

Philosophical Analysis of the Component Parts of Citizen Consciousness

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ABSTRACT

In the article, the important aspects and structural elements of the theoretical model of civil culture of the individual are thoroughly analyzed. The theoretical model of personal civic culture, the opinions of various researchers on the structural structure of civic consciousness has been studied. It has been clarified that civic consciousness is made up of such elements as the feeling of the Motherland, social knowledge, humanistic ideas, and civic values.

INTRODUCTION

After the Republic of Uzbekistan gained independence, civil society began establishing itself in our country. For example, “In building a populist state and civil society, it is essential to raise the legal consciousness and culture of the population, to convey the essence of the adopted laws and decisions to the general public. Therefore, forming a sense of respect and compliance with the law among citizens should be the priority of all educational institutions, from kindergarten and school to university” [1].

Also, to fulfill tasks that ensure social development, members of society are required to develop civil culture. Because if a person is not formed as a citizen and does not realize his or her duties and responsibilities before society, he or she will not diligently start to fulfill them and will not contribute to fulfilling socially essential tasks. In order to solve the actual issues related to the development of personal civic culture, first of all, it is necessary to bring the theoretical model of personal civic culture and its component philosophical knowledge of personal civic consciousness into a unified system.

LITERATURE ANALYSIS AND METHODS

In many scientific works on the subject, valuable opinions about the structure of the civil culture of the individual are expressed; based on these opinions, it is possible to form a theoretical model of it. Aristotle, Polybius, N. addressed this topic for the first time in one form or another. Machiavelli, Sh. Monteske, A. de Tocqueville, J.St.Mill, and others were limited to mentioning some elements of civil culture [2,77]. Only by the 20th-century individual civil culture began to be analyzed as a whole system. For example, the American scientist Ch. Merriam described it as a particular 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 organically mixed in civil culture [4].

In particular, the problems of forming civic consciousness T.B. Zhuravlev, A.N. Karasyova, S.A. Kochevtsova, V.L. Popko, P.G. Ptentsova, R.I. It is expressed in the scientific works of Khmelyuk and others[5,55-57].

In the works of I. Karimov, there are views about a perfect generation, a perfect person, a spiritual person, i.e., a mature citizen who has established the crucial attributes of civil culture [6]. Also, qualities (virtues) of citizens in N.Kubro's treatise, relations between civil culture and the state in A. Sulonov's article, the connection of civil culture with modernization processes in S.Safoev's article, educational features of civil culture in R.Hayitboeva's article, student of civil culture in B.Khojaev's article - the ways of indoctrinating students and the relationship with legal culture is revealed in the article of N. Tahirova [7].

Several scientific works published in recent years show that the structure of the citizenship culture of a person embodies various components. At the same time, differences in civil culture from political, legal, ethical, and aesthetic cultures are revealed. In various books and articles published in Uzbekistan, an attempt is made to analyze the individual's civil culture structurally and express the relationship between its elements.

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

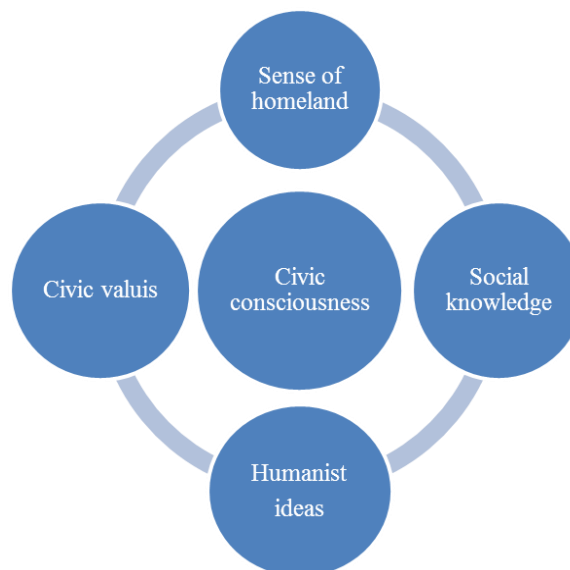
DISCUSSION AND RESULTS

Based on the mentioned sources, the theoretical model of the civil culture of a person can be imagined as follows: (Figure 1)



It can be seen that a person's civic culture is a unique unity of civic consciousness and civic activity.

