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SCIENTIFIC APPROACHES TO THE IMPACT OF CIVIL SOCIETY AND DEMOCRACY

Abstract: *New conceptual horizons allow us to revise existing approaches to the analysis of relations between society and the state and analyze them in the context of systemic socio-economic and political processes. This article pursues two goals: on the one hand, to describe the main approaches and arguments explaining the development of civil society and democracy, and to show their relationship with system theories that describe socio-economic and political processes in various societies; on the other, to analyze the scientific literature and show research prospects. The solution of these problems will make it possible to demonstrate the explanatory power of the concepts of civil society for understanding social processes, as well as determine the factors that influence the development of the phenomenon itself.*

Key words: *civil society, civic associations, democracy, the notion of trust, social capital, public activity, elite, interest group.*

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Introduction

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Robert Patnem's thesis on the role of civil society in the development of democracy connects with the notions of Alexis de Tokville, Adam Smith, and Adam Ferguson, and directs us to the neotokvilian tradition in scientific discussions. These 18th-19th-century thinkers were the first to propose a positive attitude to the relationship between civil society and democracy. In particular, we come up with the progressive idea that Alexis de Tokville's idea of civil engagement as a volunteer contributes to building social trust, influencing people's values and behavior, and passing the "school of democracy." Citizens are represented as the main advocate of political rights and freedoms, with the ability to withstand state oppression. Patnem's empirical study in Italy continues the aforementioned tradition and provides evidence to support this idea. "For democracy to work. The Citizenship Traditions in Modern Italy"[1] was a serious impetus for the development of the arguments

presented in the theory of civil society. The existence of a broad network of community organizations, which includes a significant amount of local community as members, is seen as an indispensable value for successful development of democracy, and the notion of civil society has gained a positive, even normative dimension.

The authors of this thesis argue that, in the context of the neotokvilian tradition, citizen participation in associations contributes to the accumulation of social capital, which is a resource for the possibility of collective action to achieve common goals[2]. Patterns and forms of interaction between citizens and with authorities contribute to the development of trusting relationships in the local community. Ultimately, participation and interaction, individual practices of interaction, have a positive impact on the political and economic development of society as a whole. Democratic governance thus begins with a positive experience that comes from trusting social relationships and citizen interactions.

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The phenomenon of social trust is closely linked to the ideas of communism about the nature of citizens' interactions in the community. Cultural homogeneity and cohesiveness of the local community is a necessary opportunity to stimulate and direct the confidence and ability to move about[3]. In the scientific sense, the notion of communism was developed by James Coleman, whose ideas are integrated into the concept of social capital as a feature of the local community. According to Coleman, social capital is inherent in the structure of human interactions. It is impossible to achieve common goals without mobilizing them.

Such an understanding of social capital has allowed the introduction of a new word in the debate about the structure or dominance of actor in public relations. This was primarily due to the development of a thesis on the mechanisms of citizens and associations' influence on society in general. In addition to the biheoreioristic approach, the concept of social capital provides further evidence that it is necessary to study micro-processes (at the level of individuals and their interactions) to understand macro-level trends (institutions, models of socio-economic development, types of political regimes, and so on). In developing this concept, Coleman seeks to integrate social views with the economic approach while interpreting the concept of social capital as a rational resource used by the individual in achieving their goals.

Robert Patnem [4] later applied the concept of social capital to his scientific work. In other words, research in Italy has been an important contributor to the debate on the importance of social capital (the quality index of interpersonal interactions) for the pursuit of a competent public policy, openness of the authorities and effective governance in general. In other words, his research has shown that under certain conditions, individual characteristics of members of the local community can influence systemic processes and the functioning of political institutions. The proof of this correlation can be attributed to the notion of social capital.

According to Patnem, engaging people in community activities helps build interpersonal trust, which is a key characteristic of social capital. The 'confidence level' category [5] helps to explain the citizens' tendency to join forces with regard to solving common tasks and collective action. Analytical confidence is divided into two components:

- "generalized trust" allows strangers to unite people in associations to achieve common goals;
- "specialized trust" includes only family ties (including religious and racial) that prevent citizens from cooperating [6].

