

Historical and Philosophical Analysis of the Genesis of Civic Position

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Abstract:

Today, every country has a worthy place in the world community. And ensuring a decent standard of living for their people democratic governance system, economic stability, law in the country priority and ensuring human rights, civil society development of civil society institutions, socio-political culture of the population many factors serve as the basis, such as the high position. That the formation and development of a strong civil society in the country remains a priority for the country.

Keywords: civil society, mass media, influences on human consciousness, democratic views, analysis.

Today, the Republic of Uzbekistan is facing the world, and in a short time, work worth a century has been carried out. These large-scale reforms are being carried out under the motto "human rights are the highest value," however, the issues of whether our current youth is ready for these large-scale reforms, whether our youth have civic positions, and if so, how they are being implemented, what problems and shortcomings exist, are the focus of attention not only of practitioners, but also of scientists dealing with theoretical problems. Philosopher G. Tulenova noted several years ago: "The success of the reforms being carried out today also depends on the initiative of young people, their ability to mobilize their strength and capabilities for common goals. Today, we can observe the absence of a personal civic position in some young people, but a strong development of behavioral stereotypes. In them, one can find moods of alienation from the community, complete indifference to the socio-political life of society, turning into an outside observer"¹. Although these lines were written almost 20 years ago, they have not lost their relevance even today, that is, the noted problems persist.

¹ Г.Туленова. Ёшлар ижтимоий фаллигини оширишда маънавий омилнинг роли (ижтимоий-фалсафий таҳлил). Фалсафа фанлари доктори илмий даражасини олиш учун ёзилган диссертация. Тошкент, 2006. – Б. 85.

Citizenship means being a citizen, belonging to a citizen, the legal status of a citizen. "Citizenship is a person's permanent political and legal relationship with a particular state; this relationship is expressed in the mutual rights and obligations of the individual and the state. After a person acquires citizenship, the state recognizes all their rights and freedoms and takes measures to ensure their implementation. The state protects the interests of citizens and provides them with patronage even when citizens are in the territory of other countries"². Ensuring the peace and well-being of citizens in Uzbekistan is a priority of state policy. Therefore, citizens should always feel that they are under the protection of the state. The issue of citizens' responsibility in relation to the life of the state and their participation in decisions made is also of great importance. Such a form of relationship is called a civic position in science. Here, the concept of position is defined as follows: The position of any person or thing, the place they occupy, the state of their position;

2) the area of land occupied by the troops for defensive or offensive purposes and equipped from an engineering point of view;

3) the position of the pieces in chess and checkers;

4) a certain approach, point of view, evaluation of an event, phenomenon"³, comes in the meanings of.

From a philosophical point of view, a position is used in relation to maintaining a stable position in a certain opinion, that is, defending one's opinion regardless of external influences, pressures, and attitudes. A civic position is clearly manifested in the ability to distinguish the interests of one's country and state, to see their superiority over others, and to protect them. As the philosopher-scientist I.F.Yarullin noted:..."the main principles of folk pedagogy are the upbringing of love for the Motherland, care for the mother, labor, spiritual and physical health, and education, which later became the basis of citizenship. Such moral qualities are encouraged in children and are such qualities as kindness, honesty, respect for the older generation, justice, masculinity, conscientiousness, patriotism"⁴. The main task on the agenda is the formation of an active civic position in society, in particular, along with increasing the love for the Motherland of the younger generation, educating them as self-confident, active youth with their own thoughts and opinions, and instilling these concepts in their consciousness. This concept is equivalent to the history of statehood, and the formation of an active civic position was considered a priority even in the era of slavery.

In Aristotle's work "Politics," we confirm that whoever participates in the activities of the legislative council and judicial power is a citizen⁵, emphasized. According to Aristotle, a citizen cannot claim privileges as a citizen if they do not demonstrate socio-political activity. Even if a person with an undeveloped civic position has a passport, they cannot belong to Uzbekistan morally. Regardless of whether such individuals are cosmopolitans or consider themselves belonging to the culture of another state, their isolation from the life of the state and society negatively affects the socialization of the individual and excludes them from social relations. The above-mentioned ideas, expressed 2.5 thousand years ago, have not lost their relevance even today. The activity of citizens is increasing, and the process of ensuring their socio-political and economic rights is also improving. The process of citizens' awakening is proceeding rapidly in the new Uzbekistan. The main aspect of the problem, analyzed from Aristotle's point of view, is that in most cases, citizens, boldly demonstrating their positions in the interests of their personal rights, show indifference to issues

² <https://qomus.info/encyclopedia/cat-f/fuqarolik-uz/> - Мурожаат этилган сана: 14.08.2022 й.

³ Ўзбек тилининг изоҳли луғати. 3-жилд. – Тошкент, “Ўзбекистон миллий энциклопедияси” давлат илмий нашриёти. 2007 йил. – Б. 325.

⁴ Формирование гражданской ответственности студентов педагогических вузов. И.Ф.Ярулин, Казань, Татарское издательство “Хэтер”. 2011. – С. 6.

⁵ Аристотель. Политика: соч. в 4-х т. Т.4 / Аристотель. – Москва.: Мысль, 1999. - 320 с.

related to the interests of the general public. Perhaps for this reason, there are very serious problems in such issues as environmental protection, the rule of law, ensuring justice in society, and public control.

