
Didactic Possibilities of Forming Civic Culture of Future Physical Education Teachers

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Abstract: This article discusses the formation of civic culture in future physical education teachers. The content and essence of the concept of civic culture are discussed. The didactic possibilities of forming civic culture in future physical education teachers are considered.

Keys words: civil culture, sense of homeland, competence, skills, ethics, aesthetics, pedagogy, psychology, religious studies.

Introduction: As our country boldly steps towards building a new Uzbekistan, educating young people with deep knowledge, high spiritual and moral potential, and universal human culture has become one of the urgent issues of today. After all, only a person with high morals, perfect manners, educated, and enlightened will be able to act intelligently, evaluate the tasks they are performing with the help of logic, actively participate in the spiritual, educational, and socio-economic reforms being carried out in the country, recognize their rights, act on the basis of sound faith, and will be able to complete the work they have begun, introduce them to the world, and raise it to a new level.

Main Body: Knowledge, enlightenment, and spiritual potential are extremely necessary in raising such young people. As the President of the Republic Sh.M. Mirziyoyev, who deeply felt this, noted, "...significant work is being carried out to strengthen the civic position and activity of our young generation, to educate them as independent-thinking, well-rounded individuals who can master modern knowledge and professions and compete in the international arena.

Most importantly, the task of maintaining constant communication with young people, ensuring their employment, finding their place in life, becoming worthy members of society, and improving their working and living conditions is becoming the criterion of our daily activities.

This thesis aims to create a society in which young people who think and act independently, who deeply understand their rights and freedoms, who find their place in life and become specialists in our country, and who are ready to actively participate in socio-economic development, are able to do their best.

The task of educating a person who can use all his potential is set horizontally.

It is known that the current development of each young person is measured not by the level of intellectual development of each person, by the extent to which he has acquired knowledge, by the extent to which he has been able to retain it in his memory and mental intelligence, but by the extent to which he can apply it to life, using it in practical activities. Therefore, preparing young people for this activity is an urgent and urgent pedagogical problem.

Indeed, at the current stage of socio-economic development, increasing the level of effectiveness of

educational work in continuing education institutions, especially increasing the professional and personal competence of future specialists with higher education, including directing pedagogical personnel to innovative activities, modernizing the educational process, widely introducing educational and information and communication technologies, as well as introducing advanced foreign experiences into the higher education system, is one of the important and extremely urgent tasks.

After all, as our President Sh.M. Mirziyoyev noted in his “Holiday Greetings to the Youth of Uzbekistan” dated June 29, 2018: “Today, in order to renew and modernize our country, develop it on an innovative basis, and implement the multifaceted and complex tasks we have set for ourselves, we are entrusting important tasks in state and social governance to young cadres who are modern and creative in thinking, capable of taking responsibility in any situation, with enthusiastic and ambitious intellectual potential, and highly patriotic.”

Therefore, in order to further deepen democratic changes in the country and develop the foundations of civil society, it is necessary, first of all, to fully develop the young generation, which is considered its builders, and in particular, to pay special attention to civic education.

Also, the implementation of civic education to educate students - young people with spiritual and moral potential is an important social issue aimed at preventing the growing and intensifying international terrorism, religious fundamentalism and extremism that are trying to capture the minds and hearts of young people.

In such conditions, the development of civic responsibility, obligation, civic duty and consciousness in our youth is an urgent pedagogical problem. Indeed, the problem of civic education of students and youth, as an important component of the upbringing of a harmonious generation, deserves special attention in the pedagogy of an independent country.

After all, the formation of civic consciousness, thinking, and feelings in students of higher educational institutions of the independent Republic is an effective means of glorifying the dignity of citizens based on the mentality of the Uzbek people, human ethics and the rules of law, strengthening the bonds of peace, friendship, brotherhood, and fraternity among young people, and raising new people with an independent worldview based on the ideology of national independence.

The analysis of scientific and theoretical literature indicates that the issue of education, especially the upbringing of a harmonious generation, has acquired an important socio-pedagogical significance for man, for socio-economic development, and for spiritual and cultural life in different periods and historical stages, and its elements (components) have served as a leading factor in the formation of a person as a person, in the acquisition of a humane and democratic character of society. Therefore, the thinkers of the Eastern Renaissance (IX-XIV centuries) Abu Rayhan Beruni, Abu Nasr Farobi, Abu Ali Ibn Sina, Yusuf Khos Hajib, Ahmad Yugnaki, Alisher Navoi expressed the interpretation of civic culture through the ideas of the “Virtuous Person”, “Perfect Person”, “Just Citizen”. Because its content is recognized as embodying human virtues such as intelligence, honesty, honor and conscience, moral and legal duty, responsibility. Great thinkers developed such qualities precisely for a just and humane society.

In later periods, pedagogues, psychologists, philosophers, sociologists from the countries of the Commonwealth of Independent States, including A.S. Makarenko, A.I. Burov, M.N. Verb, M.A. Volovich, V.A. Razumny, E.V. Kvyatkovsky, B.T. Likhachyov, V.A. Karakovsky, B.A. Krutetsky, A.V. Petrovsky and others, discussed the creation of an educational system that would include virtue, enlightenment, and perfection and develop civic culture.

Particularly noteworthy is V.A. Karakovsky's book "Let's Raise a Real Person."

