

Philosophical Analysis of the Theoretical Model of Individual Civil Culture

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Article Information

Received: January 28, 2023

Accepted: February 29, 2023

Published: March 30, 2023

Keywords: civic consciousness, civic activity, sense of the Motherland, social knowledge, humanistic ideas, civic values, civic responsibility, civic duty, social activism.

ABSTRACT

The theoretical model of civic culture of a person is interpreted as a product of mutual harmony of civic consciousness and civic activity. Civic consciousness is made up of such elements as sense of homeland, social knowledge, humanistic ideas, civic values, and civic activity is made up of such elements as civic responsibility, social activity, patriotism, loyalty to the national idea.

INTRODUCTION

After the Republic of Uzbekistan gained independence, civil society began to be established in our country. For example, "In order to build a populist state and civil society, it is important to raise the legal consciousness and culture of the population, to apply the essence of the adopted laws and decisions to the general public.

Therefore, the formation of a sense of respect and compliance with the law among citizens should be the first priority of all educational institutions including not only kindergarten, school and university, but also each and every family"[1].

Also, in order to perform tasks which serve to ensure social development, members of society are required develop civil culture too. Because if a person is not formed as a citizen, one cannot realize his duties and responsibilities for the society, fulfill them diligently and contribute to the performance of socially important tasks. In order to solve the crucial issues related to the development of civic culture, first of all, it is necessary to bring the philosophical knowledge related to its theoretical model into integrated system.

LITERATURE AND METHOD

Valuable opinions based on the structure of individual civil culture are expressed in most scientific works in this subject, by means of these opinions, it is possible to improve a theoretical model of it. Aristotle, Polybius, N.Machiavelli, Sh.Monteske, A.de Tocqueville, J.St.Mill and others who addressed to this subject for the first time were able to mention only a few elements of civil culture[2,77]. Since the 20 th century, individual civil culture started to be analyzed as an integrated system. For example, the American scientist Ch.Merriam - used this conception for the first time -

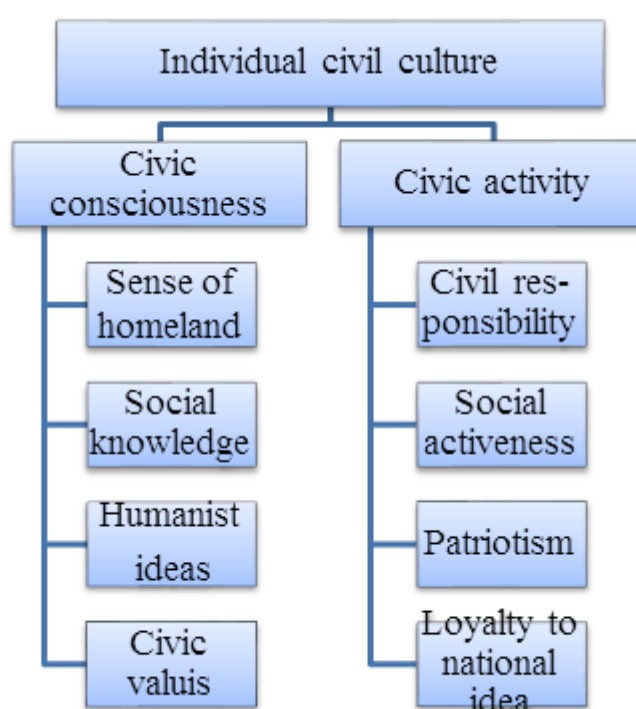
described it as a specific form of cultural synthesis[3]. Later, American political scientists G.A.Almond and S.Verba emphasized that political and legal, moral and aesthetic knowledge and values are mixed organically in civil culture [4].

In a number of scientific works published in recent years, it is shown that the structure of individual civil culture embodies various components. At the same time, differences of civil culture from political, legal, moral, and aesthetic cultures are revealed. Many efforts are made to analyze precisely the civil culture and to express the relationship between its elements in various books and articles published in Uzbekistan.

Logical methods such as modeling, analysis and synthesis, integrated approach, comparative analysis and generalization were used in the article.

