

THEORETICAL FOUNDATIONS OF THE CONCEPT OF CIVIL SOCIETY

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Annotation. In today's world, the preferred regime for developed countries is democracy. The main principles of a democratic system are: equality, free elections, multi-party system, rule of law, pluralism, secularism, transparency, constitutional guarantees, separation of powers and civil society. The purpose of non-governmental organizations is to solve their problems by joining together voluntarily. Non-governmental organizations perform various activities such as political, cultural, economic, and social functions. Non-governmental organizations, which have come into being under different names as foundations, trade unions, associations and associations, have common features that are common to all, although the organizational form and activities they engage in are different. Although the organization and functions of non-governmental organizations are different, they share common characteristics. General features of civil society organizations: autonomy from the state, volunteerism, no expectation of profit and work in the collective interest. The main purpose of this study is to reveal ideas about the development of the concept of civil society in the historical process.

Keywords: Civil society, Political society, Non-Governmental Organizations, democracy, multi-party system, rule of law, pluralism, secularism

Basic provisions

In the 20th century, significant changes have emerged in the structure and functions of the state. One of these changes is that the sphere of influence of the state begins to be restricted as time goes by. Today, as a result of people's search for rights in most countries of the world, the democracy regime has started to become widespread. As an extension of democracy, non-governmental organizations are becoming more and more widespread. Non-governmental organizations have the feature of self-organization and self-management in social life without the support of the state. Non-governmental organizations, known as the third sector, use non-political methods to influence the decisions to be taken by the state (authority/administration) and enable the civil activities of the society to become more active.

Introduction. The concept of civil society has primarily formed a sub-title of political philosophy. Political philosophy questioned the dual structure of State-Society in terms of management criteria and opened a space for the concept of civil society. The sociological dimension of the concept of civil society has been ignored, and the concept has been discussed with reference to the field of politics, only in the

State-Society dualism and in criteria such as the characteristics of the administration, its form, and the sharing of sovereignty. However, the concept of civil society essentially constitutes a sub-title of sociology.

Sociologically, civil society primarily characterizes a social organization that emerges from the combination of a social structure, a social system and socio-cultural areas, and thus the concept of civil society gains meaning.

The main purpose of this study is to reveal the ideas that contribute to the concept of civil society in the historical process.

Description of materials and methods

In this study, general theoretical analysis methods are used, which allow to verify the general characteristics of the research topic, their relationship with individual characteristics. The study focuses on the comparison method and aims to reveal the views of many thinkers from the Ancient Age to the Modern Age on civil society, and different definitions and different perspectives brought to the concept of civil society through different social structures in different periods of history.

What is Civil Society?

The scope of the definition of civil society is very wide: political groups, labor unions, religious institutions and organizations, guilds, sports clubs, art and cultural associations, small and large private sector initiatives, unions, chambers are the organizations that belong to the content of this definition [1].

The functions of civil society are very broad; The most important thing is to establish a bridge between the state and the individual, to protect the interests of the individual, to convey the problems of different social groups consisting of individuals to state institutions, to perform different functions such as creating social control over the government.

Instead of the concept of civil society in scientific research, the terms *koinonia politice*, *societas civilis*, *societe civile* and *state*, *polis*, *civitas*, *etat*, *staat*, *stato* are used. Before talking about the contributions of non-governmental organizations to democracy in the modern world, it is necessary to reveal when the concept of civil society first emerged. The concept of civil society dates back to Ancient Greece. Aristotle defined civil society as “a community of people in friendship and solidarity with each other” and named this community as “*Koinonia Politike*”. According to Aristotle, “*Koinonia Politike*” is not separate from the state, it is synonymous with and intertwined with the state [2]. “*Politika Koinonia*” is the political society of free and equal citizens, that is, “*Polis*” within the system of rules determined by law [3].

The definition of Civil Society was translated into Latin as “*Societas Civilis*” by Cicero after the term “*Koinonia Politike*” and he defined this civil society as a city governed by laws. The distinctive feature of the concept of “*Societas Civilis*” is that it does not define a civil society separate from and opposed to political society.