In turn, each of these components is composed of various elements. Including: (Figure 2)



A person's civic consciousness is the core of civil culture. Citizenship is a permanent political-legal connection between a person with a certain state, and this connection is expressed in the mutual rights and obligations of the person and the state [8]. Consciousness is a product of the human brain, a reflection of the material world in the human brain [9]. Civic consciousness is the perception of a set of feelings and knowledge formed as a result of a person's sense of belonging to the Motherland, mobilized for the country's development. Already, it is necessary to agree with the opinion of experts who emphasize that "civic consciousness is not about the interests of private groups, but about the understanding of the interests of the country and the whole people"[10,19].

One of the central elements of a person's civic consciousness is the feeling of the Motherland. An emotion is an affective state of mind caused by an emotion toward a person, animal, object, or situation[11]. The feeling of the homeland is considered the greatest among emotions, and this feeling is about "the place of birth, land, country, the territory historically belonging to a certain people and its nature, population, unique development, language, culture, life and traditions"[12]. "Feeling of love for the country," said I. Karimov, "is born naturally in a person's heart." As a person realizes his identity and knows his lineage, his love for the Motherland grows in his heart. The deeper this root is, the more boundless is the love for the country where one was born and raised"[13,502]. Only a person who profoundly feels that he is always indebted to his Motherland will grow up as a citizen. A person with a high sense of patriotism is ready to fulfill his rights fully. With this in mind, "Imam Muhammad Ghazali, may God bless him and grant him peace, said: "The country will also have its rights. The first 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, be angry when the Motherland is humiliated, and protect it when the Motherland is attacked"[14].

However, a person does not remain a true citizen just because he feels deeply about his Motherland. At the moment, he needs to have a system of knowledge that will allow him to serve the interests of Motherland and fulfill his responsibilities before it. The most important knowledge that creates such an opportunity is related to the system of social knowledge. Knowledge is factual information people create about natural and social phenomena, reflecting reality in human thinking[15]. Social knowledge consists of a set of knowledge about the essence of the events and processes taking place in society, the relationship between them, and the objective laws of social development. Only a person who has a good understanding of the specific aspects of the existence of society and a deep understanding of the role of the individual in social development can serve the general social goals. That is true that professional knowledge is also vital in the formation of civic consciousness. A person who has mastered the knowledge of a specific profession also develops civic consciousness. In addition, he gets opportunities to serve Motherland's interests by mastering a particular profession. However, 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 essential element of a person's civic consciousness.

Another critical element of personal civic consciousness is humanistic ideas. "Humanism (humanus) is a Latin phrase that means striving towards humanity or creating the conditions necessary to live as a human being. When a person begins to think about himself, his place in the world, the essence of his nature and what he is capable of, the meaning and purpose of his existence, then humanism occurs"[16,12]. Humanism is not just a system of ideas derived from the spiritual culture of humanity. It served as a power capable of determining the nature of social relations in all eras. Because in order for human society to exist and progress, people must rely on specific ideas, be inspired by them, and "measure" their worldview and activities by certain ideas. Humanism belongs to this group of ideas[17,83]. A person who has deeply assimilated humanistic ideas understands human dignity well and realizes that his peaceful and prosperous

life depends on the stability and development of the Motherland. These ideas make it possible to deeply feel that a person is responsible for the stability and development of the Motherland and has certain duties and responsibilities as a citizen.

Finally, individual civic consciousness includes civic values. *Value* is a concept that shows the universal, social-ethical, cultural-spiritual importance of certain events in reality[18]. The concept of civic values does not often appear in scientific sources in the Uzbek language. In Russian and English monographs and articles, citizenship values are often mentioned as a structural element of the individual's civic consciousness. In this case, civic values mean, on the one hand, the rights and freedoms of a citizen and, on the other hand, his duties and responsibilities towards society. In all countries, fundamental civic values are recorded in the Constitution. For example, in Uzbekistan, the values of citizenship are mentioned in the 6th and 7th chapters of the Constitution of the country[19,10-13]. Experts mention human life, freedom, justice, and the like as the central civic values [20,73-78]. As a person acquires these values, he becomes a citizen. For example, when a person realizes the value of life and its unrepeatability, he reflects more and more about its meaning and purpose. At the end of these reflections, he realizes that his highest goal is to serve the Motherland and bring it some benefit through his activities, and only such a life is the most meaningful.

CONCLUSION

To sum up, the civil culture of a person is a concept that includes the character of his political, legal, moral, religious, aesthetic, economic, ecological, and other cultural characteristics, his imagination and values, acquired knowledge and ideas, and the part of the norms of his activity that are suitable for the interests of the Motherland and society. The theoretical model of individual civil culture comprises the synthesis of civil consciousness and culture. In turn, a person embodies civic consciousness - a sense of the Motherland, social knowledge, humanistic ideas, and civic values.

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