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### SECTION 30. Philosophy.

## THE CONCEPT OF CIVIL SOCIETY: CHANGE SCIENTIFIC PARADIGM

**Abstract:** *This article discusses the process of formation and change of scientific paradigms of civil society. Analyzing the evolution of the theory and practice of formation and development of the concept of civil society the author identifies historical and contemporary paradigms of this phenomenon. Special attention is paid to the rationale for the formation of globalization and information paradigms that significantly affect the change of the traditional interpretations of civil society.*

**Key words:** *democratization, civil society, the person and society, scientific paradigms, the scientific paradigm of Western and Eastern traditions, globalization, informatization.*

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Profound democratic changes that occur in our public life have updated the concept of "civil society". Appear monographs, publications and articles both scientific and journalistic nature, devoted to the analysis of the phenomenon of "civil society" and its theoretical and conceptual foundations and practical settings. This interest is not only a sign of the times, but also reflects the essence of the social changes that our society is going through at the beginning of the XXI century. Today, however, researchers in the field are increasingly faced with questions of both theoretical and practical problems related to limitations of existing conceptual and theoretical constructs for the qualitative analysis of the challenges and threats facing the modern civil society.

First of all, it should be noted that emerged at a certain stage of development of the individual and society, civil society as a historical phenomenon until today passed a number of social, political and ideological transformations. From the standpoint of modern science, these changes are seen, were more methodological than substantive in nature. The idea is, at different stages of social development to the analysis of the concept of "civil society" to apply different methodological tools, expressed using a particular scientific paradigm.

Actually the concept of a scientific paradigm was proposed by Thomas Kuhn (1922 - 1996) in

1962 in "The Structure of Scientific Revolutions", advanced the concept of scientific revolutions as a paradigm shift - a way of posing problems and methods of research in science dominant in a certain historical period. According to Kuhn's scientific paradigm - a set of achievements, concepts, values, methods, and so on shared by the scientific community and use this community to highlight the legitimate problems and solutions. Over the years, use of the term "paradigm" in science, she received several blurred and abstract character. Today, under the paradigm (Gr. Paradeigma - example sample) most authors understood scientific theory, embodied in a strict system of concepts that reflect the essential features of some aspect of reality, but can also act as the initial conceptual scheme, the model formulation and solution of problems [1-2].

In social philosophy paradigm of civil society were formulated in the writings of scholars of the ancient world. It is appropriate to note that the term "civil society" appeared long before the emergence of civil society in its modern sense.

Analysis of the formation and establishment of the first ideas about civil society shows that they can be generally characterized as an independent ancient scientific paradigm with specific directions. So, scientists and thinkers of the East in their views do not emit the concept of "civil society" as a separate category. However, an analysis of their views allows

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us to say with confidence that, under a just society as the central concept of the philosophy of the time, they understood his civil status, where manifests high social activity, the rule of law and the laws that protect private property, the principles of justice and the rise morality. The main characteristic that differentiated their position, advocates the concept of institutional framework conditions and prerequisites for the formation of the existence of civil society.

Yet, according to many researchers, the idea of civil society derives its basic scientific design in the works of ancient European authors [3]. The process of filling the content of this concept during this period as an independent scientific paradigm here was directly linked not so much political, as with the moral and ethical evaluation of the behavior of the individual as a citizen. This is evidenced by analysis of the content of works of Socrates, Plato, Aristotle, Cicero, and other thinkers of this era.

In general, the formation and functioning of civil society in the ancient world was closely linked to the system of government and political culture of the ruling circles. The most advanced forms of civil society are historically intertwined with democracy, understanding which assumes full authority as the implementation of all the people, and the degree of participation of each individual and group decision-making compulsory.

In the Middle Ages begin to develop new approaches, revealing theocratic religious norms of relations and government institutions, the role in the system of relations secular and religious institutions of social influence on society.

It should be said that such a religious paradigm of civil society emerges not as a theoretical problem, but as a practical task of searching for the best model of social organization [4]. It should be noted that elements of civil society in their system ratio was attended not only in Christianity but also in Islam. However, initially a significant impact on this process has had Protestantism because his concept of autonomous spiritual personality was the criterion of citizenship as an adequate notion of individual freedom.

Most modern writers do not see any major obstacles to building a civil society in the Islamic tradition. In their opinion, the main features of civil society: elections, majority rule, a variety of political forces, minority rights of the opposition, freedom of the press, independence of the judiciary, the recognition of the innate worth of every person, the rule of law, equality of all citizens before the law, religious tolerance is possible and necessary to implement in Islamic society. "The principles of peace and freedom, sense of honor and integrity, the principle of mutual respect for the individual, the worship of the feminine, and so on, which in one form or another have been the basis of worldly wisdom, firmly established by Islam and have now

become an ethical norm" [5]. Thus, the combination of Islam and the principles of civil society is one of the most important forms of social organization, defining a new one - the religious paradigm of civil society.