Researchers believe that special belief prevents broad social networks from forming family relationships, while shared trust helps to improve relationships between people who are not belonging

to the same community. Therefore, a society with a special belief is capable of generating low levels of social capital, with a high degree of predictability of social interactions.

To answer the question of where trust comes from, researchers turn to the notion of "optimism" that builds trust between people and ultimately leads to civic engagement. Some researchers believe that it is directly related to socioeconomic status and stability [7].

The phenomenon of social capital itself is not necessarily a positive phenomenon. Thus, in order to distinguish special characteristics that have a positive impact on democratization and governance, Patnem has distinguished two types of social capital: 1) bonding, exclusion, and exclusion; 2) Bridging, helping people to "join" the community. They are not mutually exclusive, but it is possible to determine the priority of one or the other for a particular society. The second type of capital, according to researchers, contributes to the successful development of society [8]. Citizens coming together to form community-based social capital, which is a type of social capital that brings together and implements community actions. This capital is distributed among the representatives of the authorities, they are also members of local associations, enter into associations and participate in joint actions of the community. Thus, social capital provides citizens with the opportunity to interact with government officials, which is the key to the development of democratic participation practices and effective governance. Thanks to Patnem's research, the notion of social capital allowed not only to explain micro-processes in the political field, but also to make it a significant micro-level category.

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Further development of the pluralistic conception of democracy in the 1960s was a good time for the development of doctrines on the impact of civil society on democracy. During this time, American scholar Robert Dal developed a broader sense of democracy, which included civil society, which provides democratic governance as one of the necessary institutions. [9] According to his definition of democracy, the constant participation of citizens in public and political life contributes to the stability of democratic governance principles, namely, free elections, free citizenship, free citizenship, free speech, and alternative information. The following institutions are involved, such as resources and autonomy of associations. The concept of pluralism includes the general principles of interaction and action with the state (groups of citizens, which are in the interest of common interests, trying to realize their interests through influence on political decision-making). At the same time, politics is a product of the activities of interest groups, and the role of the state is to create favorable conditions for their functioning (freedom of speech, freedom of association, the rule of law, etc.). In other words, freedom of association and association of citizens in the pluralistic system is the basis for the development of democratic practices of public participation. Of course, these ideas are based on the analysis of American society. However, in the experience of Germany and the Scandinavian countries of Western Europe, we see that there are other models of interaction between society and the state, such as the priority of the state and governing role, which also contribute to the development of democracy.

In the post-communist countries of Eastern Europe, the diversity of transformational processes and their effects also influenced the development of other interpretations of the notion of civil society and became an important part of the debate on the relationship and political regime of its development. Among those who follow the Patnem tradition are Andrew Arato and Jin Cohen, who study the post-communist society, linking the emergence and urgency of the notion of civil society with the change in the undemocratic regime of the former socialist bloc, influenced by civic activism, their public and political associations.]. Many believe that the experience of Eastern Europe and Latin America can serve as a model for the development of a thesis on the

ability of civil society to challenge an authoritarian state.

