it is a link closely related to the state, but it is not a concept related to the state. Exactly, a citizen who belongs to the state lives in the society and acts as the main link between the state and society. The article deals with these issues.

Keywords: civil society, politics, economy, society, spiritual behavior, theories of civic characteristics, classical and modern theories.

INTRODUCTION

The theory of civil society was developed based on the history of political views created by knowledgeable humanity - theoretical views on society and individuals, politics and the state, as well as the experience of the development of societies from the first communities to the present day. At the same time, if we pay attention to the fact that the theoretical aspects of the elements of civil society were discovered several thousand years ago, we are sure that this society was formed as the latest product of the civilizations created by mankind. Elements of civil society, as well as theoretical research on the construction of a virtuous society, were first carried out by thinkers of the Eastern Renaissance. The reason for this is that the civil society we want to build is not blindly copied from the experience of developed countries as a model, but is nourished by our national heritage and historical experiences of several thousand years. The first views of civil society and methodological approaches to scientific study have emerged over the course of several centuries. Philosophers such as John Locke and Immanuel Kant also tended to understand "state" when they say "civil society". But gradually, the gap

between civil society and absolute state institutions became more obvious. The concept of individualism, which scientists such as Thomas Hobbes, John Locke, and Charles de Montesquieu defended with all their efforts, put the issue of the free citizen of the society, as well as the freedom of the individual, on the agenda. The existing concepts of civil society encompassed a complex system of problems. These theories, their methodological sources, and their historical direction can be understood only in the research process.

METHODS

If the theoretical views of political scientists of modern developed countries on civil society are brought into one system, then civil society is:

- firstly, it is a human unity, formed voluntarily in the economic, social, and spiritual spheres of community life, including primary non-state systems;
- secondly, it is a complex of economic, social, family, national, spiritual, moral, religious, production, personal and non-state relations in society;
- thirdly, it is a society of free individuals, voluntarily formed organizations, and citizens protected by laws from oppression, interference, or homogenization by various bodies, in which they have constant opportunities to express their identity. In addition, when the experiences of developed countries in the second half of the 20th century are summarized, an idea of the main features of modern civil society is revealed. They mainly consist of:

In the economic sphere: non-governmental organizations; cooperative companies; rental teams; joint stock companies; associations; existence of corporations.

In the social sphere: family; parties, public organizations, and movements; self-management bodies in places of work and residence; non-state mass media; cultured procedures for determining, forming, and expressing a public opinion; is the existence of the practice of solving social conflicts without the use of force, without pressure, within the framework of the law.

In the spiritual sphere: freedom of speech, conscience, and thoughts; realistic opportunities to openly express one's opinion; ensuring the independence of creative, scientific, and other associations from both legal and practical aspects. Some conditions ensure the stability of civil society, without which the institutions of society cannot develop.

These include the need for the existence of developed social structures that represent the interests of various social strata in society. In addition, the ability of the members of the society to operate with complete independence, and their rise from the most developed social, intellectual, and spiritual aspects is also required. The last condition is that each citizen has his personal property, that he can dispose of this property in the way he wants, and that his personal or collective right to this property is ensured. Anyone who can imagine the signs, criteria, and institutions of civil society can see that the basis of such a society is the complex interactions between the institutions of civil society - political parties, self-government bodies of citizens, and non-governmental non-commercial organizations. In a civil society, the state and government have separate functions, and civil society institutions have separate functions that complement each other and ensure the viability of a highly developed society. The practice of development in the last period of our century has shown that as a result of a slight change

in the sphere of action of both the state and non-governmental organizations in one direction or another, socio-political balances may be disrupted, and deviations from democratic norms may occur. Civil society develops in harmony with the growth of people's self-awareness, and their objective sense of responsibility. Citizens formed in such a society are distinguished by a high level of political and legal culture. In the countries where civil society has been formed, values such as human freedom, the high responsibility of the state to serve society, and the development of self-management are followed. Among the countries of the world, the countries with developed civil society are leading in the distribution of the gross national product per capita. The main reason for this is that a person can fully express his creativity only in the bosom of political, economic, and social freedoms. It has been proven that civil society is distinguished by the fact that it creates relatively wide conditions for a person to express himself in life. That is why the interest of all peoples and countries in the world to build a civil society is getting stronger.

An important feature of the scientific study of civil society in the 20th century was that earlier the theoretical and methodological foundations of the study of society were quite limited, but by this time new directions of studying civil society from scientific aspects appeared. The methodology of civil society research has improved, and its methodological foundations have expanded. Among the various methodological approaches, the liberal school of civil society research began to gain importance. Because in the 20th century, the development of civil society-building processes in many countries created conditions for combining the theoretical views of liberal school scientists with practical experiences. By this time, as a result of the emergence of new signs of civil society and principles of development, scientific research in connection with them deepened.

