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POLITICAL SOCIALIZATION OF THE PERSON AS A SOCIAL-PHILOSOPHICAL PROBLEM

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Annotation: This article discusses the political socialization of the individual as one of the fundamental problems of social philosophy, since it reveals the mechanism of interaction between man, society, and the state. It also summarizes various approaches and conclusions of foreign scholars and domestic researchers regarding the study of the essence of this process.

Key words: political socialization, political activity, political knowledge, political culture, political system, political reality, civic subjectivity, subject of politics, free thinking, democratization of society, civil society, political institutions, power, political and legal knowledge.

Аннотация: Ушбу мақолада шахс сиёсий ижтимоийлашуви ижтимоий фалсафанинг ҳам асосий муаммоларидан бири эканлиги, чунки у орқали инсон, жамият ва давлат ўртасидаги алоқадорлик механизми очиб берилиши_тўғрисида мулоҳаза юритилган. Шунингдек, мазкур жараён моҳиятини тадқиқ этиш бўйича дунё олимлари ва мамлакатимиз тадқиқотчиларининг турлича ёндошувлари ва хулосалари умумлаштирилган.

Калит сўзлар: сиёсий ижтимоийлашув, сиёсий фаолият, сиёсий билим, сиёсий маданият, сиёсий тизим, сиёсий реаллик, фуқаролик субъектлиги, сиёсат субъекти, эркин фикрлаш, жамиятни демократлаштириш, фуқаролик жамияти, сиёсий институтлар, ҳокимият, сиёсий-ҳуқуқий билимлар.

Аннотация: В данной статье рассматривается политическая социализация личности как одна из фундаментальных проблем социальной философии, поскольку через нее раскрывается механизм взаимосвязи между человеком, обществом и государством. Также в ней обобщены различные подходы и выводы зарубежных ученых и отечественных исследователи к исследованию сущности данного процесса.

Ключевые слова: политическая социализация, политическая деятельность, политические знания, политическая культура, политическая система, политическая реальность, гражданская субъектность, субъект политики, свободное мышление, демократизация общества, гражданское общество, политические институты, власть, политико-правовые знания.

Introduction

The political socialization of a person is one of the main socio-philosophical problems, since its content combines the relationship between the individual and society, freedom and responsibility, political norms and everyday practice, institutional influence and the independent activity of citizens. In the process of political socialization, a person acquires ideas about the state,

power, law, social interests and acceptable forms of activity, forms his attitude to political institutions and gains experience in interacting with them. The nature of this process includes not only a person's political knowledge and attitudes, but also his ability to independently assess social phenomena, use legal procedures, reasonably express his position and take responsibility for the consequences of social action.

This problem is especially relevant in modern Uzbekistan, where democratic reforms are being implemented, legal and governance institutions are changing, and the possibilities of citizen appeal, public control, local self-government, initiative budgeting and digital interaction are expanding.

Literature review on the topic. The article summarizes the various opinions, approaches, and conclusions expressed by Western scholars, researchers from the CIS, and our Republic on the process of political socialization of the individual, and literature and scientific sources are cited in the analysis.

Research methodology. During the study, scientific and philosophical methods such as systematic analysis, analysis and synthesis, logic, comparative analysis, and inductive inference were used.

Analysis and results.

The issues of political socialization of the individual are also addressed by the disciplines of political science, sociology, pedagogy, and social psychology. However, its essence is among the scientific problems that cannot be solved only within the framework of these disciplines. Political socialization of the individual is also one of the main problems of modern social philosophy, because it reveals the connection between a person, society, and the state.

Its content is very broad, and it is not limited to simply conveying political knowledge, norms of behavior, or ideas about the state to a person. Political socialization encompasses a deeper process of a person's integration into the system of social relations. In this system, he gradually understands his place in society, masters the norms of civil behavior, forms his attitude towards power, law, social order, national interests, social obligations and opportunities to participate in state life. Therefore, this problem is of a socio-philosophical nature: it is connected with the issues of the relationship between the individual and society, freedom and responsibility, individual choice and social norms, political culture and civic subjectivity. In the most general sense, political socialization means the process of assimilating political ideas, values, norms and behavioral models necessary for a person to join socio-political life. However, if socialization is understood only as the adaptation of a person to already existing political institutions, then such a definition will not be sufficient. A person not only assimilates political norms, but also interprets them, compares them with personal experience, accepts or rejects them, turns them into behavioral motives or leaves them at the level of formal knowledge. Therefore, political socialization should be considered not as a one-way transmission of political attitudes, but as a process of formation of a person as a subject of socio-political relations.