They represent civil society as a space and social space for public participation between the economy and the state, which consists of a closed field (family), a community (volunteer associations), social movements and collective communication [11]. At the same time, from their point of view, not all sectors outside the state and the market are represented as civil society. For example, political parties, political associations, various cooperative groups, partnerships and other organizations, their organizational form, are not in this category because they are related to government or market production. The peculiarity of the "political role" of civil society is that its mission is not to control public institutions, but to influence them through democratic associations and community-based debates. These are the main distinguishing features that differentiate it from organizations such as a political party and bring it closer to the category of interest groups. In addition, civil society associations have the ability to influence politics and political activity of citizens, but do not aim to seize power. Similar foundations make the distinction between political and collective initiatives. Arato believes that based on scientific and theoretical analysis and thinking, it is impossible for civil society to exist in a non-democratic government. [12] This means that it is not seen as a substitute or a constraint for the state and market economy, but rather as a guarantee of a democratic society. The argument for the importance of social capital has been accepted by some scholars to explain the success and failure of market economy development. Francis Fukuyama and Amitai Ethiopians consider the existence of a broad network of civil society organizations as a prerequisite for the development of not only democratic institutions but also market relations in modern societies. Francis Fukuyama in his book *Trust: Social Virtues and Prosperity* [14] uses the notion of social capital to analyze the additional factor that links the link between economic prosperity and social development while emphasizing the importance of social structures and organizations for systematic processes. . As societies with high levels of trust and social capital, they are characterized by the development of economic relations in the case of developed countries, such as the USA, Japan and Germany. The initial capital accumulation cannot be achieved without trust relations, which, in turn, occur only in an integrated and interconnected environment. Interpersonal interaction "improves aggregation and articulation of interests, which helps to efficiently use resources and reduce transaction costs" [16]. In contrast, low levels of trust and inadequate social capital in national culture limit market efficiency. Coleman, for example, cites the New York diamond trade market, which is controlled by the Jewish diaspora, a closed-knit community. Confidence among members of this

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team will facilitate market development and the transition to more complex economic relations [17]. This fact is a continuation of the tokillian tradition that links not only political but also economic development in society with high levels of trust between social capital and citizens. Many researchers, such as Edwards, Scotchpol, and Armani, have interpreted pluralistic democracy as: tolerance, inclination to compromise, and the ability to work together to solve common problems. As the example of the former American prisoner (criminals) American unions shows, civilian associations do not always have a “beneficial” effect in terms of democratic factors and their influence on their members. Therefore, researchers propose to examine the relationship between civil society and democracy and take into account three levels of analysis: 1) the impact of participation on specific people; 2) the role of groups in the life of associations and their interaction with the state and society; 3) informal communication and social action that generate public debate and collective action [18]. In addition, researchers emphasize the need for more detailed research, emphasizing the need for social capital as a result of collective action and participation in social organizations, or whether civil societies only build social capital in society [19].

Discussions on democracy and civil society are also contributed to the collective work, edited by Philip Nord and Nancy Bermeo, who analyze the history of the emergence of civil society and highlight the role of modernization in its development. The main question that researchers have drawn is: Under what conditions will civil society have a more positive impact on the development of democratic governance? Researchers have focused their approach on more tokvilian interpretations than Ted Skochpol's arguments, which provide important theoretical and empirical evidence for discussion, based on a broader historical interpretation. The authors explore in detail the development of civil society in Western Europe and, in parallel, the patterns of democracy and capitalism in the 19th century. They also address issues of civil society and the third sector [20]. The

general thesis of this modernizationist interpretation is that the urbanization and development of market relations is the diversification of interactions among people and the disruption of traditional family and religious ties. A number of researchers believe that the process of modernization called for individuality and behavior in the interest of people, not collective value, which undermined traditional altruism [21]. In other studies, the anomaly situation in the society was solved through the merging of citizens and the formation of horizontal ties (instead of the traditional, vertical ones), which led to the emergence of social movements (for example, social rights associations or religious associations) [22]. Civil associations guarantee the individual's independence from a particular group of individuals over the alienation of the public sphere [23]. Ultimately, urbanization became an important impetus for the consolidation of citizens and the protection of their interests in the eyes of the state.

In an effort to identify the conditions for the development of a civil society, researcher Nancy Bermeo conducted a comparative analysis of the social development of a number of European countries in the 19th century and identified four key factors:

- high involvement of citizens in the activities of associations;
- time and breadth of the electoral right;
- high level of urbanization;
- distribution of education [24].

On the basis of a detailed analysis, Bermeo concluded that the isolated factors were not always the same in civil society development in all Eastern European countries. At the same time, he identified two important factors that are equally important everywhere: a tolerance environment within the ruling elite and a well-established system of communication between parliament and civil society.

Therefore, the study of the historical context of civil society and democratic governance practices should lead researchers to conclude that it is necessary to consider not only the existence of civil society, but also the influence of political institutions and elites on the character and specialty of the primary civil society.

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