

Historical and philosophical issues of active citizenship and initiative in youth.

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ANNOTATION. In every society, strengthening the active citizenship of the country's youth is an important process. Such views on the development of the civic position have been explored by many jurists, political scientists and philosophers in the twentieth century as the object of study of social reform through their research. Their activities focused on the initiative of citizens in society, philosophical issues aimed at protecting the interests of the people in the ongoing reforms in the ideological, political and legal spheres. The processes of regulating the relationship between the citizen and the state, the decision-making of the civic position of society on the basis of values have always been studied as a topical issue. Enhancing the initiative of young people in public administration, deep understanding of their active civic duty in all activities and respect for democratic values, the formation of the ability to adapt to changing conditions of life are important aspects.

KEYWORDS: society, state, youth, active citizenship, initiative, need, citizenship, freedom, politics, democracy, ethics.

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The struggle for a progressive idea is an important indicator of a person's activism. The individual plays an important role in the implementation of the socio-political and national idea. The national idea serves as an important social factor in educating the younger generation in the spirit of patriotism, in the formation of a spiritually mature human personality. The specific nature of social relations changes over and over again throughout the historical process, determining the content and hierarchy of value expressions. Based on the literature on the problems of the researcher of spirituality, TI Vlasova concludes that there are one or more combinations of values among the dominants of human development of different periods.¹

In ancient civilizations, the values of a powerful Supreme Power prevailed, and the principle that man should attain nirvana or follow the Dao law by separating himself from all worldly things (ancient India), not to act in life (ancient China), to separate from earthly interests, first and foremost declaration, in the latter case, that ancient civilizations do not support the development of a civic position in the East.

In ancient times, the most important civic qualities of man were self-knowledge ("know thyself"), morality, self-improvement, justice, wisdom. The essence of the relationship between the citizen and the state is reflected in the mutual duty and responsibility. The Saks of antiquity developed a very complete picture of the human

citizen of their state: "he must consider himself in touch with the state, subjugate his life to a common goal, strive to conquer his passions, subdue them to reason, develop in himself such qualities as courage, prudence, courage, honesty, justice"². The ancient Greeks had the following rights as citizens of the Polis: the right to participate in ceremonies, to participate in legal affairs, to perform military service. The rights in ancient Greek politics corresponded to the duties of their citizens. The freedom of the citizen did not take the measure of self-expression as a measure of his responsibility. "The goal of human society is not to live, but to live happily," he said, adding to his talents and aspirations, enhancing virtue, beauty, and wisdom.³ V.L. According to Polyakov and II Eliasberg, the ancient Greek citizen made his own choice and was responsible for his choice.⁴

In the Middle Ages, there was a change in the value system of the civic position. Belief in God, moral and religious asceticism, and self-control began to be recognized as the highest direction of man. Importantly, among them was the self-knowledge of man through the confession of God, the renunciation of worldly ambitions. Due to the development of some religions, the rise of the human person took place: through communication with God, man learned the truth, became the executor of his ideas. However, civic

¹ Власова Т.И. Духовные ценности как культурологические основы воспитания личности // Стандарты и мониторинг в образовании. - 2002. - № 2. - С. 43.

²Чанышев А.Н. Эгейская предфилософия. - М., 1970. - С. 125.

³Аристотель Соч. В 4 т. Т. 4 - М., 1983. - С. 159.

⁴Поляков В.Л., Элиасберг И.И. Гуманистические ценности европейских цивилизаций и проблемы современного мира. - СПб., 1997. - С. 76.

values were interpreted from a theological and divine point of view and were not widely accepted because man first became a Christian and only then a citizen. Another reconstruction of civic values took place during the Renaissance. The ideals of that period brought new civic values to the list: virtue was accepted as an eternal law, creativity acted as a universal good, humanistic ideals, the worship of the individual's own dignity, the recognition of his individuality as a leader were discussed. This period can be called the period of the celebration of the mind. Man declares his freedom and the right to choose his own destiny. In a general sense, the ideal of a citizen with a good understanding of social relations and civic honor becomes the norm⁵.

