



Relevance of civil society in the modern world, attitude and solutions

Masharipov Ikramjon Batirovich

Assistant professor of Tashkent Financial Institute, candidate of political sciences

ikrommasharipov1967@gmail.com

Abstract: The article analyzes the place and role of civil society in modern conditions, the social, economic, political, environmental and other problems of the world community, as well as the transparency of national borders, new communication technologies, the increasing influence of public opinion and other factors to continue a broad dialogue with civil society. The author's opinion is that it creates the need for effective management at different levels - from global to local.

Key words: World community, economic, environmental, socio-political processes, non-governmental non-profit organizations, civil society, self-government bodies, global governance

Enterence. In modern times, "rule of law" and "civil society" are not only elements and components of one social system, but also becoming concepts that define mutual development. The interaction of "rule of law" and "civil society" takes place according to the actions of the general philosophical category "content and form". Civil society does not appear as a highly developed system in a certain short period, it gradually grows out of lower types of communities. The formation of civil society is carried out against the background of the strengthening of statehood and the development of various forms of ownership. With the development of democracy, civil society is more and more removed from the state's tutelage, and the question of their interaction arises. In order to more fully reveal the issues of interaction between the state apparatus and civil society, it is necessary to consider the content of the definition of "civil society". The concept of "civil society" is as old as the concept of "state" and has its own long development stages. Aristotle was one of the first scientists to put forward the thesis that citizens living in the state form a civil society. He wrote, "Before determining what the state is, it is necessary to define the concept of a citizen, because the state is nothing but a collection of citizens, a civil society" [1].

Today, in the advanced countries of the world, it is becoming a tradition for civil society institutions - political parties and elections to be controlled by international organizations and their activities on the basis of international regulations and national legislation. - indicates that it can be created only with actions. Civil society is using various strategies in its relations with the state, from confrontation to pragmatic partnership.

Due to the increasing role of elections in the formation of the democratic parliament and executive power, in the process of their transformation, effective use of the role of "ideological incubators" of political parties, strengthening of the legal aspects of parliamentary and party control functions, formation of organizational and legal aspects of the functions of civil society institutions and the recruitment of the management elite of political parties, the state Scientific studies are being carried out on the introduction of "smart management" management methods in the central and local

management system. In the world, further improvement of the participation of non-governmental non-profit organizations and political parties in the formation of the constitutional-legal, social-political, informational-communicative foundations of civil society has emerged as the most urgent issue. As an important condition for building a civil society, the problem of determining the place of civil society institutions in the system of new networks that are formed in the context of the political socialization of the population and the strengthening of social pragmatism, and the implementation of the institutional-functional and organizational-technological directions of inter-party competition, an important element of the democratic political process, is becoming a problem awaiting its solution. .

Civil society institutions have developed in developed countries, particularly in Western and Eastern countries such as the USA, Germany, France, Japan, and South Korea. Therefore, researching the experience of developed countries in this field, formulating research topics related to civil society in order to recommend the obtained scientific results to the reforms of countries in the process of transformation has become an urgent issue.

Since 2017, Uzbekistan has moved to the path of development characteristic of developed countries, the country has opened up to the world, its integration into global integration has accelerated, state and community building has begun to develop based on the requirements of international organizations and the experience of developed countries. During this period, the most basic principle of civil society - ensuring human freedom and rights became the priority of state policy. The most developed countries of the world are not only recognizing the fundamental changes in Uzbekistan. During this period, "the people should serve the people, not the government agencies, the government agencies should serve the people."¹ idea has become the main principle of building a civil society. In particular, the development reforms of civil society institutions are inextricably linked to the processes of building New Uzbekistan and the foundations of the third Renaissance.

Literature analysis.