THEORIES AND FACTS

The English thinker Thomas Hobbes wrote that the goals of harmonizing the relations between society and the state, civil relations, and political relations put the problems of building a legal state on the agenda. In his opinion, it is impossible to imagine building a civil society without establishing a legal state. Undoubtedly, Georg Hegel (1770-1831) is another thinker who perfectly developed the relationship between civil society and the state. Civil society, - described by Hegel, - is a complex of individuals, classes, groups, and other institutions whose activities are governed by law, and this complex is not directly dependent on the political government. Also, Hegel expressed the following opinion about this: "The nature of civil society is such that the right of each individual has become the personal right of the state, in which the state "takes upon itself" the obligation to protect and decide my rights as if it were its own." Hegel was one of the first to point out that there are both differences and interdependencies between the "state" and "civil society", and he sees civil society as a place where human labor can be enjoyed. At the same time, the thinker expresses the opinion that the state opens up the possibility for man to build such a society. With the strengthening of the middle class of owners in the societies of Western European countries, the development of industry and trade, and the expansion of market relations, the ideology of liberalization (liberalism) was also formed. By the 19th century, this ideology had become an influential

political and intellectual movement. Supporters of this ideology existed in other social classes as well. But the main social support of liberalism consisted, first of all, of medium-sized entrepreneurs in the field of industry and trade, as well as some representatives of small officials, owners of free professions, and university scientists.

In the idea of civil society, the existence of a specific connection between capitalism and the process of democratization can be felt. This relationship is reflected in the creation and distribution of national wealth. In other words, economic development creates social space for democracy to exist. In the scientific research of political scientist Robert Dahl, there is no division of society into different spheres. He often emphasizes that the concepts of "mature pluralistic society" and "pluralistic civil society" have the same meaning as civil society, and tries to connect the prospects of civil society development with the wide application of democratic principles. The following comments of R.Dahl are important for improving civil society and ensuring its stability: "Any non-democratic activity in the activities of any governing body, whether it is the country's government, its "local" subordinate organization or independent association, is overlooked in a pluralistic civil society. should not stay.

The German political scientist K. Hall also made a great contribution to the development of the theory of civil society in the present era. According to him, "Current and future development can be ensured only with the help of citizens. This is the main conclusion about civil society, more precisely, the European regional civil societies. The character of the current period consists of the following: globalization (or transnationalization), the transition from industrial labor to new forms of labor activity, and the formation of the information society. The society of the future will not be represented only by national symbols. In the new "global" era, people's social, scientific, and economic relations begin to take place outside national borders. The future is transnational. According to some researchers, globalization leads to "glocalization", that is, the strengthening of regional, municipal, and local politics.

CONCLUSION

An active civil society is characterized by the fact that citizens take social responsibility and voluntarily work for the welfare of society. As citizens take responsibility, they gain the right to participate in community affairs and make political decisions. It ensures the existence of social institutions and organizations that create the framework of conditions necessary for citizen activity and protect the interests of citizens." The analysis shows that the division of societies of developed countries into three is typical for modern democratic countries. The economic society of these countries can be formed independently as a result of the incomparable growth of the private sector in the economic breadth of the society, as a result of the expansion of their comprehensive relations with large transnational corporations. The development of economic and civil societies in these countries creates opportunities and conditions for political societies to function separately.

REFERENCES

1. Арато А. Концепция гражданского общества: восхождение, упадок и воссоздание - и направление для дальнейших исследований. //Политические исследования, №3, 1995. –С.50-51.
2. Barber B. R. Civil Society: Getting Beyond the Rhetoric. A Framework for Political Understanding//Civic Engagement in the Atlantic Community. Bertelsmann Foundation Publishes Gutersloh, 1999. –P.5
3. Dettling W. The «Bürgergesellschaft»: Scope for Reforming the Welfare State? //Civic Engagement in the Atlantic Community. Bertelsmann Foundation Publishes Gutersloh, 1999. -P.3-5.
4. Коэн Дж.,Л., Арато Э. Гражданское общество и политическая теория.Пер. с англ. – Москва:Весь Мир, 2003. –С.457-458
5. Кравченко И.И. Концепция гражданского общества в философском развитии. Политические исследования, 1991. –С.128-130.
6. Гоббс Т. Избр.произведения: В Т.1. –Москва: 1965. Т.2. –С.114-115.
7. Гегель Г.В.Ф. Философия права. –Москва: Мысль, 1990. –С.418.