Among civic values, the autonomy of the individual, the freedom to determine the forms and areas of activity come to the fore. In every historical period, the concept of man and his place in the world is unique and unique, but man declares his individuality only in society and through society. In relation to the concept of civic position, a valuable phenomenon is not only the definition of an individual, his role and place in the modern world, but the position of an individual — citizenship. From a legal point of view, a citizen is a person living in the territory of the state, having civil status, having certain rights and obligations to the state, enshrined in law.

The concept of "citizenship" is not only a specific relationship between the individual and the state, but also characterized by the active involvement of citizens in public affairs, a general focus on specific roles in society, internal confidence and an active position in life. "Citizens as a leading personality," writes BZ Wulfov, "is reflected in the successful development of the country and its readiness to express themselves socially in their own name."⁶

The position of citizenship is reflected in the unity of personal and public interests, in the conscious exercise of the rights and duties of the citizen, in creative self-awareness and in his patriotic activity. This characteristic of man implies the establishment of a special relationship between the individual and the state in the elimination of conflicts and the process of alienation, and citizens take an active part in the management of public affairs, considering them as their own. The ability of people to dispose of or enjoy the rights granted to them is important in considering this phenomenon. Because the ratio of

fairness and conformity in the civic position is a social dimension of civic maturity.

Civic position is a rational understanding of the responsibility of citizens for the security and well-being of the country, determined by the conscious and active performance of their duties, encouraging them to feel an integral connection with the people. The position of citizenship is in the spiritual-moral sense, the life force of a person is the desire to live in the interests and goals of his state, the need for free love, spiritual trust and devotion of the citizen. In the sense of such responsibility and devotion in man, the civic position of man is ever increasing. This means that everyone who has his own civic position accepts all the affairs of the state and society as his own. At the same time, it fully understands that the interests of citizens at different levels are in the interests of the whole state. And then he realizes that the real and highest goal of his life is not really different from their state goal. It represents the self-improvement of the citizen. At the same time, everyone understands that they need to have an independent position in relation to others. The citizen is not only a means to the state, but its meaning.

The civic position embodies the necessary beliefs and responsibilities of citizens to society and the state, as well as the necessary activities. In this process, civic responsibility takes precedence. In turn, civic responsibility is reflected in the purposeful action in the interests of all people. In addition, the concept of "citizenship" is also interpreted as a moral concept that embodies the idea of the moral duty and responsibility of the individual. In our view, such an approach is a very narrow interpretation of the phenomenon, which leads to a complete misunderstanding of it. According to A. Akramov, "Civic position is a social, political, legal view of a person in various spheres of society, which is reflected in the views, opinions and practical actions of the person formed as a result of active acquisition of democratic knowledge. Forming a civic position includes understanding citizenship and civic activism."⁷

One of the most important integrative features of the civic position and the criterion of its formation are also of special importance. After all, a well-defined civic position is a necessary condition for the development of civic culture, that is, a person takes responsibility for the fate of the country, cares for the future of the country, is ready to submit, to give up personal interests for the public.

⁵ Кузнецова Л.Н. Истоки гражданственности. - М., 1996. - С. 112.

⁶ Вульф Б. З. Цель и сущность гражданского воспитания // Воспитание гражданина в школе / Под ред. Г. Н. Филонова. - М., 1999. - С. 131.

⁷ Акромов А.А. Бўлажак ўқитувчилар фуқаролик позициясини шакллантиришда шахсга йўналтирилган технологияларнинг ўрни / ЗАМОНАВИЙ ТАЪЛИМ / СОВРЕМЕННОЕ ОБРАЗОВАНИЕ 2017, 4. -Б.57.

The dignity of the civic position is characterized by the ability of the citizen to participate independently in public life and to make their own choices. In this case, the real interests and preferences of the individual as a social being take precedence. Therefore, the civic position is an active life position based on citizens' deep understanding of their interests and connection with social demands, which includes conscious and active participation of people in public affairs, exercise of existing rights and freedoms and fulfillment of constitutional, legal and moral duties.

The position of citizenship is based on its most important aspects: first, the connecting element of a particular social society is the people; second, an expression of devotion to the state and its institutions; third, to reflect confidence, consciousness, and commitment to a particular social system and its ideals; fourth, the active involvement of the subjects in the social and political life of society; fifth, awareness and effective use of civil rights and freedoms; sixth, it reflects the civic character of citizens, their morals and responsibilities. According to some scholars, the civic position is based on a system of beliefs, values, and morality, a system that provides peace of mind because the democratic spirit cannot rely on simple calculations of privileges.