The development of the historical and social origins of the concept of civil society is classified differently in scientific studies. Civil society development is generally classified into three phase:

1. The first step - the Nature Period - is ontologically argumentative.

2. The second stage - the Period of Society - the political society is a state apparatus. This stage takes its civility with the meaning of civilization and civilization, and there are social life organizations necessitated by the social structure. Social Life Organizations - are the products of a non-democratic political system, a non-secular political attitude and a social structure.

3. The third stage - the Civil Society Period - in societies that have reached this stage, there are social life organizations due to the nature of life [4].

According to Nuri Demirel, the development of civil society consists of four stages:

1. The first stage is the natural stage, that is, the period before social life. This period is characterized by simple human relations.

2. The second stage is the stage of unity, that is, the political society develops within the state apparatus. People are under state control. Society makes sense to serve the state.

3. The third stage is the civil society stage. This stage is the stage of development of social relations of individuals.

4. The fourth stage is the post-civil society stage. At this stage, the role of civil society increased and the role of the state decreased [5].

The concept of civil society reached its present form as a result of the developments that took place in the West between the 12th and 19th centuries. Changes in city life, such as the revival of trade, the provision of legal rules, the formation of its own soldiers and courts, ensured the freedom and development of the city. Social classes formed during these developments have become the most researched and discussed topic by social science thinkers, and these researches have led to a deep examination of the thought of civil society.

The definition of civil society has evolved over the course of history. In ancient times, civil society was defined as being identical with the state, and in later processes, it was defined as an autonomous area from the state, and according to some modern approaches, the idea that civil society was in opposition to the state was advocated.

16-19 centuries. Discussions about the political structure were grouped into two main groups:

1. Philosophers such as Machiavelli, J. Bodin, T. Hobbes consider the state and society as a unified, inseparable, unified phenomenon. These philosophers thought of society and the state as identical.

2. Philosophers such as J.Locke, Montesquieu, A.Smith, A.Ferguson, A.Tocqueville, B.Constant are thinkers who prioritize the individual in the social-political structure relationship and aim to make the individual autonomous against the state. These thinkers, by making the concept of civil society meaningful, elevating it to its original position in the teaching of political science, separating the state and society from each other, made the individual autonomous against the state. The developments experienced and realized in the understanding of natural law have been effective in the emergence of these views [6].

Results. Theoretical Foundations of the Concept of Civil Society

Discussions about civil society intensify between the 16th and 19th centuries, and these debates are classified into two different groups. In the first group, thinkers consisting of Machiavelli, J. Bodin, T. Hobbes see the state and society as united and identical. The second group consists of thinkers such as Locke, Montesquieu, A. Smith, A. Ferguson, A. Tocqueville, B. Constantt. According to the aforementioned thinkers, the state and society are separate, the individual is autonomous against the state, they think that the individual should be given priority before the state.

Within the framework of the concept of civil society, thinkers such as Thomas Hobbes, John Locke, Jean Jacques Rousseau, Hegel, Karl Marx, Antonio Gramsci, A. Tocqueville have different approaches. It would be useful to briefly explain the views of the aforementioned thinkers about civil society. According to the social contract theorists, people have passed from the natural state where the freedoms and rights are unlimited to the society as a result of the contract.

According to Hobbes, one of the social contract theorists, in order to save themselves from the chaotic state of nature, which is a dangerous war for humanity, they will contract to the state of society (state) and people will transfer their natural rights to this society/state. Hobbes, who does not distinguish between state and society, underlines that in a society where there is no state, people will oppress each other and justice cannot exist. In his work "Leviathan", Hobbes stated that the best way to protect people from the attacks of strangers and from the harm they can do to each other is to transfer all their powers and rights to a single power (state). According to Hobbes, the state is the representative of God on earth and civil society is a part of the state, its identical.

Rousseau, on the other hand, connects the emergence of society to the need to protect private property in the state of nature. According to Rousseau, the order that man puts forward with the social contract is the real freedom order. According to Rousseau, in order to live in peace and protect their own property, individuals transfer their "private" and "different" wills to the "general will", which is encompassing and inclusive, through a contract they have voluntarily signed. While man loses his unlimited rights and demands in the state of natural freedom with the social contract, he gains the right to own what he has with social freedom.