The civil society was formed as a product of human experience of living together, created in the history of mankind for several thousand years. The first theoretical views on the formation of civil society were embodied in the works of the ancient Chinese thinker Confucius (Chinese: Kun-tzi, 551-479 BC). He highly evaluates the role of spiritual and moral values in the recovery of a decadent society and in the management of the state: "If (society) is governed by laws and order is ensured by means of punishments, people try to avoid punishments, but they do not feel honor in themselves; if they are governed by means of "de" (spirituality-ethics), and order is provided by means of moral values, people will feel honor, try to be honest and sincere"².

The contribution of Plato (427-347 BC) to the formation of the theoretical foundations of the civil society of the present time is great. He expressed the following opinion in his work "Laws": "There are two types of state construction, as if mother, it can be said that the rest are born from them. It would be correct to say absolute rule and democracy as the first, and democracy as the second. Absolute rule (monarchy) reached its highest level in the Persians, democracy is here»³.

The ancient Greek philosopher Aristotle (384-322 AD) made a great contribution to the development of theories about civil society in world history. The first foundations of the concept of "civil society" go back to the researches of Aristotle. Aristotle called this society "politike koinonia", i.e. "community of political unity"⁴.

¹ Sh. Mirziyoev. *New Uzbekistan strategy*. - "Teacher" publishing house, 2021.-464 p. -B. 27.

² Confucius. Lun Yu. // Ancient Chinese philosophy. In 2 vols. T.I. - Author: editor Litvinova L. V. M. : Thought, 1972, - 170 p.

³ Plato. *Laws*. Translation from Russian by Urfon Otajon. -T.: New age generation, 2002. -B. 95 .

⁴ Cohen L.Zh., Arato E. *Civil Society and Political Theory*. -M.: Ves Mir, 2003. -S. 134.

Our compatriot Abu Nasr Farabi (873-950) was a thinker who made a great contribution to the development of elements of civil society in the early Middle Ages. He created the history - project of a virtuous society in the conditions of the medieval environment. The following thoughts of Farabi testify to this: "Cultural society and cultural city (or country) is such that every person from the population of this country is free in profession, everyone is equal, everyone is engaged in the profession that he wants or chooses. People will be truly free. One will not be the master of another. There will be no sultan (i.e., king) to interfere with the peace and freedom of the people. Various good habits and pleasures will appear among them."⁵.

As can be seen from these points, the characteristics and signs of the "cultural society" described by Farabi are directly elements of the civil society. In particular, the idea of free and equal rights of people in a virtuous society expresses the basic requirement of civil society.

In Western Europe, the first ideas about civil society appeared in the middle of the 16th century. Initially, the Dutch philosophers G. Grotius (1583-1645) and B. Spinoza (1632-1677) raised the important aspect of civil society - individual freedom as a priority and urgent issue. Also, the English thinker J. Locke (1632-1704) and the German philosopher I. Kant (1724-1804) expressed the opinion that the concept of "civil society" is within the state, together with the state, and dependent on the state. The English philosopher T. Hobbes (1588-1679) and the French thinker S.L. Montesquieu (1689-1755) were the first to put forward the idea of freedom and individualism in society and came to the conclusion that individual freedom is the basis for the development of society.

According to the French thinker J. J. Rousseau (1712-1778), the right of the people is based on the social contract that he himself put forward: the contract between the people and the government in the form of society and the state will be able to protect human rights only when it is concluded between all members of the nation. This contract is not just a mixture of social atoms or a collection of individuals, but a community of compatriots-patriots. This community is "permanent, immutable, and transparent at all times."⁶. This community will never be divided, it represents the sovereignty of the people in unity, the government assumes the exercise of executive power based on the will of the people as a task of the people⁷.

In general, Rousseau's theoretical ideas about civil society, especially his promotion of the rule of "people's sovereignty", have been a great impetus for the development of theories about civil society since that time.

I. Kant (1724-1804) is another thinker who played a special role in the development of the theory of civil society. In his opinion, "individual tendency towards private ownership is the guarantee of the survival of civil society, property did not appear long ago, it was formed as a result of historical evolution, unlike the separation of "mine" and "yours" that appeared in the individual society of later times."⁸.