Civic position is a specific system of values and the motive of rational activity, these values are embodied in a system of practical attitudes and direction. Civic position represents a stable direction of civic consciousness and behavior of people, whose nature is characterized by a special attitude to the values adopted as a result of conscious choice. All this forms the basis of an individual's civic position. It has a socially defined character and reflects the attitude towards the authorities, social institutions, civil relations and their activities in this area. The position of citizenship is formed not only under the influence of the culture of society, but also determines its characteristics. After all, an indicator of the formation of a person's civic qualities is his consciousness and activity. The second reflects the most important features of civic culture.

The concept of "civic position" originally emerged as a specific theoretical modification of political culture. American researchers G. Almond and S. Verba in the context of "civic position" invested in the importance of this concept for the effectiveness and stability of the democratic structure of the state, interest in politics, participation in it, political awareness⁸.

However, over time, political and social life in the world has changed dramatically. The

emergence of various movements and initiatives, the expansion of civil rights and freedoms have created favorable conditions for the transition to a democratic model of society. A new system of values and norms, beliefs, and patterns of behavior has emerged that is in keeping with the nature of democracy. The reflection of these realities is reflected in new approaches to the concept of "civic position". Realizing that politics does not cover all forms of manifestation of public life, G.A. Almond and S. Verba reconsidered their concept and have already interpreted their concept of a slightly different civic position.

Russian researcher EV Martynenko also pointed out that it would be appropriate to look at the events of the political order from the point of view of civil position. He also emphasizes that politics is not a comprehensive sphere of social life, trying to prove that the political dimension of the relationship between state and individual can explain a small part of socio-cultural relations and that political expediency cannot eliminate the diversity of civil life. EV Martynenko writes: "There is every reason to characterize the civic position as a phenomenon of organic combination of political and legal, moral and aesthetic, as well as other values, the individual's civil rights and duties create a single basis for awareness of an individual and society, may serve the interests of the state"⁹.

This paradigm is the direction of this relationship.

The most common interpretation of the civic position is the organic unity of the many elements that make up the life of civil society. Russian researcher TA Miroshina believes that the concept of "civic position" is closely linked with political, legal, ethical, aesthetic, cultural values. Their civil rights and obligations to society and the state serve as the basis for personal awareness. "Civic position is a reflection of the diversity of civil rights in society and has a decisive impact on the confirmation of a citizen's social status. This concept refers to a person's level of understanding of social tasks, social problems, their activity in their implementation. Civic position is a broader concept than political culture, and social life encompasses the diversity of interests of different social groups in the civil sphere."¹⁰.

This form of activity reflects the fundamental values of civil society as a whole.

⁸ Almond G., Verba S. The Civil Culture: Political Attitudes and Democracy in Five Nations. - Princeton, 1963.-P. 16.

⁹ Мартыненко Е.В. Гражданская позиция в информационных войнах. Монография. / Мартыненко Е.В. - Москва: Русайнс, 2020. - 88 с.

¹⁰ Мирошина Т.А. Формирование гражданской позиции студентов вуза: диссертация ... кандидата педагогических наук.- Кемерово, 2009.- 255 с.

Analyzing the concept of civic position, DV Artyukhovich concludes that "the level of maturity of the state and society, the ability to resolve conflicts within the common civic interests, is an integral element of civil life, forms and mechanisms of joint decision-making and implementation, concerted action." . A society without a civil position, understood as an opportunity for dialogue, consensus and cooperation for common civic purposes, is doomed to disintegration.¹¹

At the same time, although the civic position is related to the whole society, to the processes taking place in it, it is combined with various socio-political goals, views, mainly political content. This rule is also supported by other scientists. Some scholars consider the civic position to be a high legal, political, moral culture of a person based primarily on a high general position. According to them, "the ability to exercise their rights and freedoms, high responsibility to society and the state, patriotism - this is a unique expression of the elements of active citizenship."¹² Analyzing this concept, DJ Markovich emphasizes that the civic position is a form of activity in accordance with the nature of civil society.¹³

The civic position is a symbolic mediation of the formation of specific life value orientations of the members of this society and their interaction with each other. Rationality, democracy, pluralism, tolerance are the hallmarks of a civic position. SI Karpushin also believes that the content of the civic position includes simultaneous knowledge of political life, about the social environment and existing institutions of each individual, and actions and practical training related to the implementation of democracy, as well as freedom. emphasizes its support for values¹⁴.

