



PRIVATE PROPERTY AND SOCIAL RELATIONS IN CIVIL
SOCIETY

Navoi Innovation University

“Social and Humanities”

Associate Professor of the Department

Daminov Nabijon Abduolimovich

Abstract: *This article attempts to reveal the specific features of the formation of the middle class in the development of the state after the Republic of Uzbekistan gained independence and its place.*

Keywords: *Human freedom, cultural innovations, normative-legal, Soviet system, state monopoly.*

Human freedom is inextricably linked with his material well-being. It is difficult to call a person who suffers from hunger and poverty fully free. Personal freedom is fully manifested in the conditions of guaranteed private property and private entrepreneurship. In this case, private property not only forms the economic basis of civil society, but also serves as the basis for political, moral, and cultural innovations. The importance of private property in the growth of the socio-economic consciousness of citizens is extremely high. Because private property:

- determines a person's private lifestyle;
- connects initiative and entrepreneurship;
- instills self-confidence in the owner;
- awakens in a person a creative approach to labor and love for the homeland;
- teaches people to be sedentary and cultivates social culture;
- strengthens the family as the economic "cell" of society, involving it in property relations;



- increases a person's sense of respect for the state;
- forms a person's legal consciousness and culture;
- educates a person's sense of civic independence;
- educates the correct approach to political freedom.[1]

Thus, the institution of private property has a positive impact on individual freedom, forming a sense of self-awareness of citizens. **The strengthening of the legal equality of people in the legislation and the equal application of rights and freedoms in regulatory legal acts to all are the main criteria for the maturity of civil society.**

When it comes to the economic foundations of civil society, the freedom of property owners is also an important aspect. At first glance, this sign seems very simple. In any society, there are property owners who own the means of production, and property owners who own the means of production are considered free. However, it is also known that the freedom of property owners has been seriously questioned in many periods. In civil society, the free activity of a person serves to realize his interests in all spheres. First of all, people's dreams and intentions related to the economic sphere come true. Free will is clearly manifested in a private property owner.

In fact, the freedom of property owners answers a number of important questions. It is precisely in the conditions of property owners' freedom that the relations between associations of free property owners, between property owners within associations, and their relations with political structures are legally regulated.

The first issue here is related to the number of property owners in society and the value of the property they own. Secondly, another important question is what the owner must be free from in order to become a subject of civil society. Ancient thinkers unanimously agree on this question, namely that he must be free from the interference and control of the state and political authority in the production process.[2] Along with the complex relationship between the owner



and the worker, at all stages of history, the owners of the means of production have struggled to eliminate or at least limit the influence of the political sphere on the economy. In this struggle, the equal influence of the economy and politics on each other is the most optimal way for society as a whole and its sustainable development. As the experience of the past century has shown, the departure of the owners from state control has increased chaos in the economy, which, as a result, led to economic crises in the 30s and 70s. The absolute dominance of the state, on the other hand, has led to even more serious crises for humanity, including the First and Second World Wars. That is why today's developed countries pay great attention to maintaining a balance in the relationship between politics and the economy.

According to one of the Russian philosophers A. Migranyan, due to the lack of development of the economic, social and cultural spheres in society at the required level, during the transition to a new system, only the state will appear as the only force capable of radically renewing the economic, social and cultural spheres of society. As a result, an inversion of the functions of the state and civil society will occur. Civil society will no longer be able to independently put on the agenda and solve problems that need to be solved directly, and the state will take on the tasks of society along with its own tasks. Thus, society will, as it were, “swallow” into the state[3].

The state's strict control over society was especially evident during the former system. Having deprived the means of production of their owners, the Soviets acted with the belief that the masses of the people would become owners of the means of production. However, history has proven that without real owners, the means of production cannot be improved, and production cannot develop without free market relations and healthy competition. During the Soviet system, the state began to monopolize all means of production, and the concept that the state belongs to the people, and therefore property belongs to the whole people, was established. State monopoly in the economy, through the appropriation of the



means of production, put an end to private and corporate production, and thus to property ownership[4]. Therefore, in most countries that have experienced the Soviet system, one of the main problems of the development of civil society is the rapid formation and development of a stratum of owners of the means of production. Only the class of owners who have a modern worldview and foreign leading experience, developing production in their own country, forming new national traditions and skills, will carry out the positive work done by owners in industrially developed countries. In other words, the main task they will carry out is to achieve parity with the state and develop the economy.

At the same time, the absolutization of private property can also lead to negative consequences. In this case, if a phenomenon characteristic of the transition period occurs, that is, a weakening of state control is observed, a one-sided stratification of society is formed, a group of the upper class consisting of the very rich and a huge mass of the poor. In this case, private property fails to fulfill its function aimed at uniting society. As a result, a sharp polarization occurs between social classes, and society is divided into three groups that are independent of each other and are opposed to each other. Although this is exactly what happened during the transition period in the countries that went through the Soviet system, it is not right to completely deny the importance of private property in the development of civil society.

Preventing polarization between social groups and maintaining balance depends on the nature of statehood and the spiritual and educational image of the nation. Here, it is necessary to pay attention to an important process observed in Western countries. It is known that social relations based on private ownership have been formed in Western society since ancient times. Historically, property relations in Western society have been built on the relations of production between the owners of the means of production and the workers, as presented in the economic literature. The polarization between owners and workers has increased in such societies due to the fact that they are based on free market



relations. As a result, societies with different social strata were formed, consisting of the very rich and the very poor. There were no legal mechanisms to prevent the deepening of stratification, and the state did not undertake such a complex task. In other words, the process of stratification is accepted as a natural process in Western societies. Although there is social stratification in Eastern societies, especially Muslim societies, many religious institutions, including practices such as "zakat", have more or less served to prevent the "chasm" between social classes.

The state is implementing a number of measures to combat the growing social stratification in our society. The national values and tolerance of the people also serve to support the socially vulnerable. Thus, as the rule of law develops, the economic foundations of civil society will find their place. During the transition period of accelerated socio-economic development of the country, the need for an agreement between the state, the private sector and civil society institutions will increase. This is a modern manifestation of the theory of collective bargaining, which was emphasized in classical studies. If we look at the reforms taking place in our country today, the following picture emerges. For example, the state, acting as the main reformer, seeks to create the legal and organizational basis for the formation of a middle-class stratum as much as possible.

- the formation of a middle-class stratum leads to the formation of an economic stratum in society that is confident in its creative potential;
- with the formation of the middle class, the role of civil institutions operating in the economic sphere will increase;
- beneficial cooperation between civil society institutions and private property owners will be established;
- many opportunities that exist in society and that could be used for the development of the country, but are not being used, will be used with the development of civil society.



References:

1. Isupov K., Savkin I. Russian philosophy of property (XVII-XX centuries). - SPb.: SP "Ganza", 1993. - 512 pages.
2. General and applied political science: Textbook. Under the general editorship of V.I. Zhukov, B.I. Krasnov. Moscow: Moscow State University of Civil Engineering; Soyuz Publishing House, 1997. 449 pages.
3. 50/50. An experience of the dictionary of new thinking. Moscow, Progress Publishing House, 1989. - P. 447-448.
4. V.I. Zhukov, B.I. Krasnov. Usha manba. 451 pages.