

**ANALYSIS OF SUBJECTIVE FACTORS IN FORMING CIVIC CULTURE**

**Kadyrov Fazliddin Yuldoshovich**

KarSU Department of Philosophy and Sociology

Doctor of Philosophy (PhD) in Philosophy

[Fazliddin3210@umail.uz](mailto:Fazliddin3210@umail.uz)

**Аннотация:** В статье анализируется влияние субъективных факторов на формирование гражданской культуры. В частности, раскрываются структурные элементы и значимые аспекты субъективных факторов, формирующих гражданскую культуру. Подробно исследуются политические, правовые, нравственные, религиозные, эстетические, трудовые и экологические формы социального воспитания, показывается, что эти компоненты играют важную роль в комплексном формировании гражданской культуры.

**Ключевые слова:** гражданская культура, субъективные факторы, социальное воспитание, формы социального воспитания, политическое воспитание, правовое воспитание, нравственное воспитание, религиозное воспитание, экологическое воспитание, эстетическое воспитание, трудовое воспитание.

**Annotation:** The article analyzes the influence of subjective factors in the formation of civic culture. In particular, the structural elements and important aspects of subjective factors that form civic culture are revealed. Also, the political, legal, moral, religious, aesthetic, labor and ecological forms of social education are studied in detail, and it is shown that these components play an important role in the complex formation of civic culture.

**Key words:** civic culture, subjective factors, social education, forms of social education, political education, legal education, moral education, religious education, ecological education, aesthetic education, labor education.

**Entrance**

Research aimed at determining the degree of compliance of a person's knowledge and values, efforts and aspirations with the interests of the Motherland should begin with a description of the general state of culture. Because the general culture of a person embodies the norms that form the basis of all the knowledge, ideas and aspirations that a person has acquired throughout his life. However, we must admit that not all of them can be considered proportional to the interests of the Motherland. This is because some of them serve personal demands and needs, while others correspond to the interests of the group to which a person belongs. However, there is another part of this knowledge and norms that are consistent with the interests of the Motherland and society. Civic culture is a phenomenon that is in the process of constant change and improvement. Therefore, when studying its essence, various factors that influence the consciousness and consciousness of a citizen, their activities and aspirations should also be described. Subjective factors that form civic culture are associated with forms of social upbringing. Changes in subjective factors lead to the transformation of civic culture. Another aspect of the issue is that, depending on the influence of subjective factors, it is possible to identify the patterns of changes in civic culture.

**Review of literature on the topic**

Some aspects of the scientific problem of the formation of civic culture began to be studied at the beginning of the 20th century [13]. In particular, the American scientist C. Merriam described it as “a specific form of cultural synthesis” [10,22], while political scientists G.A. Almond and S. Verba emphasized the organic mixing of political and legal, moral and aesthetic knowledge and values in civic culture [1,24]. Y.R. Vishnevsky, D.V. Trishov, V.T. Shapko revealed the specific features of the civic culture of today's students, G.Y. Grevtseva revealed the essence of citizenship - an important criterion of individual civic culture [14], V.G. Domanov and V.V. Kovalev revealed the connection between modern civil society and individual civic culture, and V.G. Fedotova revealed the specific aspects of individual civic culture in countries that have gained independence [6]. In particular, V.L. Bozadzhiev studied political education [4,195], Z.N. Ibragimova studied legal education [7,10], E.V. Andriyanov and A.V. Denikin studied moral education [2,221-223], B.N. Omonov studied ecological education [11,33-34], and G.H. Bekmurodova studied labor education [5,23].

**Research methodology**

The article used methods such as generality and specificity in the study of subjective factors, modeling to enhance the influence of subjective factors in the formation of an individual's civic culture, analysis and synthesis in the analysis, and comparative analysis to draw general conclusions on the issue.