The civic position is an important factor for this society for the way of thinking and acting that regulates the relationship between the citizen and the state, as well as individual citizens and their associations with each other. The undoubted advantage of the civic position is the reflection of

life in society as a whole, in the unity of internal relations and contradictions, main directions and social ties, "Civic position reflects a set of behavioral models of state citizens, as well as values and ideas."¹⁵.

It has also become a tradition for scholars to interpret the essence of the concept of civic position as a set of behavioral models of citizens based on priority ideas and values. The long historical process justifies such an attitude by the various forms of civic position that correspond to specific socio-cultural systems. Also, each social system has a system of certain values, ideals, patterns of behavior, which regulates the relationship between the state, society and the citizen, representing the quintessence of the existing way of life.

According to some philosophers, the position of citizenship implies that the values of the state take precedence over the interests of its citizens. This type of civic position justifies state interference in all spheres of society, including the private lives of citizens. Such interference leads to the development of the individual's natural rights. Philosopher O. Gaybullaev says: "The struggle for a progressive idea is an important indicator of a person's activism. The individual plays an important role in the realization of the socio-political and national idea. The national idea serves as an important social factor in educating the younger generation in the spirit of patriotism, in the formation of a spiritually mature human personality"¹⁶.

The very broad patronage of the state does great harm to the energy of activity and to the moral character of the people. Paternalism in its actions leads to a loss of initiative and independence of citizens, forms indifference to the affairs of the country, develops hope for constant help from the outside, leads to dependence and indifference. Moreover, the state always creates uniformity. According to the German philosopher W. von Humboldt, a rival of homogeneity, this is the highest good that society can give and in which direction man should move¹⁷.

The position of autocratic citizenship defines the norms of behavior of citizens who respect the authority and its carriers, recognizing the unlimited power of one person or group of

¹¹ Артюхович Д.В. Гражданская активность личности: социально-философский анализ : диссертация ... кандидата философских наук.- Ставрополь, 2002.- 163 с.

¹² Антонов В.Н., Евдак О.П. Гражданско-патриотическое воспитание учащихся средствами интеллектуальной игры «Русский мир» // Современная высшая школа: инновационный аспект. 2010. № 3. С. 50-56.

¹³ Маркович Д.Ж. Общая социология: учеб. изд. 3-е, перераб. и доп. / Пер. с сербского. - М.: Гуманит. изд. центр ВЛАДОС, 2008. - 432 с.

¹⁴ Карпушин С. И. Формирование гражданской и правовой культуры молодежи: Дис. ... канд. пед. наук. - М., 1999. - 159 с.

¹⁵ Гражданское общество и гражданин / Под ред. В.Д. Мехедова. - Брянск, 1998. - С. 47.

¹⁶ Gaybullaev O. M. Individual aesthetic culture in the development of the struggle against the threats of «Mass culture» // Journal of Critical Reviews. Vol 7, Issue 5, 2020 P. 319.

¹⁷ Гумбольдт В. фон. Идеи к опыту, определяющему границы деятельности государства // Гумбольдт В. фон. Язык и философия культуры. - М., 1985. - С. 34.

persons. This type of activity is based, on the one hand, on the recognition of the authority of the citizen because of certain qualities of the citizen. The autocratic civic position, on the other hand, implies the control of those who hold power through the dependence of their activities on the expectations of the people. Rights and freedoms are exercised to the extent that they are beneficial to the rulers. The management system not only needs an advanced person, but seeks to eliminate it.

In a democratic state based on the rule of law, the position of citizenship is formed on the basis of the rule of law. Recognition of the primacy of individual rights and freedoms is based on respect for the law. Universal values are the pillars on which the civic position of the democratic type is based. The civic position of a society can be called democratic if it includes the following values: recognition of the dignity of human life; the primacy of universal values; activity in the social life of the country; pluralism in politics and ideology; tolerance of different views on public life; willingness to communicate on the activities and development of society; the rule of law, equality of all citizens before the law; democratic control of power, respect for the state and its citizens, their rights and obligations to one another, and so on. Consequently, the democratic position of citizenship is characterized as an integrative characteristic of the structural quality of society, the elements and interactions aimed at the development and strengthening of civic principles.