In the social concepts of modern times due to the change of ideological orientations is redefining the old mythological and religious systems, formulated qualitatively new scientific paradigm, in which comes to the fore the dichotomy of "state - civil society". The focus of this study was the question the dichotomy of independence or dependence of civil society from the models impact on their activities of the state. This marked the beginning of a centuries-old tradition of opposition to the state to civil society, on the basis of what has been formulated and the total current understanding of this problem. Therefore, it is advisable to call this approach the classical scientific paradigm of civil society [6].

This understanding of the concept of civil society in the European tradition began to take shape in the era of modern times in the writings of Thomas Hobbes, John Locke and several other authors. They defined it as opposed to the natural state of society. The classical theory of civil society originated in the Enlightenment through the works of prominent thinkers J.-J. Rousseau and the Anglo-american philosopher Thomas Paine. Finally, the classic paradigm of the concept of civil society was formed in the philosophical writings of Kant, Hegel [7].

However, even in the middle of the XX century in social science has not yet formed generally accepted definition of civil society. Meaning of the term is not very rigorous, systematic and conceptual validity. In general, civil society began to be determined by the "leftovers" principle, based on, for example, from the thesis - all that remains net of the economy and the state, should be attributed to the field of civil, ie opposed to the state, the market, the ruling elite. Emphasis was placed on the study of the freedom to create non-profit associations, alliances and associations of citizens defending their rights from encroachment by the state and forming a law-abiding middle class. Social movements have been studied in the theory of "collective behavior" and "mass society" (G. Lebon, Erich Fromm, William Kornhauser, G. Bloomer, S. Lipset et al.), The theory of "relative deprivation" (T. Herr, D. Davis, L. Killian, N. Smelser), which considers the emergence of social movements as protest-oriented response disparate individuals to growing dissatisfaction with their needs, in the theory of "resource mobilization" (Charles Tilly, John McCarthy, M. Zald, M. Asim, K. Wilson, A. Obershel, K. Dzheniks et al.), which emphasizes the development among the citizens of all sorts of forms of civic engagement, which led to the emergence of theoretical discourse on the system paradigm [8]. In general methodological value it

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offered in 1996, the American philosopher, physicist and environmentalist Fritjof Capra. In systemic paradigm civil society is regarded as a self-organizing system that forms not only administrative guidelines, but also political, economic, social and spiritual values of citizens.

In the middle of the XX century in the scientific world talking about the need to change the scientific paradigm. Significant impact on the further development of the concept of civil society has increasingly expanding process of globalization and informatization of society. Nation-states have lost significant impact on its own citizens due to the emergence of international civil institutions (such as the United Nations, the European Court of Human Rights and the International Tribunal in The Hague), exit to the world stage of non-state actors as autonomous participants in global political processes (transnational corporations, non-governmental organizations, international funds), the emergence of social movements such as anti-globalization or grinpis [9]. All this was interpreted by many researchers not only as a social origins and foundations of international civil society (R. Falk, R. Cox, B. Buzan, J. Matthews, K. Brown, B. Bodran, G. Gasteyger, D. Messener etc.), but also the formation of a new - globalization paradigm defining new parameters and actors of civil society (non-profit organizations, transnational corporations and other institutions of global civil society). The main feature of this paradigm is depending on the output of civil society beyond the nation-state.

Strengthening of globalization processes, the formation of a dynamic information society, changing priorities and emphases in the interpretation of the security problems of modern society and transfer them to the interests of the state, which were seen in isolation from the needs and human needs, the interests of the person, put the social philosophy of the necessity of developing an entirely new dimension this problem - information paradigm of civil society. It is the result of the growing influence of information and communication technologies on the processes in the social space. As a conceptual framework of such a paradigm can be identified and show the new model of civil society and the development of civil society a new type - the information society.

As rightly pointed out Russian scientist A. Manoylo occurring currently processes of transformation in the social, spiritual, political life and economy significantly affect the state of information and psychological condition of the civil society [10]. Among the new factors that have a direct impact on information-psychological security of individuals, groups, mass organizations, the general population include:

- Change in the socio-political situation due to the fundamental change in different regions of the world, the development of a multipolar world, the formation of new national interests;
- Statehood based on the principles of democracy, the rule of law, transparency;
- The destruction of pre-existing administrative-command system of government, the political and ideological sphere, as well as the existing system of national security;
- Information expansion leading countries engaged in global advocacy in order to spread the impact of ideology, political and spiritual values and ideals of the Western world;
- Strengthening of international cooperation on the basis of maximum openness of the parties;
- Low level of political, legal and information culture in society;
- The emergence of new forms and means of influence on individual, group and mass consciousness, including new media technologies, computer technologies, etc.

Thus, the information paradigm of civil society louder declares itself as an area that needed to further scientific and theoretical and practical research. It is the result of the growing influence of information and communication technologies on the processes in the social space. As a conceptual framework of such a paradigm can be identified and show the new model of civil society and the development of civil society a new type - the information society [11].

Thus, before the modern social philosophy the task of revision not only methodological tools of research in the field of civil society but also a rethinking of the processes in modern society from the standpoint of scientific revolutions, and, consequently, the shift of scientific paradigms.

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