**Analysis and results**

The civic culture of an individual is not a phenomenon that is formed once and then remains unchanged throughout life. It is influenced by various objective conditions and subjective factors, sometimes improving it, sometimes weakening it. These conditions and factors are characterized by their diversity, complexity and impact and are expressed in different ways in different countries. Moreover, their influence is characterized not by isolation and separation, but by a certain integrity and systematicity, harmony and connection. The influence of various conditions and factors on civic culture can also be expressed using a graph, table or scheme. Such an expression allows us to visualize these determinants in detail. The schematic expression looks like this:

<b>Objective conditions</b>	<b>Subjective factors</b>
Natural conditions	Political education
Economic conditions	Legal education
Political conditions	Moral education
Social conditions	Religious education
Cultural conditions	Aesthetic education
	Labor education
	Environmental education

The analysis of the factors influencing the civic culture of a person is not theoretical or scholastic in nature. It has serious aspects, valuable for practice. For example, with the help of this analysis, it is possible to identify patterns in the process of formation of civic culture. Also, such an analysis is useful in expressing the state of maturity of people in different countries as citizens, the factors leading to civic maturity.

Factors of a subjective nature also affect civic culture. It is noteworthy that if the conditions in society create elements common to people, then subjective factors form individual models of citizenship [4,193-195]. Under the influence of the factors under which various forms of a person's culture mature, his culture as a citizen also develops under the influence of these factors. These factors, like objective conditions, affect the civic culture of a person not separately, but as a complex complex of interconnected and interdependent relationships.

In particular, political education plays a significant role in the formation of a person's civic culture. It aims to develop political culture and continues throughout a person's life. Political education is carried out at different stages of life using various means. The observations of the Russian scientist V.L. Bozadzhiev are particularly noteworthy in this regard. In his work "Political Psychology", he writes: "The political culture of a person is a system of views, beliefs, and values that are inherent in a person as a participant in the political system and political processes and that have been historically established; this is a subjective sphere that forms the basis of political activity and gives it a certain meaning"[4,195]. Political education gives a new dimension to both the political consciousness of a person and his political activity. In particular, such education forms a person's political thinking, with the help of which a person accepts the norms of behavior characteristic of members of society. At the same time, his political beliefs, political views, political values, and political qualities are formed. Some of them correspond to personal or group interests, while others represent the interests of the Motherland. The latter constitute the essence of the individual's civic activity. As the effectiveness of political education increases and its systematic character is strengthened, on the one hand, the political culture of the individual increases, and on the other hand, the ground for the development of his civic culture is optimized. This is also evidenced by the practical experience accumulated over the centuries in various regions and countries of the world in the field of political education.

One of the factors shaping civic culture is legal education. Its main goal is to improve the legal culture of members of society. "Legal culture is one of the main components of human culture, characterizing the quality of his legal knowledge, the level of understanding of the moral and legal content of legal norms, the level of legal beliefs; all this is realized in a person's everyday, labor and social activities and is manifested in the observance of legal norms, the protection of his rights and freedoms, the subordination of his behavior to the law" [7,10].

If we conclude from the above definition, in the course of legal education, legal virtues and qualities are established, aspects of beliefs related to law are strengthened, and a system of human values related to law is formed. Most importantly, such education forms the ability of a person to use legal norms in his life. At the same time, awareness of legal norms and the ability to use them is only one aspect of legal maturity. Its second aspect is related to the realization of duties and obligations. The fact that a citizen has realized his duty indicates that he has a sense of responsibility - this aspect can be considered an important element of civic culture. Consequently, the legal education of a person creates the foundation for raising his civic culture to a new level. "Legal education," write researchers who have specially studied this aspect of the subject, "is an important condition for the conscious fulfillment of his duties to society and the state by a citizen" [3,366]. Therefore, in developed countries, legal education is used as a factor in forming the relevant knowledge and ideas of a person, values and rules of conduct, creating a foundation for his views on legal duties, accustoming him to carry out his daily activities in accordance with legal norms, and generally adapting his life to legal norms.

One of the subjective factors influencing the process of formation of a person's civil culture is related to moral education. As is known, morality consists of "a set of actions, manners, and manners that are manifested in people's relationships with each other, family, and society" [16]. These norms of behavior and behavior are formed and developed precisely with the help of

moral education. Another important feature of moral education is that during it, the moral ideals of the individual are determined. In scientific sources, an ideal is understood as a model, a standard that gives a certain direction to human desires and aspirations. Its composition includes the following:

- 1) a standard recognized as a model of perfection;
- 2) a scheme of activity in accordance with this standard;
- 3) extrapolation of knowledge about the standard (predictions about the results of activities carried out in accordance with the standard) [2,220-221].

