

THE ROLE OF FORMS OF SOCIAL EDUCATION IN THE FORMATION OF CIVIC CULTURE

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Annotation

The article analyzes the forms of social education that form the culture of individual citizenship. In particular, the components and important aspects of the forms of social education that form the culture of individual citizenship are clarified. In particular, the political, legal, moral, religious, aesthetic, labor and ecological forms of social education are studied in detail, and it is shown that these structural elements play an important role in the complex formation of the culture of individual citizenship. Also, the tasks related to the development of members of society as citizens, the reform of society and their inclusion in the ranks of developed countries are revealed.

Key words

forms of social education, personal civic culture, social education, political education, legal education, moral education, religious education, aesthetic education, labor education, ecological education, the interests of the Motherland.

Introduction. Naturally, just as nothing, whether material or spiritual, remains unchanged, so civic culture is not a phenomenon that is formed once and then remains unchanged throughout life. It changes under the influence of social education forms, sometimes improving, sometimes weakening. These factors are characterized by their diversity, complexity and impact and manifest themselves in different ways in different countries. Moreover, their influence is characterized by a certain integrity and systematicity, harmony and connection, not individuality and separation.

The set of studies aimed at determining the proportionality of social education forms to the interests of the Motherland is embodied in the norms that form the basis of all educational processes and behaviors that a person has mastered throughout his life. Naturally, all of them correspond to the interests of the country. These forms of education are in harmony with the interests of the Motherland and society. These forms of upbringing are concentrated in the subjective factors of a

person's civic culture. In our opinion, these forms of upbringing serve as a theoretical basis for increasing the level of formation of a person as a citizen.

Analysis of the literature on the topic. If civic culture was studied by specialists as a holistic problem, then, on the contrary, each of the forms of social education was studied separately by specialists. In particular, political education was analyzed by V.L. Bozadzhiev [1,195], legal education by Z.N. Ibragimova [2,10], moral education by E.V. Andriyanov and A.V. Denikin [3,221-223], ecological education by B.N. Omonov [4,33-34], and labor education by G.H. Bekmurodova [5,23].

Research methodology. This article uses logical methods such as generality and specificity in the study of forms of social education, modeling in analysis, analysis and synthesis for more complete clarification, and comparative analysis to draw conclusions on the issue.

Analysis and results. The role of political education in the formation of civic culture is great. It aims to develop political culture and continues throughout the life of a person. Political education is carried out at different stages of life, relying on various means. V.L. Bozadzhiev in his work "Political Psychology" writes: "The political culture of a person is a system of views, beliefs, values, which are inherent in a person as a participant in the political system and political processes and are historically established; this is a subjective sphere that forms the basis of political activity, giving it a certain content" [6,195]. 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, political qualities are formed. Some of them correspond to personal or group interests, while others represent the interests of the Motherland. The interests of the Motherland constitute the essence of a person'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 improves, and on the other hand, the ground for the development of his civic culture is optimized.

During legal education, legal virtues and qualities are established, aspects of faith related to law are strengthened, and a system of human values related to law is created [7,10]. Most importantly, through such education, a person is formed with the ability to use legal norms in life. At the same time, awareness of legal norms and the ability to use them are only one aspect of legal maturity. Its second aspect is associated with 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 is an important condition for the conscious fulfillment by a citizen of his duties to society and the state" [8,366].

It is known that morality consists of "the set of actions, behaviors, and manners that people display in their relationships with each other, family, and society" [9]. These norms of behavior and behavior are formed and developed precisely through 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. "A moral ideal is a source of correct understanding of goodness and evil, friendship and love, respect for adults and the Motherland" [10,221-223]. The highest moral ideal is associated with love for the Motherland. Because only a morally perfect person can love his Motherland and feel the need to diligently serve its goals and interests as a citizen. 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 were determined to serve the interests of the country during the turbulent periods of history, and on the basis of the visions of thinkers about the Motherland.

