

IDEAL AND REAL CIVIL SOCIETY

(On the example of the Republic of Uzbekistan)

Fakhriddin Musaev *Military Technical Institute of the National Guard of the Republic of
Uzbekistan*

Email: yasitora@yandex.com

Abstract. *As is well known, the formation of a free civil society with the state as its goal, each people is a multifaceted process combining methodological and specific socio-practical features. The article considers its philosophical and methodological aspects. A free civil society, operating as a form of social organization, and its consolidation as a state governed by the rule of law, is methodologically composed of three components. Firstly, there is the humanitarian and legal aspect, which covers the system of basic human rights and freedoms. Secondly, there is the legal aspect, which includes a system of legal acts aimed at the protection of human rights, the implementation of the priorities of the State governed by the rule of law and civil society in general. Thirdly, there is the institutional and legal aspect, which implies a constitutional separation of powers, which requires a balance of power for balanced and harmonious functioning, and imposes on it an obligation not to interfere.*

The more people in civil society are equal, the freer, the more equal people will be. Understanding equality as equality of opportunity to meet needs means freedom. Because equality of all opportunities means freedom for every person.

Keywords: *civil society, equality, legal awareness, ideal, real, power, legal freedom, state power, democracy.*

Introduction. The essence of any democratic system is determined by its social, political, and legal values. Both the subject and the object of these values are reflected in the system of man-society-state, in the relations between them. These values and their institutional manifestations apply to all modern societies.

In civil society, although the interests of the individual form the basis of social interests, there is no doubt that in the transition period, ensuring the compatibility of social interests with the interests of the individual is of great social and practical importance. This task is achieved through the relations between man - society, man - state and society - state system, or, more precisely, through the activities of the institutions that form these relations.

Legal awareness in a free civil society is also notable for the fact that in such circumstances people can protect their rights following the law. In such a society, a citizen's willingness to comply with the law in any situation is the basis for living with a deep sense of responsibility not only for their rights but also for the rights of others. The protection of one's rights and the sense of responsibility in this matter are inextricably linked. Because in a free civil society, people always have the opportunity to move freely to achieve their goals. But this freedom also has its limits. These boundaries are defined by goals and interests that exist in other members of society. In other words, since a person's interests do not conflict with

those of other members of society, he is free. This principle is the basis of legal consciousness in a free civil society. Therefore, the right is based on freedom and determines its norm.

Materials and methods. Immanuel Kant introduced "the concept of the ideal" into philosophy. In his opinion, "an ideal refers to a reality that can be the ultimate goal", so it cannot be formed outside of the purposeful activity.¹

"Ideal" is a Greek word meaning "model", "example", "pattern". Ideally, consciousness is directed to a particular pattern, and it requires absolute trust in the chosen idea, template. This means that the basis of an ideal is absolute confidence in a certain directed reality, template, or pattern. It is this belief that encourages subjects to always strive for the ideal and act boldly to achieve it as quickly as possible.

Although the concepts of "ideal society" and "ideal state" are often used in historical and political teachings, history does not know that there is a society or state that achieves these ideals. For this reason, it is customary to consider a socio-utopian idea as an imaginary one, which is extremely difficult to implement an ideal way of life. This naturally raises a fair question about whether civil society will not turn into an ideological, utopian idea.

Before answering this question, we should briefly focus on the concept of "civil society", its philosophical, political, and social views. Because, although the first studies of civil society began many centuries ago, to a certain extent, the conventionality of this concept and the diversity of its expression remain to this day. This is natural. Because human beings have never succeeded, and as a result have not been limited to discovery, they live with the need for new approaches under the influence of objective reality.

Hegel argued that "Civil society is a differentia existing between a family and a state, though civil society development comes later than state development; being expressions of the differentiation of the concept, simply abide in their ideality and constitute nothing but a single individual whole."²

The category "civil society" reflects a particular reality, characterized by the aspiration of thinkers at every stage of human development to create an ideal model of a social structure in which reason, freedom, well-being, and justice prevail. Civil society has historically been the ideal model that some thinkers have sought to describe.

When analyzing views on civil society, it is worth paying special attention to the citizen. After all, society is never formed by itself, it is focused on the person. A citizen is a politician or, at least, one who voluntarily assumes the functions of a public figure, freely participates in the discussion and solution of all major social issues, communicating with other people, pursuing not only private (personal) but also public interests. Unlike a professional politician, he is a politician who feels a civic (or public) duty, not a career or position. Social cooperation of people on common goals and tasks is the basis of civil society. The basis of civil society is made up of free people who freely perceive their rights and obligations, and live by public interests. They know that people have a good transplant: "if you don't do politics, politics will do you."

But we don't call any society a civil society. At this point, attention should be drawn to two drawbacks that are found in current research. Firstly, the transition to market relations and the formation of civil society are incompatible tasks. You can enter the market even with an authoritarian government, but never into civil society. Secondly, the transition to civil society is associated with private property, "only private property turns a person into a citizen," it is explained. But how, in this case, do we tell people without property who come

¹ Kant I. Essay in 6 vol. Vol. 5. Moscow, 1966. P. 465.