German classical philosopher G. Hegel (1770-1831), one of the thinkers who made an important contribution to the conception of the concept of civil society, stated that "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 responsibility » undertakes to protect my rights as well as his rights and to find a solution»⁹.

Analysis and results

Contemporary Western theorists recognize that the model of civil society consists of the following institutions and areas: first, pluralism: the presence of pluralism in social areas, society, non-governmental non-profit organizations (NGOs) in it, various social strata and groups;

secondly, freedom of life: various socio-cultural and communication institutions;

⁵ Abu Nasr Farabi. The city of virtuous people. Tashkent, New Generation Publishing House, 2019. 190 p.

⁶ Руссо Ж.Ж. Трактаты. -М.,1969. -С. 160, 162, 171, 193.

⁷ See: Asmus V.F. Historical and philosophical study. - M.: Mysl, 1984. -S. 119.

⁸ Gulyga A.V. Kant. -M.: Young Guard, 1981. -WITH. 242-244.

⁹ Hegel G.V. Philosophy is right. -M.: Mysl, 1990. -S. 418.

thirdly, the inviolability of personal life: the existence of conditions for the development of the individual, the existence of freedom of choice of moral qualities in citizens;

fourth, legality: adoption of universal laws in order to allow diversity of opinions and worldviews to pass within the framework of law, independence of a person in his activities from the influence of state bodies, the existence of conditions for him to be inviolable in economic relations. The joint and harmonious interaction of these factors and institutions, and the fact that they require each other, means that the civil society is alive.¹⁰

- the adoption of political decisions related to state management on the basis of popular and democratic values is a unique criterion of the level of development of the civil society in the country. In the period before the adoption of political decisions, there are opportunities to formulate their projects by the lower bodies of the parties, taking into account the will and wishes of citizens, as well as on the basis of the interests and needs of ordinary citizens. Therefore, parties are a means of democratic legitimization of political decisions that must be fulfilled, and ensuring recognition by society; parties are a factor in forming power through elections at different levels, legitimizing the management personnel system, as well as ensuring its recognition by citizens.

Political parties not only express the political interests of social strata, but also take an active part in the formation of these interests. Because if the party does not engage in educational activities to form the political views of the class, which is its social base, then the political views and political interests of the citizens will not find their essence, at least, these interests cannot rise to the level of group interests. Examples of traditional party values in socio-political life, such as a sensitive approach to the demands and needs of the population by political parties, making decisions regarding the most important interests of citizens with the participation of parties, making practical and critical corrections to the government's policy, implementing democratic control over the activities of the political elite, etc. It is possible to cite. Self-governing bodies have gone through a long historical development path from a political organization performing lower local government functions of the state a few centuries ago to becoming an institution of civil society by the 20th century. According to Western political scientists, the concept of "self-governance" is related to the formation of the independence of citizen communities in relation to the state.

The system of self-government in advanced foreign countries was formed in several hundred years, and it began to acquire a democratic character by the 20th century. Formation of self-governing bodies in developed countries through elections, financing of their activities, participation of citizens in self-governance, political decision-making processes, the role of these bodies in improving the socio-economic condition of the population has been elevated to a high status. The formation of civil society is related to the emergence and development of non-governmental non-profit organizations (NGOs). The purpose of non-governmental non-profit organizations (NGOs) is to represent and protect social interests. This concept was developed by the World Bank and is widely used in the field of development cooperation. In the operational directive of the World Bank No. 14.70, a non-governmental organization is defined as "a public organization engaged in activities aimed at helping the poor, alleviating their difficulties, protecting the environment, providing basic social services, and encouraging the development of communities." Broadly speaking, this term refers to any non-profit (non-profit) organization that is independent of the government.