The term “political socialization” was first introduced into scientific circulation in 1959 by the American scientist H. Hyman. He considered political socialization as an independent direction in the study of political behavior [1:25–50]. According to his approach, a person’s political views are not a collection of random thoughts, but the result of a long-term social process. A person’s attitude towards the state, authority, law, or civic duty is not innate. Such attitudes are formed under the influence of family, school, communication groups, the media, political events, historical memory, and personal experience. Political socialization is not limited to the sphere of official politics; long before a person becomes consciously interested in politics, he acquires ideas about

justice, authority, order, responsibility, the importance of obedience, or dissent. Later, these initial ideas serve as the basis for his political attitudes.

D. Easton and J. Dennis further developed this approach by showing the importance of the early stages of socialization in children and the formation of ideas about the political system [2: 3–25, 57–104]. In their view, attitudes toward authority, state symbols, rules, and institutions are formed not only in adulthood, but also gradually, starting in childhood. For example, a child may not yet understand the constitutional and legal structure of the state, but he or she is already confronted with ideas about who has the right to make decisions, how to treat adults, whether it is possible to ask questions, whether it is permissible to protest, and what is considered fair or unfair. These early social ideas later acquire political significance.

G. Almond and S. Verba analyzed political socialization in relation to the problem of political culture [3:13–18]. According to their approach, political culture includes not only knowledge about politics, but also the emotional, axiological and evaluative points of view of a person in relation to the political system. Because political socialization cannot be limited to the provision of rational information. A person may know the laws, but not understand their significance; may value political activism, but may not have experience of real participation in political processes; may declaratively express trust in institutions, but in everyday practice rely on informal contacts. Thus, the result of political socialization is manifested not only in the volume of political and legal knowledge, but also in the level of a person's consciousness and political culture. For a deeper understanding of political socialization, it is also necessary to pay attention to the social constructivist approach of P. Berger and T. Luckman. According to him, social reality is not simply given to a person from the outside in a ready-made form, but is constantly reproduced in the process of everyday interaction, institutionalization and legitimation [4: 129–147]. From this point of view, political socialization manifests itself as the assimilation of a certain “political reality”: a person learns which institutions are considered legitimate, which forms of behavior are recognized as acceptable, which values are accepted as socially significant, which methods of participation are approved and which are condemned. For example, if civic activity in society is accepted as a natural form of responsibility, the ability to take initiative is formed in a person. On the contrary, if the idea that important issues are resolved only “from above” prevails, a passive-adaptive type of political behavior can be formed even in the presence of legal opportunities for activity.

Yu. Habermas further expanded the concept of political socialization through the categories of mass and communicative action [5: 359–387]. An independent person is formed not only through obedience to norms, but also through the ability to participate in discussing issues important to society, to justify one’s position, to listen to others, to distinguish rational criticism from destructive denial. If political socialization is limited to the assimilation of ready-made attitudes, it forms a disciplined, but not always politically immature individual. If it also includes dialogue, reasoning, public discussion and responsibility for the expressed opinion, it creates the conditions for civic subjectivity. Therefore, in modern conditions, the importance of not only school, state and family, but also mass discourse, civil society, media and digital communication is increasing.

Among the researchers from the CIS countries, N. A. Golovin considered political socialization as a theoretical and methodological problem that analyzes social institutions, political orientations, and mechanisms of a person's participation in political life [6]. He analyzes political socialization not as a set of separate phenomena, but as a holistic process associated with the social structure, political institutions, and cultural environment. I. A. Shcheglov also emphasized the

socio-political foundations of political socialization, drawing attention to its connection with the development of society, changes in political institutions, and the formation of political behavior [7]. A. V. Mudryk, on the other hand, revealed human socialization as a complex process of interaction of a person with various agents and factors in the social environment [8].

The problem of political socialization of the individual has also been studied by Uzbek scholars. However, in the national socio-philosophical, political science and legal literature, the problem of political socialization of the individual has not always been studied under this name. It is often revealed through related categories such as legal culture, civil society, social activism, civic responsibility, political and legal consciousness, youth policy, and information culture of the individual.

In particular, D. Sagdullaeva studied the socio-philosophical foundations of improving the legal culture of citizens in the context of democratization of society and revealed the interrelationship of legal consciousness, legal culture and legal activism [9]. S. Narkulov, analyzing the development of civil society and changes in social consciousness during the period of Uzbekistan's independence, revealed that civil society and social consciousness are interconnected, that is, the impact of the development of civil society institutions on social consciousness, and social consciousness itself affects the nature of civil development [10]. I. Masharipov, studying the socio-political foundations of civil society, paid attention to the development of the legal state, non-governmental non-profit organizations, social partnership and civil society institutions [11:59].

The analysis of the problem of political socialization of the individual in Uzbekistan is of great importance. The current stage of the country's development is associated with reforming public administration, strengthening the legal state, developing civil society, increasing the role of youth, expanding the openness of state bodies, strengthening public control, and forming a new type of relationship between the state and citizens. In such conditions, there is a growing need for individuals who are not only knowledgeable about the political system, but also distinguished by civic responsibility, legal culture, social initiative, patriotism, and a willingness to participate in the development of society.

