

PHILOSOPHICAL ANALYSIS OF SCIENTIFIC-THEORETICAL CONCEPTS OF CIVIL SOCIETY

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Abstract

This philosophical analysis explores the scientific-theoretical concepts of civil society and delves into their philosophical implications. It aims to examine the underlying principles and ideas that shape our understanding of civil society and its role in society. The analysis begins by defining civil society and its significance in relation to the state and the individual. It explores the various theoretical perspectives on civil society, including liberal, communitarian, and critical theories, and investigates their philosophical foundations. Furthermore, the analysis delves into the key concepts associated with civil society, such as citizenship, social capital, public sphere, and associational life. It examines how these concepts shape our understanding of civil society and its role in promoting democratic values, social cohesion, and public participation.

Key words: Civil society, society, democratic reforms, democracy, political system, system, development, freedom.

This philosophical analysis explores the scientific and theoretical concepts of civil society and delves into their philosophical implications. Its purpose is to explore the fundamental principles and ideas that shape our understanding of civil society and its role in society. The analysis begins with the definition of civil society and its importance in relation to the state and the individual. It explores various theoretical views on civil society, including liberal, communitarian, and critical theories, and explores their philosophical foundations. In addition, the analysis delves into key concepts related to civil society, such as citizenship, social capital, the public sphere and collective life. It examines how these concepts shape our understanding of civil society and its role in promoting democratic values, social cohesion and public participation.

Today, the concept of "civil society", its historical roots, today's functions, and relations with the state are widely discussed in socio-philosophical and political-legal literature. Because the national democratic development of our republic is related to the establishment of civil society, researchers are paying attention to this topic. Today's democratic reforms implemented in our country actually started from the first days of independence. First of all, this is manifested in abandoning the traditions, views and management system formed during the totalitarian regime, and moving to a paradigm that is in line with world development. These paradigmatic changes are to restore the equality of property forms, fully ensure human rights and freedoms, reform the management system according to our national interests and the traditions of our statehood, and establish international relations based on equality and mutual benefits in cooperation with the world community. It is manifested in the strategic goal of establishing a socially just and legal state, raising a mature generation with high morals.

The head of our state considers the "expansion of people's participation in social life" as the priority direction of his activity, and this task is the basis of the reforms he has initiated. It is precisely for this task that he critically analyzes the social life of our country, objectively assesses the achievements and develops a strategy for moving forward. That is why the current, new stage of our national democratic development is connected with the name of Sh.M. Mirziyoyev and his creative activity.

President Sh. Mirziyoyev states that "Our country abandoned the totalitarian system and chose the path of independent development, passed many difficulties and trials and took its rightful place in the world community in a historically short period of time. The constitution and elaborate laws created on its basis, as well as the concept of further deepening of democratic reforms and development of civil society in our country, support the formation of power institutions and their full

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functioning, the protection of the rights and freedoms of citizens, all types of ownership, and the active participation of citizens in state management. "he rode".

The head of our state, giving an impartial and objective assessment of that period, highly appreciates the historical and political role of the First President I.A. Karimov: "During the most tense and dangerous period of our national history, inter-ethnic conflicts and other conflicts escalated, there was a danger of civil war in our country, The election of Islam Abdug'anievich as the head of the republic was an invaluable blessing of the Creator to our nation at a time when the economy was in a deep crisis, in a word, when the old era was ending and a new era was beginning. The first President himself notes: "We continue to study the experience of developed democratic countries, we are always loyal to democratic values. Therefore, when we talk about democracy, we mean, first of all, joining the ranks of the most developed countries, and most importantly, mastering their achievements. We never get tired of learning from those who have achieved various achievements and results in the way of ensuring human rights and creating opportunities for a free and comfortable life for every person." This was an expression of the strategic goal of the Republic of Uzbekistan, to change and renew social life on the basis of democratic values.

President Sh.M. Mirziyoev announced his intention to continue democratic reforms on the first day of assuming the post of head of state. "Establishing a civil society," he says, "expanding the freedom and initiative of our compatriots, participation in the social life of our country, will remain an important direction of the development of the political system of Uzbekistan in the future."

Nevertheless, various opinions and ideas about civil society are being put forward, its genesis, functions, essence, relations with the state, influence on the formation of civil institutions, socio-spiritual and economic foundations are being analyzed. In this way, scientific pluralism is forming various approaches that, based on our goals, we need to express our attitude not only to them, but also to the interpretations of civil society.