² Hegel. Philosophy of law. Moscow, 1990. P. 228.

out on the field only as a labor force? Moreover, giving in to personal interests not only hinders the emergence of civil society but also constantly delays the process - leading to the authoritarian government to make a decision again. In general, many issues cause complex, long-term, and very serious research and debate. Thus, we must conduct a deep scientific and theoretical analysis of our ideas about the ideal model of civil society.

Some researchers point out that the transition to civil society is carried out through a parliamentary political institution and other forms of the social and political activity of citizens. So, for example, researcher S. Abdusattarova speaks about the peculiar features of the civil society model as follows: «The peculiarity of this conceptual model is that it comes from the requirements of real life, based on the fundamental principles of the development of a democratically renewed society».³ Undoubtedly, from a scientific and methodological point of view, this is the right idea. But is the Parliament (the parliamentary crisis that occurred in Russia in 1992-1993) and social and political activity (for example, the transport workers' strikes in France in 2004-2005, mass movements of students in 2006) in a destructive direction? Are we not trying to artificially insulate civil society from the crises, undesirable aspects, and causes that haunt progress? The concept of "civil society" is not outdated, when it is outdated when it is still difficult to come" a prophecy that will one day lead to the development of the individual, which is not an absolute case of chance, in one form? No, civil society, no matter what terms it uses, has been the subject of research by many thinkers for centuries and has not yet been studied at an "outdated" level. Civil society is a complex of relations that are free from state influence and interference in public life, administrative pressure and constitute the sphere of the private life of people.

At the same time, civil society is an incredibly complex and multifaceted social phenomenon that can be divided into economic, political, and spiritual and moral directions. A multiparty system as the main features of civil society shows the diversity of political life and political institutions, the diversity of ideologies and views, the growth of the status of self-government bodies, the scale of the importance of mass media in the management of society. From this point of view, civil society is a society of equal persons and is a system of public and non - state institutions that promote the interests of individuals or communities. This means that equality and the development of civil institutions are the main characteristics of civil society. These indicators now exist in Uzbekistan, and civic institutions are being improved year after year. Based on this reality, we can say that we are now living at a fruitful dynamic stage of civil society formation.

A young researcher S. Abdusattarova examining social processes in civil society by modeling method says: «Abstract of social processes and with the design of theoretical models is carried out in a variety of ways. The simplest method is induction and deduction, analysis and synthesis. For example, induction through the selection of simple, common facts, according to a predetermined rule, is widely used in statistical methods of estimation. When assessing the quality of products or cooked candies, there is no need to study the quality of all products or produced candies. Instead, they form a certain control group according to certain rules and, according to the results of modeling, simulation and expert group, judge the quality of these goods and products. Such methods are very often used in recognizing images, allocating the necessary components from the structure of the offered cultural services, identifying the features of the subsystem when they require rationalization and optimization. The goal of scientific induction is to identify the cause-and-effect relationship of processes, phenomena, and activities of the original object, among others. In

³ Abdusattarova S.F. Socio-philosophical essence of the Decrees of the head of state in modeling the development of society (on the example of the Republic of Uzbekistan)//[https://The philosophical quest Journal. Vol 7 No 1 \(2020\) P.20.: Vol-7-Issue-1-January-2020/ journals.eduindex.org/index.php/tpq/article/view/19591](https://The philosophical quest Journal. Vol 7 No 1 (2020) P.20.: Vol-7-Issue-1-January-2020/ journals.eduindex.org/index.php/tpq/article/view/19591)

this case, attention is paid to similarities, features, differences, dynamics of change, productivity, effectiveness, utility. Modeling the supposed social processes, the researcher-experimenter simulates new social processes, reveals hidden opportunities from actualization, effective methods of eliminating the retarding factors of the development of these processes.»⁴

Civil society is an independent developer, an independent free buyer, an independent free civil society. In this regard, he identifies the economic foundations of civil society-signs, political foundations-signs, moral foundations. But this must be an absolute misunderstanding of the circumstances of "independence". It's a good thing that the buyer can't be independent of the manufacturer either since the manufacturer can't be independent of the buyer (citizen). They are independent of the unlawful interference of the state in establishing and carrying out its life activities, the implementation of their plans.

In civil society, citizens and their institutions are independent, free, and free from unlawful interference by the state. The state power has the right to interfere in the life and activities of citizens in all situations related to the protection of universal interests and ensuring their security, if necessary.

Results and discussion. Summarizing the theoretical concepts of civil society based on the constructed definitions and features, we can say the following. Some researchers argue that the formation of a civil society that does not depend on the state belongs to the first period of democratic development, to the first stage of market relations, while others put forward the idea that in a democracy the conflict between the state and society has been overcome, and the state with a democratic legal status is a political institution that has become a form of civil society. Another common view is that civil society is exactly the society in which it is currently developing. Proponents of a different approach suggest that current progress in some countries extends to the world.