Political socialization in Uzbekistan has its own national characteristics. It is formed on the basis of the interaction of traditional and modern factors. Traditional factors include family, neighborhood, respect for elders, collectivism, moral values, historical memory, national identity and spiritual heritage. Modern factors include the education system, state youth policy, civil society institutions, legal reforms, the media, the Internet and digital platforms. The interaction of these factors creates not a ready-made civic culture, but a complex transitional space of political socialization. That is why political socialization in Uzbekistan is carried out not only due to the presence of institutions and channels of influence, but also due to what type of political culture they support, limit or gradually change.

At the same time, political socialization is contradictory. It involves not only an active civic position, but also passive adaptation; not only a responsible attitude to society, but also official loyalty; can form not only a legal culture, but also a habit of solving problems outside of public procedures. For example, respect for elders and collective solidarity can serve as a moral basis for social responsibility, but in some circumstances they limit independent thinking and the manifestation of an active civic position. Similarly, the digital environment expands the opportunities for obtaining information and public expression, but does not in itself provide critical thinking, legal competence and political activity. Therefore, political socialization should be assessed not only from the point of view of what norms are presented to the individual, but also from the point of view of what type of political culture these norms actually lead to - compliance

based on obedience, activity depending on the situation, participation in the name or a sense of mature civic responsibility. In this context, it is necessary to distinguish between political socialization, political education, civic education and legal culture. Political education is more related to the purposeful influence on the individual, the formation of certain beliefs and values. Civic education is aimed at imparting knowledge about rights, obligations, state institutions, mechanisms of participation and social responsibility. Legal culture shapes the attitude towards laws, rights, obligations and legal behavior. Political socialization is broader than all of these processes: it includes, but is not limited to, upbringing, education and legal culture. It encompasses the process of a person's formation as a participant in socio-political life - from initial ideas about power and justice to the ability to independently assess social processes and participate in them. Thus, the political socialization of a person is manifested as a complex and multi-level process in which institutional, socio-cultural, communicative and activity dimensions are combined. It cannot be understood only as the adaptation of a person to the political system. In the conditions of modern society, the transition from adaptation to subjectivity is of greater importance, but this transition does not occur immediately. There are intermediate states between passive acceptance of norms and mature civic culture: legal awareness without activity, official loyalty without independent position, situational participation without responsibility, local solidarity that does not rise to the level of the general public interest. Therefore, the main result of political socialization is not abstract activity, but the formation of civic subjectivity as the ability to gradually transition to conscious, responsible participation in the life of society.

The political socialization of a person performs a number of important functions. The adaptive function helps a person adapt to the existing political and legal system and understand the rules of public life. The integrative function ensures the integration of a person into social and political unity. The axiological-normative function forms an attitude towards law, state, civic duty, justice and public interests. The identification function helps a person understand his belonging to the people, state and civil society. The communicative function is manifested in the ability of a person to participate in public dialogue. The activity function is expressed in his participation in political processes. The critical-reflexive function means that a modern person not only receives political information, but also can analyze it, distinguish reliable information from manipulation and form an independent civic position. In the socio-philosophical analysis of political socialization, it is important to take into account that this process cannot be assessed solely on the basis of external indicators. The presence of political knowledge, participation in events or formal adherence to norms does not yet mean full-fledged political socialization. Its profound effect is manifested in the stability of civic beliefs, the ability of a person to act responsibly, respect the law, recognize the rights of other people, participate in solving social problems, and maintain social activity not under external pressure, but on the basis of internal confidence.

Conclusion

Thus, the political socialization of a person is not only a political or pedagogical, but, first of all, a socio-philosophical phenomenon. It covers fundamental issues related to the existence of a person in society: it determines the attitude of a person to power, freedom, responsibility, justice, law, civic duty and social development. Through political socialization, the level of maturity of society, the quality of institutions, the level of trust between the state and citizens, the ability of the social system to renew and self-regulate are manifested.

For modern Uzbekistan, the study of the political socialization of a person is of particular scientific and practical importance. This allows us to identify the mechanisms for the formation of civic responsibility, to determine the role of traditional and modern institutions, to reveal the

contradictions between modernization and stable social stereotypes, as well as to substantiate the ways of forming a politically mature, socially active and legally conscious person. That is why political socialization should be considered one of the important factors in the development of civil society, strengthening the rule of law and ensuring the sustainable development of the country.

The political socialization of a person as a socio-philosophical problem includes three interrelated aspects. The first aspect is the value aspect, which is associated with the person's assimilation of ideas about justice, freedom, responsibility, patriotism and civic duty. The second aspect is the institutional aspect, which reflects the influence of the family, education, neighborhood, state, media and civil society. The third aspect is the subjective aspect, which indicates the formation of a person as an active participant in socio-political life. In the unity of these aspects, political socialization appears as an important process of forming a citizen who can consciously participate in the development of modern Uzbekistan.

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