By identifying three types of civic position and linking them to modernity, G.A. Almond and S. Verba concluded that it is difficult to find at least one type of civic position in its purest form. Based on their research data, scientists have identified another type of civic position - mix. This type of civic position implies a combination of qualities that are characteristic of early separated species. For example, some scholars argue that citizens of a state can be active in social and political life, and that this is in line with the democratic type of civic position. However, on the other hand, they can play the role of passive subjects in line with the autocratic model.

As citizens who can participate in the conduct of public affairs, people become members of civil society day by day in their own interests. These interests can go far beyond the realm of politics. "This means that the active citizen retains his traditional, non-political connections, as well as his passive role as a subject."¹⁸

In our view, the political, legal, moral and cultural components of the civic position stand out. In a society with a complex structure, it is difficult

to find events and processes that are not related to political life, because most of them are related to the interests of certain social groups, strata, classes. This connection is evident, first of all, in the legislative and executive activities of public authorities, in the activities of political parties, social movements, public organizations. In these structures, political aspects have a specific content and specific forms and are political components of the civic position.

Socially, the position of citizenship is reflected in the potential of the country, unity with society, determination to overcome the difficulties of life, voluntary activity aimed at achieving prosperity. A sense of social and national tolerance and tolerance is also important. From this point of view, "In the process of raising the younger generation on the basis of a culture of tolerance, the use of spiritual and moral, national values, educating members of our society, especially our youth in the spirit of high moral qualities is urgent. In this process, the formation of the ideological immunity of our youth, strengthening the culture of tolerance on the basis of science and enlightenment, educating in the national spirit of high moral qualities is an important issue today. The general level of a society's culture determines its level of readiness to learn new norms and principles and build a democratic state."¹⁹

For a civil society to exist, it must provide its members with civil rights. The legal principles in civil society should be reflected, first of all, in the law, as a guide for all participants in public relations. The knowledge of the ordinary citizen of rights and duties, the ability to protect them through the mechanisms of law - here, first of all, should be included in the characterization of the civil position.

Civil position in the legal sphere includes the rights and obligations of citizens, their equality before the law, adherence to the current system of basic values and norms, adherence to the competent political regime and its goals, observance of laws and public order, discipline and civic duty, respect for public morals and traditions, citizenship is inextricably linked with the primacy of values of harmony. The spread of civil rights covers the entire population of the country, regardless of nationality, gender, age, education, social status. Human rights are non-class and non-class. However, civic culture cannot be linked solely to the formal legal aspect, since the spectrum of events that take place in society cannot always be viewed solely from a legal point of view.

¹⁸ Алмонд Г. А., Верба С. Гражданская культура и стабильность демократии // Политические исследования. - 1992. - № 4. - С. 125.

¹⁹Холиков Ю.О. Ёшларда бағрикенглик маданиятини шакллантиришнинг ахлокиймасалалари. Фалсафа фанлари бўйича фалсафа доктори (PhD) диссертация автореферати. –Самарканд, 2020. -Б.19.

Civic position is socio-legal, experience of democratic values and democratic relations, ability to adapt to changing life conditions, readiness to participate in active government, democratic consciousness, development of citizens' acceptance as sufficient, strengthening social stability, state - level civilization, civil society and defines the norms and principles of social law interaction of state bodies with individual citizens.

The formation of a civic position should be carried out through the establishment, functioning and development of institutions of power, human rights acts and laws. Also by raising the level of spiritual and moral culture, by forming a person in accordance with the nature of civil society. This aspect of the civic position has its beneficial effect on the individual, influencing morality, ethics, moral norms. The peculiarity of the ethical sphere of civic position is that it does not have a local character: morality regulates human relations in any sphere, has all-round abilities. Social relations are primarily expressed through moral beliefs. Civil relations are not much within the framework of legal norms such as the system of ethical regulation, the purpose of which is to regulate the behavior of members of society, to approve patterns of civic position. For this reason, A.E. Kulik emphasizes that the spiritual and moral sphere covers all age groups and its development is a guarantee of maintaining an open society.²⁰

Moral and ethical civic position is a moral imperative that assesses the level of society's moral culture, approach to such ideals as duty, responsibility, dignity, conscience, patriotism, indifference to life's problems, tolerance, ability to compromise, openness to dialogue and cooperation in the public interest. understood. Taking into account all the above approaches, it is safe to say that the civic position is a manifestation of political, legal, moral culture aimed at achieving the values of civil society, the unity of human and civil rights and duties, respect for the rule of law.

