



PECULIARITIES OF THE FORMATION OF CIVIC CULTURE AMONG YOUNG PEOPLE

Tursunov Lochin Erkinovich

Samarkand State Institute of Foreign Languages

Associate Professor at the Department of Humanities

Doctor of Philosophy (PhD)

luchanno7777@gmail.com

Abstract

This article focuses on the content and essence of the concept of civic culture, its origin, the main features, the essence of the process of formation of civic culture in young people, the features of the development of civic culture, civic education of young people, as well as the theoretical components and elements necessary to form civic culture in young people.

Keywords: civil society, civic culture, civic participation, youth.

Introduction

Today, the process of developing civil society in Uzbekistan continues. Society can be considered civil and highly developed only on the basis of civil unity of its members, the main goal of which is to achieve common interests. The experience of highly developed countries shows that civil society functions successfully and effectively when certain favorable conditions are created for it. One of these conditions is the state and human capital [1. 187], innovation is the system of education in an informed society, which is considered the most important element of the infrastructure of development. The university acts here as a factor in organizing the development system of the region, satisfying the requirements of employers, local authorities, civil society institutions for quality human resources [2,7].

It is worth paying attention to the fact that the concepts of «civic culture» and «political culture,» which do not have the same meaning. Political culture is viewed as a system of patterns of social behavior that provide continuity and reproduction of political life, as well as a mechanism of communication of subjects of the political process. A. I. Solovyov considers political culture as «a functional element providing adaptation of subjects of political socialization, integration and political life» [3. 377].

In other words, political culture performs the function of «programming» the political system, which makes up certain «rules of the game» of the state, and gives preference to certain forms of social behavior, norms and values, which are the directions of political activity of the individual.

And civil culture, unlike political culture, comes from the individual and is not formed by the state. Therefore, the level of civic culture is an indicator of the general cultural level of development of a person (educational, political, etc.). Due to the peculiarities of the historical process, the geopolitical position of the region, the influence of the trend of modernization, many factors civil culture is formed in society. In principle, when considering civil culture, it is necessary to refer to the features of civilization and modernization of the state. The main features of civil culture include: ethno-cultural



pluralism, socio-economic individualization of the population, the organization of the socio-political system.

In modern science, the concept of «civic culture» was first used by the American scholar Charles Merriam. He developed the concept in the form of a series of comparative studies of political culture and socialization in different countries that took part in World War I in 1928-1938, as part of the study «Citizenship Formation. He understands civic culture as «a specific form of cultural synthesis that combines socio-economic, humanistic, and scientific and technical cultural phenomena» [4. 18]. Within the framework of the above-mentioned research project, C. Merriam comparatively analyzes the psychological elements of civic behavior in the political system and studies the anti-civic aspects of nationalism.

Initially, the problems of studying civic culture were of a practical nature and were closely linked to the comparative study of democratic and totalitarian political consciousness. In this research work, scholars sought to find socio-cultural implications that would ensure political stability in Western democracies. As a result of this research, the influence of civic culture on all aspects of the institutional functioning and development of the democratic state was determined.

Civic culture consists of two interrelated components: civic awareness and participation in public affairs. Without the development of civic culture it is impossible to form a civil society. All that said, civil culture is the so-called principle of civil legitimacy, through which guarantees of the rights and freedoms of citizens, which constitute the foundations of the legal statehood.

Therefore, civic culture is an indicator that determines the degree of maturity of a particular civil society. Thanks to civic culture, the state is able to ensure the general civic interests of the population, and to develop processes of collective decision-making. Civic culture performs an integrative function, ensuring the crystallization of personal interests to achieve the overall goal of the civic process.

Among the many approaches to the study of the concept of civic culture is the question of G. Almond and S. Verba, written in 1963 in the collaboration «Civic Culture. Particular attention should be paid to the approach outlined in Democracy and the Political Order of the Five Nations. These researchers understood civic culture as «a set of civic orientations inherent in various political objects, the political system» [5. 77].

In other words, the scholars argued that civic culture is a system of generalization of individual positions and orientations of the participants of a particular political system. G. Almond and S. Verba's theory of civic culture is based on the mixed nature of civic culture, in which citizens participate in political decision-making, but at the same time play the role of subjects.