There are also controversial aspects of the symbol of freedom approach. For example, there is no society or state that prohibits people's socio-political or economic freedom. It is true that the enemies of freedom - ignorant, bigoted, violent forces and groups - were common, but such evils were not unique to the entire society or state. Studying the literature and scientific views on this topic shows that "the idea of freedom, like religion, has always been the strongest motivating factor for good deeds." Therefore, freedom "has acquired fundamental importance for all states, societies and people in all periods of human development." Therefore, freedom has continued as an immanent law of social development, a reality specific to all eras, states and societies, albeit at one level or another. But the civil society raised freedom to a new level, turning it into an equally equal socio-legal value for everyone, regardless of their nationality, social origin, status, and not for certain categories and strata. is appropriate. The freedom of the authors is to "economically own property and engage in any type of business activity that one wants but is not prohibited by law, open bank accounts, own securities, and receive income from one's own property means use for the purpose" is directly related to our topic.

It is possible to look for the genesis and signs of civil society in the distant past, even in antiquity. For example, doctor of legal sciences, professor Z.M.Islamov traces its history to the era of Plato and Aristotle. He writes: "The category of civil society historically reflects a special period of human development characterized by the aspirations of thinkers of each era to create a model of an ideal social system in which intelligence, freedom, prosperity and justice reign. The formation of a civil society is always associated with the problems of improving the state (without which this society cannot live), raising the role of rights and law.

For example, in the ancient world, Plato's theory of Eidos (idea of the state) served this purpose. The state is an association of citizens at the level where they can meet their own needs, that is, it is a civil society, and Aristotle's opinion should be viewed in this context. So, Z.M.Islamov traces the

history and genesis of civil society from ancient times, primarily from the philosophical and political views of Plato and Aristotle.

It can be seen that in Hegel's political philosophy, man is the main element of civil society arising from his social status, personal interests and needs. In other words, by civil society, Hegel meant the economic structures of bourgeois relations. We find such an opinion in academician M. Sharifkhojaev, political scientist M. Kyrgyzboev and others. There is no doubt that "private ownership as a social structure represents the civil society, first of all, the system of market relations. This system ensures the development of market relations, which can withstand various competitions, based on their natural internal requirements and laws. In short, a civil society will be established only when the individual's dreams of freedom and freedom are realized when creative research, entrepreneurship, and perseverance are clearly manifested in human activities. Such qualities have always been characteristic of Western pragmatism, businessmen, and representatives of the bourgeoisie, but civil society was not established during Hegel's time. So, Hegel's ideas and thoughts were not the product of real existence, but his imagination and subjective views. Objective and subjective factors were not enough for the formation of civil society as an objective reality, social development itself was not yet ready to move to a new historical stage.

Academician M. Sharifkhojaev defines civil society as follows: "Civil society is a rare discovery of human civilization. It is the highest form of democratic development based on high culture and is a unique social free space. In this space, people cooperate independently of each other and the state." We can find a similar definition in Doctor of Legal Sciences, Professor H.T. Odilkoriev. "Civil society," writes the scientist, "is a set of relationships that form the sphere of private life of people, free from administrative pressures from state influence and interference in social life." Doctor of philosophy F. Musaev expresses his attitude to these approaches and definitions. "When someone reads these descriptions, questions immediately begin to arise. Can social life be free from state influence and intervention? In fact, the state does not exist as a political institution, a component of society due to its influence and intervention in social life? Isn't making civil society "a set of relationships that make up the private sphere of people's life" a concession to Western individualism? Where are the Eastern communitarianism, the traditions of living as a community typical of the Uzbek people, or are they no longer needed?"

M. Kyrgyzboev, while specifically researching the genesis, formation and development of civil society, believes that it is possible to approach the concept of civil society in a broad and narrow sense. He writes: "Civil society in a broad sense is the part of society that has not been taken over by the state and its structures, in other words, it is the part that the state has not reached. Such a society develops as an autonomous layer in relation to the state, not directly dependent on it..."

When the concept of civil society is interpreted in a narrow sense, it is the other side of the legal state, and they cannot live without each other. Civil society consists of pluralism in the mutual relations of free and equal individuals who are not governed by the state in the conditions of a market economy and a democratic legal state. In such conditions, private interests and free relations of individualism are included in the social spheres. It can be seen that the author emphasizes that civil society is independent from the state. This approach has been noted many times by Western researchers. In our opinion, the essence of civil society is not in its independence from the state, but in serving the state.