President of the Republic of Uzbekistan Shavkat Mirziyoyev, addressing the issues of forming the civic position of youth, noted:..."significant work is being carried out to strengthen the civic position and activity of the younger generation, to educate them as independent-thinking, well-rounded individuals who have mastered modern knowledge and professions, capable of competing in the international arena"⁶. In the process of education and upbringing in the Republic of Uzbekistan, prospects for the formation of a civic position arise through the stimulation of high moral qualities, patriotism, dedication to one's work, and social activity. Currently, the formation of civic positions of youth in our society is a pressing task, and in turn, it is necessary to look at the history of the emergence of civic positions.

If we pay attention to history in the course of studying the genesis of civic position, then in ancient "Sparta and Athens, citizens had personal (land, house) guardianship (participation in the national assembly) rights and freedoms, they were obliged to observe the laws and defend the homeland. Slaves and women, who constituted a significant part of the population, did not have civil rights, including the right to defend the Motherland. "In Athens, high demands were placed on the personality of future citizens of the country, since each of them could subsequently become the head of state. The states of Ancient Greece needed strong citizens who actively participated in the socio-economic life of the state and knew how to protect political interests both in words and in arms"⁷. This means that in the current democratic processes, under the conditions of the existence of people's power, it is necessary to have young people who have their own free thoughts and opinions, correctly understand the policy pursued by our state, and act actively. The fact that during the slave-owning period, citizens who considered themselves free citizens had their own personal opinion and freedom of speech, while slaves did not have the right to freely express their thoughts and opinions, indicates that persons without free thought were equated to "slaves."

One of the ancient philosophers, Plato (427-347 BC), in his treatises "Laws," "State," and "Politics," attempted to substantiate his theory of organizing an ideal state and educating citizens. According to the superiority in the soul: reason, will, feelings, he proposed dividing people into three classes accordingly: rulers, warriors, and artisans, and based on inclinations, he proposed preparing children for a certain social role, educating each citizen accordingly. He believed that true citizens perceive the interests of the state, its joys and sorrows, as their own⁸. Civic responsibility, as the main characteristic of civic education, in his opinion, is manifested in wisdom, courage, caution, justice, as well as in the conscientious fulfillment of civic duties imposed by his social role in the state. Plato considered myths, literature, and, of course, games to be important means of education, while also paying attention to the accuracy of children's adherence to rules. "otherwise, they thought they would later want to make changes to the laws"⁹. A well-thinking person, with their positive thoughts and ideas for the development of society as a whole, has the ability to overcome problems that may arise in the future.

Plato divides goodness into two types and explains which of them are human and which are divine. Divine good influences human good. If divine virtues and goodness are assimilated, then human virtues are also assimilated, and when only human ones are assimilated, the divine ones can be lost. Human virtues, good things include strength, beauty, wealth, knowledge, etc., which Plato analyzes

⁶ <https://xs.uz/uzkr/post/shavkat-mirziyoev-ozbekiston-yoshlariga-bajram-tabrigi-jolladi> - Шавкат Мирзиёев Ўзбекистон ёшларига байрам табриги йўллади. Мурожаат этилган сана: 14.08.2022 й.

⁷ Формирование гражданской ответственности студентов педагогических вузов. И.Ф.Ярулин, Казань, Татарское издательство "Хэтер". 2011. – С. 6.

⁸ Platon. Shtat: op. V.3, 1-qism / Platon. – 1975. С. 380

⁹ Platon. Shtat: op. V.3, 1-qism / Platon. – 1975. С. 380

in his books on morality. He explains that the true master of law is a good regulator of divine virtues in order to achieve them. Because the virtues he uses are divine virtues, as required by law.

Plato says that after reaching maturity and being granted this task, the purpose of the creator of laws should be to achieve courage in the path of God, greatness, and the pursuit of good rewards in the afterlife. For this, it is necessary to achieve a virtue greater than the four innate virtues. Plato explains that among people, there can be laws that possess this, and that they set different goals for themselves, but as a result of haste in creating laws, they can achieve bad results¹⁰. Thus, the presence of healthy-thinking, active participants in the adoption and implementation of laws, and above all, law-abiding, courageous citizens in building a free and prosperous society explains that the state will always be victorious.

The law was a great discovery of Greek intellect, a rational social order, accepted by everyone and mandatory for everyone, which required active participation and responsibility for its implementation, discussed by many.

In ancient Greek philosophy, cosmology - the doctrine of the origin of the world, cosmology - the doctrine of the structure of the world, and later ontology - the doctrine of being, which arose in its place, and ethics were inseparable, aimed at a rational explanation of the structure of the world. If the question of what the world is constituted the content of the works of philosophers (physicians) before Socrates, then the question of "does the world exist," "does it form its unchanging and eternal basis," "how to establish justice and social order" constituted the subject of discussion in the philosophy of the later period.

Philosophers of antiquity, with their active civic positions, made a worthy contribution to the development of the individual and society. Philosophers, with their thoughts, propelled society forward, defining thought as the blood that washes the heart. Because people who do not think, who think based on ready-made templates, cannot contribute to the development of society or the state. They cannot distinguish justice from injustice and accept any lawlessness and oppression.

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