DISCUSSIONS AND RESULT

Based on the mentioned sources, the theoretical model of individual civil culture can be imagined as follows:



It can be seen that individual civic culture is a unique unity of civic consciousness and civic activity. In addition, each of these components is composed of various elements. Civic consciousness is the core of individual civil culture. “Civil consciousness is a set of ideas about the prospects of civil and social development, a sense of commitment to its fate, all of which creates a higher-order disposition that coordinates the general direction of social activity. Indeed, it is necessary to agree with the opinion of experts who emphasize that civic consciousness is not related to the interests of private groups, but to the understanding of the interests of the country and the entire people” [5,19].

One of the central elements of civic consciousness is the feeling of the Motherland. This feeling arises on the basis of “people's ideas about their birthplace, country, the territory historically belonging to a certain people and its nature, population, unique development, language, culture, life and traditions”[6]. “The feeling of love for the motherland,” said I. Karimov, “is born naturally in a person's heart. That is, as a person realizes his identity, knows his lineage, the feeling of love for the Motherland takes root and grows in his heart. The deeper this root is, the more boundless will be the love for the place one was born and raised”[7,502]. Only a person who deeply feels that he is always indebted to his Motherland will grow up as a citizen. A person having a boundless love for the motherland will be ready to fulfill his rights sincerely. We can take “Imam Muhammad Ghazali's

words: "The country will also have its rights as an example to this idea. The first of them is the right to live peacefully and thankfully while living in this country. Also, it is the right of those born and raised in this country to miss the Motherland when they leave it, to be angry when the Motherland is humiliated, and to protect it when the Motherland is attacked" [8].

However, a person cannot be a real citizen just because he feels deeply about his Motherland. At the same time, one should also have a set of knowledge that will allow them to do their duties and responsibilities for the Motherland. The most important knowledge that creates such an opportunity is connected to the system of *social knowledge*. Social knowledge consists of a set of knowledge about the essence of the events and processes occurring in society, the relationship between them, and the objective laws of social development. Only a person who understands deeply the specific aspects of the existence of the society and the role of the individual in social development can serve public goals. It is true that professional knowledge is also important to form civic consciousness. A person learned specific professional knowledge also develops civic consciousness. In addition, people get opportunities to do their duties for the Motherland by studying a certain profession. But no system of knowledge systematically determines the consciousness of the individual citizen like social knowledge. For the same reason, it is necessary to recognize social knowledge as an important element of an individual's civic consciousness.

Another important element of individual civic consciousness is *humanistic ideas*. Humanism (humanus) is a Latin phrase that means striving towards humanity or creating the conditions necessary for a person to live as a human being. The humanism occurs when human begins to think about themselves, their place in the world, the essence of their nature and what they are capable of, the meaning and purpose of their existence[9,12]. Humanism is not just a system of ideas derived from the spiritual culture of mankind. It acted as a power capable of determining the nature of social relations in all ages. Because in order to exist and progress the human society, people must rely on certain ideas, be inspired by them, and "measure" their worldview and activities by certain ideas. Humanism belongs to this group of ideas[10,83]. A person who has assimilated deeply humanistic ideas not only understands human dignity well, but also realizes their peaceful and prosperous life is connected with the stability and development of the Motherland. These ideas make it possible to feel that people themselves are responsible for the stability and development of their Motherland, they have certain duties and responsibilities as a citizen.

Finally, individual civic consciousness includes *civic values*. This concept is not necessarily found in scientific sources in the Uzbek language. Civic values are often mentioned as a structural element of the individual's civic consciousness in Russian and English monographs and articles related to this topic. In this case, civic values mean, on the one hand, the rights and freedoms of citizens, and on the other hand, their duties and responsibilities towards society. In all countries, the basic civic values are recorded in their Constitution. For example, in Uzbekistan, civic values are mentioned in the 6th and 7th chapters of the country's Constitution[11,10-13]. Experts mention the main civic values such as human life, freedom, justice[12,73-78]. As human acquires these values, they become a citizen. For example, when human realizes the value of life and its non-repeatability, they reflect more and more about its meaning and purpose, and at the end of these reflections, they realize that the highest goal is to serve the Motherland, to bring it some benefit through his activities, and they understand to admit that only such a life is the most meaningful.