Based on these considerations, we can conclude that civil society, no matter where, when it exists, has the following general ideas and principles: economic freedom, variety of ownership forms, market relations; the unconditional recognition, guarantee, and protection of the natural rights of man and the citizen; liberty and the democratic character of power; the rule of law, adequate legal protection of the individual; a legal state, based on the distribution of power and interaction between these layers; the political and ideological pluralism, existence of open opposition; and the freedom of the press; the lack of state intervention in citizens' private lives, mutual satisfaction, responsibilities, and obligations between state and citizen; social stability, peace, cooperation, and national reconciliation; effective social policies that create a decent life for humans.

As long as people are always free to express their beliefs in a civil society environment, the question naturally arises as to the basis on which they unite. To unite members of society, first of all, the ideas and views of representatives of each social group must correspond to the principles on which society is based and develops. Representatives of different nationalities and ethnic groups, different categories of people develop their national culture based on these principles and simultaneously act as socially active members of society. They take an active part in the social life of the society, realizing that their material and spiritual needs are gradually met as the strategic goals of the society's development are realized.

Also, ideas that unite people throughout society should be inextricably linked to the goals and interests of the main social groups and categories. Every person, every member of

⁴ Sitara Abdusattarova. (2020). The Significance And Role Of Modeling In The Knowledge Of Social Processes. *International Journal of Advanced Science and Technology*, 29(7), 2204 - 2209. Retrieved from <http://sersc.org/journals/index.php/IJAST/article/view/17490>

society strives to realize their potential and meet their material and spiritual needs. The idea aimed at uniting the entire society includes the appropriate bases for the realization of the rights and interests of people. It is through this that it creates the ground for social cohesion. Thus, in civil society, individual freedom becomes an idea that unites all citizens, regardless of language, religion, or belief, an idea that supports the priority of human rights. One of the distinctive features of civil society is the principle of diversity of opinions and color representation of views. This is an important feature of legal consciousness in civil society. It involves the ability to freely express their opinions by each member of society, representatives of a social group. The following criteria play an important role in implementing this principle:

- firstly, tolerance. This is one of the main features of civil society. It requires respect for any point of view, patience, even if they are bitter or unpleasant. Because, as we have already said, there are different points of view in civil society, completely different from each other, different values and religions live together and develop. The recognition of the right to express different views is the primary important basis for their cohabitation. Tolerance also creates the basis for other characteristics of social solidarity, such as calculation with unusual views, mutual respect.

Strengthening the quality of tolerance among members of society is one of the most important tasks of creating a new model of education that corresponds to the modern, priority directions of the national training program.

- Secondly, the ability to boldly and confidently assert their rights is also one of the criteria that requires the principle of diversity of opinions and diversity of views. If a person does not believe that the law has sufficient force to protect them, they will never be able to fully exercise their rights in civil society. Several laws on mass media, political parties, and freedom of conscience and religious organizations have been adopted and are still in force in Uzbekistan, allowing for the exercise of human rights to freedom of expression.

Awareness of the inviolability of their rights allows a person to freely express their faith, and if necessary, to protect it. In this process, there is a connection between different thoughts and views. On this basis, a solid foundation will be created for cooperation, and first of all for social cohesion.

- Thirdly, social responsibility is another criterion that requires the principle of diversity of views and opinions. Such a society can successfully function and develop when members of society not only exercise their rights but also feel responsible for their implementation. The desire to exercise one's rights without a sense of social responsibility can make society dizzy. On the contrary, high social responsibility is the basis for the development of social solidarity. Responsibility means recognizing the limits of each citizen's rights and interests and therefore respecting the rights and interests of others. In other words, the inviolability of the rights of each member of society depends on how much respect they have for the rights of others.

In Western democracy, there are contradictions between economic freedom and political human rights. Although citizens have equal rights from a political point of view, from the economic side, not everyone can be the same, in the end, fewer developers unite against the losers. The democratic process allows this group to violate the economic rights of people with higher returns if they make up the majority when they unite. It is obvious that in Western democracy, free economic activity does not always correspond to the norms of political law, and political freedom does not always correspond to the needs and circumstances of private property ownership. In Uzbekistan, the political system itself and its basic principles are aimed at supporting private property. This harmony is a guarantee of civil society and the rule of law that is being built in Uzbekistan.

Conclusion. Uzbekistan has created the necessary legal framework for equal rights of citizens, adopted laws and regulations, and has defined and improved the social and legal environment for its implementation.

Currently, our country is undergoing an accelerated process of transition to a market economy. It should be noted that the market economy is characterized by self-regulation processes that affect not only the management of enterprises but also their organization or liquidation. Indeed, within the framework of a market economy and civil society, enterprises will be free from any government directives. Ideally, the fate of enterprises depends only on their financial capabilities.

Reliance on universal democratic values is recognized as one of the conditions for ensuring National democratic development in Uzbekistan. This can be seen in a wide range of approaches implemented in research on the construction of civil society and the rule of law, in the study of advanced views on world science and philosophy, and the recognition of the priority of international law.

Thus, the necessary social, political, and legal foundations for building a civil society have been created in the Republic of Uzbekistan, but their implementation in social life and transformation into a philosophy of life for every citizen, especially the younger generation, remains an urgent task for every period. This is a sign of the infinity of social life and progress, not in achieving an ideal, but in striving for it.

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