If we apply these considerations to morality, we will find that the moral ideal is a model that gives meaning and direction to human moral behavior, and it is a model of moral perfection, a model of moral activity worthy of this model. "The moral ideal is the source of correct concepts of goodness and evil, friendship and love, respect for elders and the Motherland"[2,221-223].

The highest moral ideal is associated with love for the Motherland. Because only a morally perfect person can love his Motherland, feel the need to serve its goals and interests as a citizen wholeheartedly. Such an ideal is formed on the basis of the activities of national heroes in the cause of the Motherland, on the basis of the efforts of individuals who have decided to serve the interests of the country in the hot stages of history, and in the course of thinkers' visions of the Motherland.

When talking about the subjective factors that shape the civic culture of a person, one cannot ignore the importance of religious education. For many years, the main goal of religious education has been associated with the formation of a certain religious belief in a person. For example, the famous philosopher M. Rubinstein expressed his views on the need to strengthen religious belief through religious education at the beginning of the last century. According to him, a person who does not have religious belief not only cannot organize his life and activities correctly and has difficulty in rationally assessing many processes, but also has difficulty in providing a decent upbringing to his children. Therefore, he emphasizes that religious education should be aimed at strengthening faith [12,80]. Today, one can still find books and articles in the scientific community that support a similar point of view.

Such an approach is a one-sided interpretation of the essence of religious education. Today, it is customary to use religion not only to form people's religious beliefs, but also to achieve various political goals. Therefore, one of the main goals of religious education today should also be related to the formation of people's correct ideas about religion. "We all know that religion, as a component of human spirituality, has always been a holistic system of ideas and views that embodies the high ideals of humanity, dreams of truth and reality, honesty and justice, and strengthens them in the form of stable rules" [8,36]. Religious education should serve to form such ideas about religion. A person who is able to interpret the main ideas and principles of religion, especially Islam, their social functions and significance from such a perspective will not become a prisoner of false religious ideas, will not fall into the trap of various political and extremist groups that, using these ideas as weapons, turn people against their homeland.

"Aesthetic education is a purposeful process aimed at forming an aesthetic approach to reality in a person" [9,188]. On the basis of an aesthetic approach, a person's aesthetic taste, ideas about aesthetic ideals are determined, and the spirit of creativity awakens in him. Aesthetic education is not only associated with the formation of a sense of feeling and enjoyment of beauty in works of literature and art. True, a person who is accustomed to deeply feeling the beauty in works of literature and art will later develop not only aesthetic, but also moral and civic ideals. However, despite this, the tasks of aesthetic education are somewhat broader. Experts emphasize

the richness of content and the enormous social significance of aesthetic education, and include the following in its main tasks:

- “to improve the ability of people not only to actively master works of art and samples of artistic creativity, but also to understand and evaluate their aesthetic essence;
- to reveal the creative potential of members of society and to instill a sense of confidence in their ability to use them;
- to develop the skills of treating nature and social processes with pure feelings and to work diligently to promote them;
- to instill a sense of respect for our past spiritual heritage, to create a basis for the formation of national pride and national honor;
- to develop all types of creativity, to turn them to the world and to promote their beneficial aspects for the interests of the nation” [15,174-175].

The third and fourth tasks of aesthetic education mentioned above serve to develop a person as a citizen. After all, only a member of society who has been able to deeply feel the beauty of the nature of his homeland, who has thoroughly mastered its customs and traditions, can be recognized as a mature citizen. This citizen, having sincerely believed in the uniqueness of the country, is inclined to act in its interests. Consequently, aesthetic education in this direction can be assessed as a factor shaping civic culture.

Labor education is an important factor in the development of a person as a citizen. It is a purposeful process aimed at forming in a person the need for labor and a rational attitude towards it. In the process of labor education, a person gets used to appreciating his own and others' labor, to properly organize labor activities, and to appreciating the material and spiritual values created by mankind.

Properly organized labor education allows you to form the virtue of hard work in a person. “In everyday interactions,” writes G. Bekmurodova, “the concept of “industry” is used to express the state and level of people’s fulfillment of their official duties and assigned tasks. Undoubtedly, the content and essence of industriousness in this case remains unexplained. In our opinion, industriousness does not mean only a person’s performance of official duties or the conscientious execution of the assigned task. Perhaps it also means honest work done for the benefit of others - family, collective, people, nation, society, state” [5,23]. A person who embodies the virtue of industriousness, on the one hand, begins to better understand the place of his profession in society and begins to fully fulfill his professional duties. On the other hand, a member of society who values his work strives to fulfill his official duties in accordance with the needs of the country. Based on this, labor education in this direction can be assessed as a factor in the upbringing and development of a person as a citizen.