Locke, the third thinker of social contracting, is of the opinion that a society is needed for better protection of natural rights in the state of nature. According to J. Locke, the separation between the state and civil society emerges. According to Locke, civil society is civil society. Unlike Hobbes, Locke argues that there is a change in the status of the political sphere and that the role of the state should be limited as much as possible. Contrary to the chaotic, complex warrior and belligerent nature of the natural state in Hobbes' work, the state of nature in Locke's work is in the form of peace, tolerance, mutual aid, tranquility and human freedom, and is also a state of equality. Locke, who advocates the limitation of the power and authority of the state power, differs from Hobbes.

According to Marx, civil society is a field in which economic relations take place [7]. According to Marx, civil society is a bourgeois society based on a class that is a part of a capitalist system, the apparatus of hegemony established by the exploiters over the exploited, formed as a superstructure institution of the social life

reached by humanity. By examining civil society in the context of infrastructure and superstructure, Marx deals with the State-Civil Society relationship. According to Marx, Civil Society is the infrastructure, while the State is the superstructure [8]. Marx attributes the rise of civil society to the communal movements of the late Middle Ages. Communes and corporations created an autonomous field of activity by removing the pressure of political and religious tutelage. Marx sees civil society as a field produced by the bourgeoisie and explains it as a society with a propertyless mass shaped by the owners of the means of production. Civil society encompasses all of the economic relations that emerge in the particular evolutionary development of the productive forces.

Discussions

One of the thinkers who classifies civil society as a separate structure from the state is Gramsci. According to him, if the state, that is, political society, uses force through control and coercion, civil society carries out its activities through persuasion. According to Gramsci, State = civil society, leaving the model of State = civil society + political society. Gramsci accepted the concept of civil society as a cultural pillar of the hegemony of a social group over society. Hegemony has two pillars: one is political (State) and the other is cultural (Civil Society). According to Gramsci, society has two structures: political society and civil society. Here, the political society or state is the army, the police, the bureaucracy and the judiciary or prisons. Civil society, on the other hand, carries out its functions through cultural hegemony.

A. Tocqueville, on the other hand, used the term “Independent Institutions” instead of the term civil society, which means independent power that exists outside the state that operates democracy. By examining civil society in the context of democracy, Tocqueville argued that democratic culture should be centered and developed in every stage of social life. One of the thinkers who see civil society as a separate structure from the state is Tocqueville. According to him, it is necessary to establish and develop civil alliances against the oppression of a despotic state. Tocqueville noted that state power may be limited only to civil society. He is of the opinion that the institutional structure of civil society consists of associations and organizations and that membership in unions should be voluntary [9].

Kazakh scientist R. Absattarov, while explaining the concept of civil society, deals with the concept in a narrow and a broad framework. In a broad sense, civil society is all the living areas of society that are not controlled by the state. The narrow meaning of civil society, on the other hand, is democratic institutions and operations of the rule of law that will ensure the rule of law in all spheres of society and the state, guarantee individual freedom, interests and rights, as well as the organization of people under various organizations to achieve their economic, social and spiritual işlemleridir [10].

According to Absattarov, the characteristics of civil society consist of ensuring the rights and freedoms of people and citizens as much as possible, self-government, competition between different social groups and organizations, freedom of public opinion and pluralism, legitimacy of government and democracy regime.

The role of the Industrial Revolution is also important in the development of civil society. The formation of social classes with the Industrial Revolution and the struggle for the sharing of political authority in parallel with this formation brought a different dimension to the event. The development of political liberalism in parallel with economic liberalism, thus allowing different segments of the society to organize, the spread of universal suffrage, and the development of the idea of citizenship as a result of the nation-state process contributed to the formation of civil society, as it is commonly used today. In today's world, civil society is constantly on the agenda with the theories of citizenship, public sphere and democracy, as well as ethnic conflicts, nationalism movements, globalization, multiculturalism, identity politics and the nation-state.