Thus, individual civic consciousness embodies various elements. But this is only a part of the theoretical model of civil culture. Its second part is civic activity. *Civic activity* is the conscious participation of a person as a citizen in the process of solving socially important problems. During such participation, the citizen tries to influence the events and processes in an appropriate way, to change them in accordance according to their worldview, needs and interests.

Specialists who have studied this aspect of the problem separately note that civic activity takes the form of participation in social processes, election processes, and political processes. In particular, civic activity can be carried out by participating in solving various problems, volunteering, joining a

group, participating in social events, collecting funds for charity, and participating in similar social processes. Civic activity in the election includes voting for a particular candidate, encouraging others to vote, holding election events, and so on. Participation in political meetings takes place in the form of communication with officials, cooperation with mass media, participation of political propaganda and campaigning[13].

Of course, such participation does not happen easily. In order to participate in social and political events and election as a citizen, it is necessary to have a high degree of civic responsibility. Civic responsibility is an important characteristic of a person, which means to know precisely their duties in society and have a strong desire to do them. It is carried out on a voluntary way in accordance with ethical, legal and political norms. Especially, performing duties voluntarily indicates the active civic position of a person. A responsible citizen has a critical attitude to social reality, understands crucial problems and needs of social development" [14,180]. On the contrary, an irresponsible person cannot understand the essence of what is happening in reality, the business in society, and for this reason, cannot contribute to the performance of the duties.

The rise of civic responsibility creates a basis for *social activity* of the individual. A person who realizes his personal responsibility in providing stability in society and eliminating existing problems begins to actively participate in the events and processes taking place. As can be seen just a regular participation in various processes cannot be social activity. Social activity can be primarily seen by individuals' conscious approach to social events and processes. Only a person who has understood and thoroughly learned the essence of the process can participate in a purposeful way and can complete his efforts in this way. Also, a person consciously participating in social events manages to integrate personal and social interests during it. Social activity is clearly expressed in individual initiative. It is possible to determine the level of activity of a person depending on his initiatives to solve various problems.

Any activity can be appeared on a specific interest. For example, a person can be throughly active in the pursuit of his own needs and interests or the interests of the social group to which one belongs. Of course, this kind of activity can also be important to a certain extent and serve to eliminate some social problem. However, literal social activity has always been connected with patriotism. Only a person who appreciates his Motherland, has deep knowledge of its nature, culture, history, religion, language, customs and traditions can manage to do activities and duties as a citizen for the Motherland. Only a person who loves the Motherland is able to put the country's interest higher than one's personal interests. Therefore, high civic culture can be seen in a person whose civic activities are carried out with patriotism.

Another element of civic activity is related to *loyalty to the national idea*. It is known that "the national idea is a set of thoughts that gives meaning to the life of a particular nation and leads it to a noble goal. It embodies the nation's past, present and future, expresses its fundamental benefits and goals"[15]. Only a person who has mastered the noblest ideals of his nation can mobilize his activities as a citizen towards the realization of his dreams and hopes. I. Karimov said: "If there is a national idea, the goal becomes clear. A good goal encourages everyone to mobilize and unites society. A country with its own national idea, national ideology, will be strong, powerful and prosperous"[16,473]. Therefore, only a person who has mastered the national ideal and does their best to make it real can be taken as a person with a high civil culture.

CONCLUSION

To conclude, individual civil culture is a concept that includes the character of its political, legal, moral, religious, aesthetic, economic, environmental and other cultures, its imagination and values, acquired knowledge and ideas, and the part of its activity that are suitable for its duties for the Motherland and society. Its theoretical model consists of the synthesis of civic consciousness and culture. On the other hand, civic consciousness includes elements such as sense of the Motherland, social knowledge, humanistic ideas, civic values, and civic activity includes elements such as civic

responsibility, social activity, patriotism, loyalty to the national idea.

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