One of the subjective factors of the development of members of society as citizens is related to environmental education. “Ecological education, by its content, is a specific form of education, a purposeful educational process carried out with the aim of raising the environmental consciousness of a person and improving his environmental activity. It can be carried out by various entities. For example, certain forms of environmental education are carried out in the family, in this or that institution, in the community. However, the importance of environmental education carried out by the state in a purposeful manner within the framework of environmental policy in this regard is incomparable” [11,33-34].

Environmental education performs several tasks. All of them are characterized by their significant social significance. Researcher B. Omonov includes the following in this category of tasks:

- “1) formation of a responsible approach to the environment based on ecological awareness;

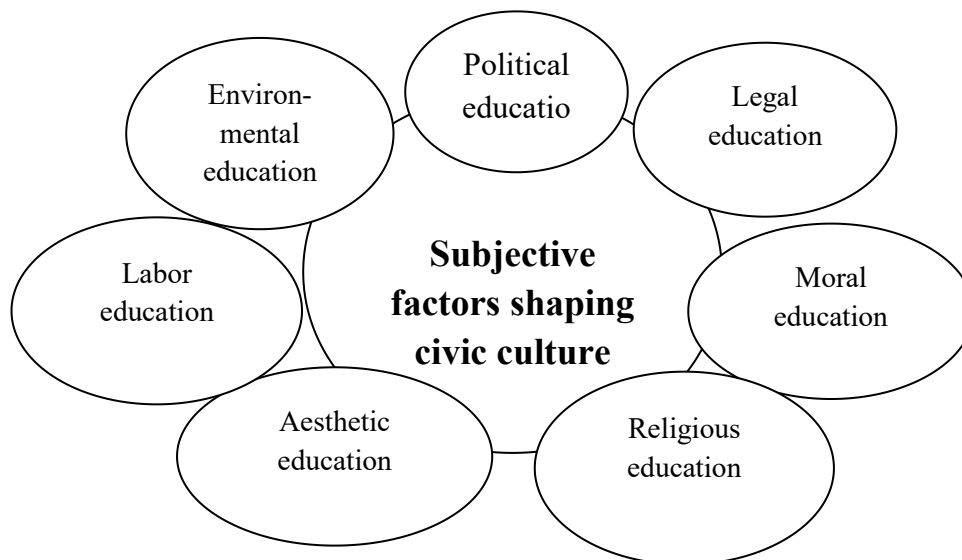
2) formation of a system of knowledge about modern environmental problems and ways to eliminate them;

3) development of a system of intellectual and practical skills for studying, assessing and improving the environment in one's own territory; development of a desire for active environmental protection"[11,33-34].

Of course, not all of these tasks can be listed as factors shaping the civic culture of an individual. However, the task of ecological education related to the formation of a responsible approach to the environment based on ecological awareness is of great importance in increasing the civic responsibility of an individual, in particular, in instilling the skills to preserve and protect the nature of the Motherland and to treat it rationally.

### **Conclusion and suggestions**

To summarize, the concepts and values, knowledge and ideas, rules and norms contained in the culture of a person are relevant to various areas. The part of them that embodies the interests of the Motherland and society and is proportional to these interests is embodied in the civic culture of the person. Civic culture has its own complex structure. Civic culture changes under the influence of subjective factors established in society. This influence is characterized by the fact that it is not spontaneous and accidental, but systematic and necessary:



The influence of political, legal, moral, religious, aesthetic, labor and ecological forms of social education acts as a subjective factor. The civic culture of a person is formed in accordance with the state of social education forms in the country.

From the above considerations, it is clear that the content of civic culture is conditioned by the conditions prevailing in society and the influence of factors related to education. The analysis of this influence allows us to draw certain conclusions about the laws of change in the civic culture of a person. True, it is quite difficult to determine in detail the interrelationship between events and processes in society, the features of their manifestation. Because in any case, some processes and tendencies remain that do not lend themselves to description. Thus, the most progressive products of political, legal, moral, religious, aesthetic, labor and ecological education aimed at improving the general culture of a person find their reflection in civic culture.

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