According to the World Bank, non-governmental organizations are organizations "based on the social values of the organization, acting on the basis of donations in full or in part, working on a public basis"; "altruism and voluntariness remain their main principle". If national and international organizations are engaged in mediation in the fields of service for others, collective organizations are associations of individuals protecting their personal interests; they include women's groups, mutual aid funds, youth clubs, cooperatives, farmers' associations, etc. Another function of NGOs is to model new socio-political structures, search for and test new non-traditional forms of social relations. Since voluntary associations are adapted to social and self-organization of their

¹⁰ Cohen Dj. L., Arato E. Citizen society and political theory. Per. English - M.: Ves Mir, 2003. -S. 458.

activities, they tend to conduct social experiments, search for and implement forms of self-management of social activity of the population.

Summary

Formation of civil society, rapid development of the sector by supporting the activities of non-governmental non-commercial organizations and civil society institutions has become one of the priorities of the skills policy. It should be noted that civil society institutions play an important role at the current stage of the modernization of the society and modernization of the country. Therefore, large-scale work is being carried out on the further development and support of civil society institutions. After all, institutions of civil society - non-governmental, non-profit and political parties, citizens' self-management bodies, mass media, etc. form the basis of civil society, they contribute to the increase of legal consciousness, culture, legal, political and civil activity of the society, understanding of national identity, spiritual and educational thinking. has a direct impact on enrichment, protection of democratic values, achievement of social, cultural and educational goals, satisfaction of spiritual and other non-material needs, and creation of one's own future.

However, some features of civil society are characteristic of any system of society, but they may be at different stages of development. For example, if these qualities are in their original state, then in the totalitarian state, these qualities are completely suppressed. The characteristics of civil society can be in a state ready to triumph, or they can simply be filled with the obvious signs of a class social system. These features are realized only in a democratic state and dominate the achievement of social equality. Professor M.Kirgizboev noted that one of the important tasks is to strengthen the organizational and legal foundations of the modern civil society, to further increase its role in the life of the society. In general, if the interpretations of the political sciences of the modern democratic countries regarding the civil society are combined, then this society is expressed as follows:

- first of all, it includes non-compulsory, but rather voluntary NGOs in all areas of society;
- human and social institutions in all spheres of society are a complex of mutual relations;
- is a society that is protected by legal norms from the effects of the intervention of state authorities and the formation of independent individuals, NGOs formed by self-selected and non-compulsory individuals and citizens¹¹.

In conclusion, it should be said that the concept of civil society is one of the complex social concepts, it has certain stages of development and is also a concept that is improving itself. This concept is highly developed especially in today's era of globalization. Because during this period, people's political and social activity and participation in social relations are growing. All this will serve the growth and development of civil society in the future and rise to a new stage of development.

List of references

1. Mamatov H.T. Legal culture and problems of formation of civil society in Uzbekistan. -T.: 2009. -B. 202.
2. Odilkoriev Kh.T. The dream of a constitution and a perfect society. -T.: Teacher, 2012. -B. 187.
3. 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. -R.5-6.
4. Dettling W. The "Burgergesellschaft": Scope for Reforming the Welfare State? //Civic Engagement in the Atlantic Community. -Bertelsmann Foundation Publishes Gutersloh, 1999. - R. 3-5.

¹¹ Kirgizboev M. Civil society: political parties, ideologies, cultures. -T.: East, 1998. -B.11-12.

5. See: Ibid.
6. Khabermas Yu. K razumu publichnoy sfery // Ah, Europe. Nebolshie politicheskie sochineniya. - M. 2012. 27-31, 73,- 127p.
7. Warren M. Democracy and Association. – Princeton Univ. Press, 2001. -P. 56-58.
8. See: Ibid. -B. 33-34, 53.
9. Cohen Dj. L., Arato E. Citizen society and political theory. Per. English - M.: Ves Mir, 2003. -S. 458.
10. Kyrgyzboev M. Civil society: political parties, ideologies, cultures. -T.: East, 1998. -B.