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Teacher of Fergana Polytechnic Institute S. Sodikov

THEORIES OF MODERN CIVIL SOCIETY

Annotation: The article provides a scientific overview of theories of modern civic theory.

Keywords: civil society, rule of law, Hegel, political society, state and society, individual sovereignty.

Since the second half of the twentieth century, the concept of "civil society" has spread around the world. Even today, this concept is the subject of much debate. While some use this concept to distinguish between "civil society" and "political society," others interpret "civil society" in the broadest sense as an anti-state phenomenon. Theorists of the rule of law argue that it is necessary to create conditions for the state to build a "civil society" based on the traditions of the Hegelians.

Renowned U.S. scholar Andrew Arato divides society into three areas or three systems - civil society, political society, and economic society. Of course, this may seem like a contradiction in terms of the "traditional dualism" of the state and society, as found by Hegel and other scholars, the founders of the classical concept of civil society, but in fact as a theoretical result of the improvement and development of society and the state. Possible. E. Arato interprets civil society as both a movement, a set of institutions, and a social unit. "Institutional civil society" includes associations in which various associations are non-partisan, in other words, units that are now called "interest groups". According to E. Arato, civil society includes voluntary associations and various initiative groups, which are collective forms of civic activism [1].

Explaining the division of society into different areas, E. Arato states: "Unlike most of the literature on transition processes, we believe that in the current process of regime change, moving from civil society to politicization will inevitably lead to complete inactivity and atomization of civil society. We believe

that the stabilization of democracy, as well as its future prospects, depends on the interdependence of civic and political aspects in society and their harmonious development. Similarly, it is necessary to differentiate between an economic society based on pure economic associations belonging to forms of ownership, as well as a political society based on suffrage and political parties, and a civil society based on rights, civil associations and actions in the field of communication. As a result of this differentiation, a five-part device will emerge, and we have replaced it with the dualism of state and society” [2].

If the main actor in civil society in the liberal model is the consumer with rights, then in his communist model, he is also a member of some group because he feels that he belongs to the same basis and traditions as the group unit.

Citizenship in this case expresses its culture by infusing it with “others” and “strangers” and seeks to demonstrate its “uniqueness”. Liberalism also sees civic associations as a changing set of movements of economic corporations, while communism (pro-public) sees them as a combination of the activities of natural social units.

Well-known political scientist Benjamin Barber also divides social spaces into three parts - social, private and civic. According to him, “the civic part includes social units built on the basis of voluntary, egalitarian and membership (i.e. hierarchy) at the same time” [3].

This third sector chooses the principles of egalitarianism and mutual identity from the social sector, and the principles of voluntariness and individual sovereignty from the private sector. The third sector implements them all at the same time. It embodies the same principles that I call serious democratic prospects. According to Hungarian scholar Ferents Kondoroshi, civil society is a multifaceted concept. For John Locke, civil society has achieved such a civilization that it demonstrates its viability in a social contract between the ruler and the people. At the same time, John Locke uses civil society and political society as synonyms. According to him, civil society originally represented the organized unity of the

state. But Hegel was the first to separate civil society from the state, to divide it into two different forms, and to put an end to this tradition.

According to political scientists M. Edward and J. Gaventa, civil society is very controversial. So far no general expression of its essence has been formed.

They focus on the broader aspects of the concept of civil society, and in these expanses of society, people unite to defend their common interests that are not related to political gain or power [4].

Civil society organizations are all groups that operate in the vastness of this society: associations, political parties, communities, non-governmental organizations. Civil society organizations sometimes operate on the basis of seeking solutions to problems, as well as engaging in various conflicts with each other. In short, the concept of “civil society” refers primarily to self-organization in order to protect the diverse interests and rights of its members.

Civil society is the highest form of human unity, which includes the components of various associations (family, corporation, etc.). They are, by their very nature, meant to be a community based on the principle of justice in society. In this society, everyone can find prosperity for himself.

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