For many years, the main goal of religious education has been associated with the formation of a certain religious belief in a person. 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. A person who can interpret the main ideas and principles, social functions, and significance of religion, in particular Islam, from this perspective will not become a prisoner of false religious ideas, will not fall into the trap of various political and extremist groups that use these ideas as weapons and turn people against their homeland.

Aesthetic education is not only about feeling the beauty in works of literature and art and forming a sense of enjoyment from it. 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, civic ideals. These tasks of aesthetic education:

- to awaken a sense of respect for our past spiritual heritage, to create a basis for the formation of feelings of national pride, national honor;
- to develop all types of creativity, to turn to the world and to promote those aspects that are beneficial to the interests of the nation" [12,174-175] serves 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 mastered its

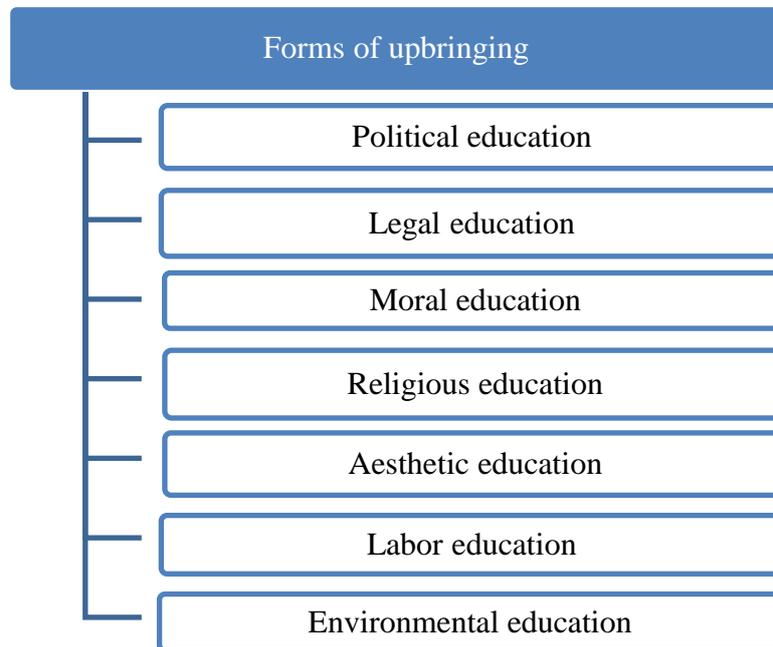
customs and traditions in detail, can be recognized as a mature citizen. This citizen, due to his sincere belief in the uniqueness of the country, is inclined to act in its interests.

Labor education is a purposeful process aimed at forming a person's 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, properly organizing labor activities, and appreciating the material and spiritual values created by mankind. Properly organized labor education allows a person to form the virtue of diligence. "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 diligence in this remains incomplete. In our opinion, diligence does not mean only the fulfillment of a person's official duties or the conscientious fulfillment of the task assigned to him. Perhaps it also means honest work done for the benefit of others - family, collective, people, nation, society, state" [13,23]. Based on this, labor education in this direction can be evaluated as a factor in the upbringing and development of an individual as a citizen.

Ecological 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 consciousness; 2) formation of a system of knowledge about modern ecological 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" [14,33-34]. 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 consciousness 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.

Conclusions and suggestions. In conclusion, civic culture changes under the influence of subjective factors established in society. This influence is characterized by a systematic and necessary nature, not spontaneous and accidental. The influence of political, legal, moral, religious, aesthetic, labor and ecological forms of social education acts as a subjective factor. Civic culture of the individual is one of the important concepts of social philosophy, which expresses the level of formation of political, legal, moral, religious, aesthetic, labor, ecological and other knowledge and ideas, values and norms that are consistent with the interests of the

Motherland. Its theoretical model arises from a complex synthesis of elements related to consciousness and activity. The formation of civic culture of the individual allows us to generalize the forms of education (Figure 1).



Forms of education serve not only to consolidate philosophical ideas and generalize scientific concepts, but also to unite members of society around strategic goals and objectives related to the development of citizens, reforming society, and including them in the ranks of developed countries.

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