In the collection "Legal foundations of the theory of national statehood in Uzbekistan" published under the supervision of doctor of legal sciences, professor M.M. Fayziev, the foundations of civil society can be found even in Babylon. They write: "The concept of society as a common association of citizens has emerged since the beginning of the conception of citizenship and citizen. It first appeared in the East, including the "Laws of Hammurabi" in ancient Babylon, in ancient Turan

"Avesta" political and legal doctrine, i.e. in Zoroastrian times, later in ancient Hellas, in ancient Rome. .

There is no idea in the scientific literature about how reasonable this approach is. In this case, it is not objectionable to start the history of civil society from the primitive period, but in the primitive period, the freedom characteristic of civil society, living together in non-governmental associations, entering into family relations in any form, engaging in any type of activity (harvesting, hunting, fishing, etc.) It was possible to engage in activities (these types of activities were not many, but engaging in them was completely voluntary, of course). But this, in our opinion, is not a basis for searching for the genesis, signs and history of civil society from the first historical stage, because it is possible to find sources related to any topic from any period and stage.

The authors of the above collection seek to clarify this issue. They write: "In ancient times, there was no difference between civil society and the state." It is true that the non-objective opinion may arise that ancient states and people lived in a civil society. Even Aristotle's assertion that "the state is not a part of the general association of citizens, civil society" is not a sufficient reason. If the civil society was formed in antiquity, the question arises as to where it disappeared in the subsequent historical stages, and we conclude that socio-political development did not take place, there was a regression in this area. This is the first. Secondly, some people, even if they are famous people and philosophers, do not always correctly express the socio-political existence, its objective existence. Therefore, it is difficult to say that the above-mentioned opinion of Aristotle correctly expresses the reality of civil society and its fundamental characteristics. At this point, it is worth remembering that the term "civil union" is mentioned only once in Aristotle's works, and that too in passing. But the authors rightly point out: "Civil society is such a mature society of social relations that the above two vices (anarchy, leadership and despotism, violence - I.M.) are completely denied."

In the past, civil society could be imagined as a certain imaginary or metaphysical model, a dream, an ideal. Our great ancestors Abu Nasr Farabi's "City of Virtuous People" ("Madinah al-ahyor"), Ibn Sina's "just city" ("al-Madinah al-adl"), "Spiritually mature city" of "Pure Brothers" ("al-Madina ar-Ruhaynia"), Ibn Rushd's ideas of "the noble city" ("al-Madina al-Fadil") are the product of these desires and dreams. Such an opinion can also be expressed to Hegel's concept of "civil society", "holistic scientific doctrine".

In our scientific literature, it has become a tradition to regard Hegel as the theoretical founder of "civil society". "In his famous work "Philosophy of Law", the authors of the above collection write, "Hegel first discovered the concept and theoretical foundations of civil society as a comprehensive scientific doctrine.

In Hegel's political, legal, and philosophical teaching, it is proved that the civil society is based on two fundamental principles. First, individuals, i.e. people, only look after their own private interests. The second is that there are social relations between these people, they feel the need for each other.

Researchers unanimously note that in civil society, the middle class with private property - businessmen, entrepreneurs, businessmen, owners of private property - constitutes the main part of the population, and economic freedom prevails. "The decisive economic principle of civil society," writes academician M. Sharifkhojaev, "is the equality of market subjects with different forms of ownership... Private property is of particular importance in the development of civil society." Of course, in civil society, political freedom, struggle between political parties, non-governmental organizations, mass media, and citizens' self-government bodies are incomparably higher. It is they who determine the nature and directions of changes in the country, and directly influence the formation of democratic values. But these civic institutions can ensure social development only under the positive influence of ethno-cultural factors. That is, the fundamental essence of civil society is reflected in the fact that it is based on a real, objective ground, specific historical-cultural traditions

and socio-political experiences. There is no country or society far from the ethno-cultural space, the way of life and mentality of the people, the nation. Viewing civil society as a cosmopolitical idea and imagination is contrary to the immanent laws of society. But this does not deny that civil society has universal, universally democratic characteristics and signs. In today's scientific researches, it has become a tradition to search for the essence of civil society from these universal, universally democratic features and symbols, and the definitions given to it also show such abstractness.

The analysis of scientific research shows that today the views on civil society are gaining a global essence. Scientists of developed countries in the world consider this historical stage as the peak of democracy, a social space, society, existence that fully realizes human rights and freedoms. Uzbek scientists are also among them. So, today civil society is, on the one hand, the result and the pinnacle of democratic development, and on the other hand, it is the space that creates the necessary conditions for democratic development.

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