The functioning of the civil position is possible only in a developed civil society and the rule of law. The position of citizenship is in keeping with the nature of civil society. By expressing and ensuring the unity of parties, a democratic culture contributes to the strengthening of the social system and gives it an amateurish character. People's economic independence and social security become the key to their social activism and influence. It includes views, ideas, beliefs as a result of the functioning of the civic consciousness formed in the cognitive block or cognitive thinking. On their basis, a value system

is formed in society that reflects the priorities in the life of the social system. Forming a position of citizenship based on the values that exist in this society and as a result citizenship becomes. This block is not only valuable and not much, because it provides knowledge in the main views, the main moments of reality. Knowledge is the basis of the action of the manifested truth, as well as the real basis. Because knowledge is inextricably linked with behavior.

The behavioral component includes activities based on a defined value system. It is in such activities that commitment to norms and ideals is demonstrated. Traditions and customs accumulated by generations play an important role in shaping the civic position, which gives the events a national flavor and uniqueness. News in society leaves its mark on people's activities. Without civic activity, the civic position loses all meaning. Due to the changes in social life, the progressive development of society and the further development of the idea of civic position are observed. Morality and emotions are important elements of the behavioral component. The cognitive and behavioral components of the civic position constitute its essential essence. The institutional component is manifested as a manifestation of this essence.

The average level of civic position is characterized by a high level of awareness and involvement in the socio-cultural process. Civic activity is purposeful and differs in its theoretical form and organization. This level of civic position takes place within public associations and political parties. Finally, the highest level of civic position implies high social activism and civic responsibility based on an understanding of the integrity of the state and the priority of state interests, adherence to democratic values, adherence to the rule of law, and willingness to cooperate and recognize constitutional norms. This degree is related to the fact that states act as conscious members of states concerned with the well-being and stability of their citizens.

Thus, the civic position is a form of historically developed views, direction and active action on the interaction and regulation of relations between the state, society and the individual. These norms, distributed by most members of society, are formed and manifested in certain socio-cultural conditions, leaving a mark on the content and activities of the whole society and put into practice.

An active civic position is understood as a unity of civic relations based on civic consciousness, which is a form of reflection of the existing relations in society, aimed at affirming democratic democratic values, ideals, rights and freedoms, ensuring the welfare and well-being of the citizen, society and state. Therefore, due to the

²⁰ Кулик А.К. Способно ли политическое образование в России «открыть» закрытые общества? // Общественные науки и современность. - 1998. - № 3. - С. 75

inclusion of the whole spectrum of social relations in the civic position, it can influence the activities of the whole social organism on the basis of a single set of fundamental values and norms that determine the general direction of development.

In short, the civic position today performs many functions, the most important of which are: first, the unification of free citizens in organizations on the basis of recognizing certain values as real to them but contrary to the nature of democracy. Anti-government civic organizations place demands on it to improve the state system. Second, the socialization of the individual takes place in three areas: activism, communication, self-awareness. In the process of socialization there is the formation of a citizen's personality, the assimilation of values, norms, attitudes, patterns of behavior inherent in this society. Third is the search for ways to protect and defend the rights of the individual under the law, to regulate the relationship between the citizen and the state. However, the civil position not only protects the rights of the individual, but also imposes on him certain obligations to society. Fourth, the proclamation of the functions that regulate, control, and coordinate public relations is effected through freedom of speech, which presupposes, regulates the standard. Fifth, the civic position is to preserve and enrich these universal values, to harmonize the lives of different social groups. Taking an active civic position helps to bring people together and unite on the basis of the same or similar goals and interests that exist. Sixth, the development of ways to further develop society, the development of civilization on the basis of the recognition of universal interests, is to go beyond the narrow interests of individual groups, individuals.

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