It is worth noting that civic culture is not political in nature. Moreover, the politicization of civic culture is a direct result of the emergence of totalitarian and post-totalitarian political consciousness. According to G. Almond, countries such as Germany, Italy and Mexico experienced a transition to a totalitarian political regime as a result of the politicization of civic culture during the Great Depression. At the same time, countries such as the United States and Great Britain, which survived the Great Depression, did not experience a transition to totalitarianism [6. 128].



Fredrik von Hayek writes about this in his work *The Road to Slavery*: «Characteristically, socialists and Nazis have always attacked judges on the principle of independence and vehemently called them the 'socialization of law.' At the same time, they support currents such as the 'free law school,' which undermines the civil foundations of the rule of law [7. 45].

There are many approaches in political science to the study of the genesis of civic culture. For example, Karl Popper studied the evolution of civic culture, comparing it with the closed traditional and open organizations of modern society. The views on the closed society of G. Almond and S. Verba correspond to the patriarchal appearance of the verb. The attributes of a closed society are a sharp restriction of the self-determination of society and its individual groups, the predominance of vertical relations in the political system, a high level of state pressure on the individual. All this is expressed in absolutism, conservatism, totalitarianism and religious fundamentalism [8. 25].

By contrast, an open society is a free society of doctrines and religious beliefs, composed of free citizens who are participants, not observers, in the political process. An example of an open society is a culture of citizen participation.

The transition from a closed society to an open society is a phenomenon associated with the process of modernization. According to K. Popper's terminology, modern Western democratic societies are a classic example of an open society. The transition of the West from closed societies to open societies is based on modernity, which gives citizens both economic, political, and spiritual freedom.

In this situation there is a process of systematic formalization of personal activity and personalization. This process has a functional character and is closely linked to the rational organization of bureaucratic management and political governance. At the same time, the legal institutions of political governance have a systemic form that is based on a strict hierarchy.

Thus, civic culture is a process of spiritual reflection of the activities of subjects and objects of the whole political system of social management in society and the processes of its implementation. In addition, the process of modernization affects the formation and development of civic culture, which leads to a radical change in the system of worldview and values in society and is associated with the crisis of traditional relations in the political system.

In today's difficult times, educating young people as physically and spiritually competent people remains an extremely important task for us [9. 254]. Attention to the formation of civic culture in young people is necessary to educate them in the spirit of compliance with the law, to develop their initiative, responsibility, the ability to communicate and cooperate, the ability to enjoy personal rights and freedoms, to respect the rights of others, to develop a desire to influence the content of the decisions of state bodies and institutions.

The formation and development of civic culture, in turn, presupposes a deep and systematic knowledge in the field of social sciences, supplemented by civic knowledge. Undoubtedly, civic knowledge is of particular importance because it is based on the idea of full human participation in solving socially significant tasks of society. This will serve as the basis for the formation of civic skills and abilities.

I believe that more attention should be paid to the development of youth policy pursued by the state in the renewed Uzbekistan, namely, the civic position of young people, increasing socio-political activity.



Because the peculiarities of the current state policy and its focus lies in the formation of the socio-political activity of young people, the development of self-government around them. This, in its turn, draws special attention today of politicians and leaders of social movement as a source of election of social group.

Young people's civic culture is closely connected with their legal consciousness. Personal rights and freedoms are a structural feature of civil society, while a developed legal consciousness is an important element of civic culture. It is impossible to imagine a civil society without the rule of law. A person becomes a citizen only when he has a worldview based on the harmony of self-respect, independence, individuality, through the strict observance of high moral ideals, laws, respect for the rights and freedoms of other citizens.

Thus, based on the above, we can say that the essence of the process of formation of civic culture should consist of legal values, the rule of law, legal consciousness, freedom, justice, humanism, tolerance and confidence in patriotism.

Through the development of a high civic culture in young people, it is possible to form a sense of responsibility for the fate of their homeland, develop a legal and political culture, promote social, economic, political and environmental activities, develop a sense of respect for the laws and form a sense of patriotism.

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