In our republic, pedagogical scientists and educationalists created works on the upbringing of the younger generation in the early years of the 21st century that interpret a person not as a participant in socio-economic development and spiritual and cultural life, but as a creator, innovator, and changer of

social life. Among such works, we can mention "Rahbari najot" (Abdurauf Fitrat), "Padarkush" (Makhmudkhaj Behbudiy), "Turkish Gulistan or Morality" (Abdulla Avloniy), "National Novel or New Happiness" (Hamza Hakimzoda Niyoziy), "Moral Formation of a Teacher" (Malla Ochilov), "Formation of Moral Culture of Students" (U. Mahkamov), "Spiritual Values and Education of Youth" (O. Musurmonova), "National Education" (M. Quronov), "Spiritual Foundations of Human Perfection" (E. Yusupov), "Fundamentals of Spiritual and Moral Education" (Sh. Olimov).

After the country declared its independence on August 31, 1991, fundamental changes took place in the "Theory and Practice of Pedagogy". In particular, the concept of "communist education" in the "Theory of Education" section was replaced by the phrase "Perfect Generation" education, and the main goal was set to bring up a "Perfect Person".

For example, "A perfect person," writes Professor C. Nishonova, "is a mentally and spiritually mature, highly talented and capable, spiritually rich, morally pure, physically healthy, refined, self-confident, independent-thinking, free, creative, enterprising, enterprising, self-sacrificing person."

The formation of a person with such qualities became the main problem of independence pedagogy. As a result, during the years of independence, pedagogical manuals were published and textbooks were written on how to raise such a person.

In particular, such pedagogical and psychological works as "School Spirituality and National Education" (M. Kuronov), "Artistic and Aesthetic Education of Schoolchildren of Uzbekistan" (S. Annamurotova), "Education of a Perfect Person" (S. Nishonova), "Education and Islamic Values" (M. Inomova), "Education and Islam: Problems and Solutions in Educating Youth" (N. Ortikov), "Theoretical and Practical Foundations of Comprehensive Organization of Spiritual and Moral Education of University Students" (K. Zaripov), "Fundamentals of Spirituality and Education of Independence" (Safo Ochil), "Fundamentals of Spiritual and Moral Education" (J. Hasanboyev), "Aesthetic Education of Students" (S. Fayzulina) were created.

In these pedagogical works, the theoretical and practical aspects of the formation of well-rounded people with high human qualities, spiritual and moral competence and physical maturity, with a certain worldview, have found their solution. In our article, the issue of raising a well-rounded generation is interpreted in the form of "Civic Culture", which forms the basis of our national education and has entered the years of independence as a new pedagogical phenomenon.

For example, civic culture is a pedagogical concept that can demonstrate a person's spiritual maturity and upbringing. Because, "...civic culture, as a solid foundation of civil society, the basis of a legal democratic system, represents a high example of a person who studies, masters and preserves the material and spiritual wealth of people, working for the future generation and for the prosperity and prospects of the country and society in which he lives.

Civic culture is a valuable quality that enhances human qualities and human dignity. It is the true fruit of education, the basis of reason, the honor and wisdom of human virtues. As we have noted, after gaining independence, Uzbekistan set the main goal of building a democratic legal state and civil society based on constitutional norms.

For us, civil society is a social space - a space where the rule of law prevails, which does not hinder a person's self-improvement, but rather helps. It contributes to the full realization of the interests of the individual, his legal and freedoms.

At the same time, it does not allow the rights and freedoms of other people to be violated. That is, freedom and obedience to the law operate simultaneously, complement each other and require each other, for this, first of all, it is necessary to pay special attention to raising the civic culture of the country's population, including young people, to a high level, to educate them to be compassionate, kind, humane, deeply aware of their duty and responsibility. After all, the formation of the civic culture of young people provides practical assistance in their active participation in socio-economic, cultural

and political development.

Civic culture is manifested in the attitude and actions towards the Motherland, society, nation, language, traditions, history, and in compliance with the norms and rules of behavior. Being responsible for the interests of society, understanding one's duties and obligations are the characteristics of a person with civic culture. Because responsibility, conscious activity, determines the specific norm of society, family, and life. Therefore, it occupies an important place in society and human life.

Because the more a person strives to acquire civic culture in his life, the faster he realizes and understands his shortcomings and changes his personality, and the following manifestations are manifested in society and human life. After all, civic culture, as a product of activity, is the conscious activity of people aimed at creating material and spiritual wealth, and at positively and purposefully influencing their own lives, the prosperity and advancement of the country and society in which they live.

So, a person with a formed civic culture is intelligent. This is the first condition for the role of civic culture in the life of a person and society.

It is known that a person does not always change reality in a positive way and create material and spiritual wealth during his activities. Sometimes, razing cities to the ground, destroying people's homes and setting fire to nature, and turning their prosperous lives into ruins are also considered the work of a human being. This is a sign of a citizen's lack of culture.

Conclusion: So, for a citizen to be civilized, a person must, first of all, have a moral and legal duty. Possession of moral and legal duties and human qualities, distancing oneself from animalistic feelings, and devotion to civic duty for the sake of one's own honor, family honor, nation honor, and homeland is manifested in understanding the essence of laws and regulations and observing them. This is the second condition for the manifestation of civic culture in society and human life.

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