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Annotation: *The article indicates the relevance of the problem of civic culture as a social phenomenon; the approaches of domestic and foreign researchers that have developed in the literature to the analysis of civic culture are considered and the necessity of using a sociological analysis of this phenomenon is substantiated.*

Key words: *civil culture, civil society, sociology of civil culture.*

Introduction

Culture as the most important phenomenon of social life and its qualitative characteristics reflect the features of the development of the whole society and individual individuals. It acts as a complex and diverse phenomenon and can be studied in various aspects and manifestations. One such modification is civic culture. The study of civic culture allows you to discover the social interests and needs of people, their feelings, civic positions, preferences and habits.

In a broad sense, the concept of “civic culture” is used to designate a special area of culture that is relevant to the sphere of politics and society as a whole¹. In a narrower sense, each author claims his own understanding

“civil culture”. Western authors such as S. Lipset, R. Klovartsa also consider the term “civil political culture”.

M. S. Kagan notes that the prototypes of the phenomenon, called “civil culture” in the 1950s, were known in antiquity, and in the 19th – early 20th centuries they were considered in studies devoted to “national character”. However, this term entered the lexicon of the social sciences in the second half of the last century through the efforts of a number of researchers, primarily G. Almond and S. Verba, as well as L. Pay, W. Rosenbaum, D. Kavanagh and others. who drew attention to the existence of a special type of culture, which he called “civil culture”, was the American scientist E. Shiels². By civic culture, he means a specific form of synthetic culture that combines the phenomena of humanistic and scientific and technical culture³. It is hardly possible to agree with this definition, since it narrows the meaning of this concept. We believe that civic culture has a very natural character and is an organic form of general culture. The core uniting the general and civil culture is universal values and norms. In turn, civic culture contains specific civic values and norms.

Main part

In domestic literature, the concept of “civil culture” is still among the least developed, despite the growing attention to it. Various researchers (V. N. Amelin, N. M. Keyzerov, A. P. Kochetkov, A. I. Solovyov, Yu. M. Reznik, M. F. Chernysh and many others) use the concept of civil culture with those or other semantic nuances, from the point of view of a certain science, while occupying different worldview positions.

Thus, E. S. Kazakov defines civic culture as a type of political culture that characterizes a person as a subject of a political community, as an actor in political activity, a voter, without affecting other, non-political actions of the person⁴. A. A. Ayvazyan, on the contrary, gives a more “expanded” definition of civic culture as a synthesis of the characteristics of political and non-political (civil) participation⁵. We support the point of view of VN Amelin, who notes that it would be wrong to associate the formation of a civic culture with the functioning of one of the types of political subcultures. Civil political culture implies agreement on the political regime and the interaction of various political subcultures. At the same time, it is important to renounce claims to hegemony and

to renounce the use of violent means to change the system⁶. Thus, there are different approaches to the study of the civic culture of the individual.

Currently, one of the central roles in the study of cultural processes is played by an axiological or value approach, which considers civil culture as a synthesis of personal values, where a person acts as a carrier of a specific system of value orientations and preferences formed on their basis (A.I. Solovyov, A.P. Kochetkov, V.D. Mekhedov and others). So, A. I. Solovyov characterizes civic culture as a phenomenon where political and legal, moral and aesthetic, as well as other values organically merge, creating a single base for a person to realize the civil rights and duties of an individual and society, personality and state⁷. This definition quite clearly shows the role of civic culture in human life. Civil culture synthesizes in itself the totality of values in various spheres of human life, characterizing its role functions in society. A.P. Kochetkov considers civic culture as an organic unity of political, legal, moral, aesthetic, cultural values that serve as the basis for a person's awareness of his civil rights and obligations to society and the state, which, together with other features, constitute the cultural image of a citizen⁸. As we can see, from this definition it follows that civic culture is a kind of reflection of the entire diversity of social life, civil rights and has a decisive influence on the assertion of the social status of a citizen. From our point of view, the author of this definition loses sight of the behavioral aspect of civic culture. Within the framework of the same value approach, Yu. M. Reznik singles out among the most important tasks of civil culture: "the formation of value orientations of members of civil society and in the symbolic mediation of their interaction with each other"⁹.

The epistemological approach considers civic culture as a reflection and control over the level of civic knowledge of an individual for the purpose of his further self-realization as a full-fledged citizen (N. E. Yatsenko, E. S. Kazakov, etc.). In its most general form, this is knowledge about the principles of the functioning of the social system, about rights and obligations, about norms of behavior, about freedoms, etc.¹⁰. N. E. Yatsenko understands civil culture as "the level, nature and content of moral, legal, political, aesthetic and other knowledge and skills of a person, helping him to realize his civil rights and obligations and determine his place and role in solving problems facing society"¹¹. Civic culture is also characterized as the most important indicator of active citizenship, proactive behavior and practical civic participation in public affairs¹².

From the standpoint of the activity approach (E. S. Kazakov, A. A. Aivazyan, P. A. Sergienko, N. M. Keyzerov, M. F. Chernysh, etc.), the content of civic culture is considered as a form of objectified being of the culture of social relations, the result of which are social organizations that have arisen as a result of the practical activities of people in the field of communication. P. A. Sergienko believes that civil culture is a synthesis, first of all, of a high legal, political, moral culture of a person based on a high level of general culture. "The ability to use one's rights, freedoms, the presence of high responsibility to society and the state, patriotism - this is not a complete list of elements of civil culture"¹³. N. M. Keyzerov considers civic culture as a structural element of civic life, which expresses the level of maturity of society, the ability to overcome contradictions in the framework of ensuring common civic interests, forms and mechanisms for the development and implementation of joint decisions, concerted actions¹⁴. These definitions emphasize the communicative nature and activism of civic culture, the authors identify sociocultural foundations in it, since it is directly dependent on the state and dynamics of the social structure of society.

Conclusion

An analysis of the literature carried out in the course of the study showed that various theoretical and methodological orientations give us a different understanding of the civic culture of an individual. The existence of various interpretations of civic culture testifies to a certain ambiguity of this phenomenon, which apparently addresses both the political, economic, legal, environmental,

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and social spheres of society. We are talking about the multi-qualitative nature of a cultural phenomenon and its carriers. Sociological analysis allows us to consider civic culture as a special kind, a subsystem of general culture. As an element of a larger system, civic culture has a structural similarity to it. In terms of content, the concept of common culture is much broader, since the richness of culture is formed by different types of cultures. The core uniting common and civil culture is universal values and norms. They underlie the culture of any social community. In turn, civic culture contains specific values and norms. But it should be noted that civic values and norms are consistent with universal values and norms, which determines the nature of the relationship between general and civic culture. The subject of a particular culture is the whole of humanity, a particular society, social group, individual. There are no rigid boundaries between general and civic culture. They are in the process of a two-way exchange. The main functions of civil culture are: the function of forming a certain type of personality, cognitive function, axiological function, normative function, significative function, communicative function, information function, leisure function. In our study, we determine that the functions of civic culture largely coincide with the general culture, but have some structural features.

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