The development steps of civil society started to accelerate after the 1789 French Declaration of the Rights of Man and Citizen. With the French Revolution, it has been registered between civil society and the state that rights such as the freedom of speech, thought, belief and the right to own property are indispensable for individual freedom. Non-governmental organizations, known as a synonym for non-governmental organizations, differ in capacity from country to country. In the American example, religious groups are also included in non-governmental organizations.

One of the events that enabled the next rapid development of civil society was the Universal Declaration of Human Rights adopted by the United Nations General Assembly. The definition of non-governmental organizations is known as Non-Governmental Organizations in Europe and as Private Volunteer Organizations in the USA bilinmektedir.

Conclusion

Comparing the above theoretical studies, the basic characteristics of civil society are listed below:

- ✓ Civil Society is a field in which the citizen identity of the individual is emphasized within the framework of a democratic understanding.
- ✓ Civil Society is a social space where civility is essential and independent of the state, family, market and local life.
- ✓ It is an area where individuals can participate on a voluntary basis, where individuals are not forced to enter any structure that constitutes civil society.
- ✓ Civil Society sets collective goals and represents citizens.
- ✓ One of the features of Civil Society is pluralism (it allows a wide field of opinions, thoughts and attitudes to coexist freely).

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АЗАМАТТЫҚ ҚОҒАМ ТҰЖЫРЫМДАМАСЫНЫҢ ТЕОРИЯЛЫҚ НЕГІЗДЕРІ

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Аңдатпа. Қазіргі әлемде дамыған елдердің таңдаған режимі – демократия. Демократиялық жүйенің негізгі принциптері: теңдік, еркін сайлау, көппартиялық жүйе, заң үстемдігі, плюрализм, зайырлылық, ашықтық, конституциялық кепілдік, биліктің бөлінуі және азаматтық қоғам. Үкіметтік емес ұйымдардың мақсаты мүдделері бірдей әлеуметтік топтарды ерікті түрде біріктіру және олардың проблемаларын қайта құру болып табылады. Үкіметтік емес ұйымдар қоғамда саяси, мәдени, экономикалық, әлеуметтік қызметтерді атқарады. Қорлар, кәсіподақтар, бірлестіктер және қауымдастық ретінде әртүрлі атаулармен пайда болған үкіметтік емес ұйымдардың ұйымдастырушылық нысаны мен атқаратын қызметі әртүрлі болғанымен барлығына тән ортақ белгілері бар. Үкіметтік емес ұйымдардың ортақ белгілері: мемлекеттен тәуелсіз болу, еріктілік, пайда табуды көздемеу және ұжымдық мүдде үшін жұмыс істеу. Бұл зерттеудің негізгі мақсаты – тарихи үдерістегі азаматтық қоғам тұжырымдамасының дамуы туралы ойларды ашу.

Тірек сөздер: азаматтық қоғам, саяси қоғам, үкіметтік емес ұйымдар, демократия, көппартиялық жүйе, заң үстемдігі, плюрализм, зайырлылық

ТЕОРЕТИЧЕСКИЕ ОСНОВЫ КОНЦЕПЦИИ ГРАЖДАНСКОГО ОБЩЕСТВА

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Аннотация. В современном мире предпочтительным режимом для развитых стран является демократия. Основными принципами демократической системы являются: равенство, свободные выборы, многопартийность, верховенство закона, плюрализм, светскость, прозрачность, конституционные гарантии, разделение властей и гражданское общество. Цель неправительственных организаций состоит в том, чтобы решать свои проблемы, объединяясь добровольно. Неправительственные организации выполняют различные виды деятельности, такие как политические, культурные, экономические, и социальные функции. Неправительственные организации, возникшие под разными названиями как фонды, профсоюзы, объединения и ассоциации, имеют общие черты, присущие всем, хотя организационная форма и занимаемая ими деятельность различны. Хотя организация и функции неправительственных организаций различны, они имеют общие характеристики. Общие черты организаций гражданского общества: автономность от государства, добровольчество, не ожидание прибыли и работа в коллективных интересах. Основной целью данного исследования является раскрытие представлений о развитии концепции гражданского общества в историческом процессе.

Ключевые слова: гражданское общество, политическое общество, неправительственные организации, демократия, многопартийность, верховенство закона, плюрализм, светскость

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