

MILITARY-PATRIOTIC TRAINING OF STUDENTS IN HIGHER EDUCATION EDUCATIONAL INSTITUTIONS

Anvar Khonimkulov

Teacher of Tashkent State Pedagogical University
Tashkent, UZBEKISTAN

ABSTRACT

The upbringing of youth in modern society is carried out in the context of economic and political reform, during which the sociocultural life of the younger generation, the principles of the functioning of educational institutions, the media, children's and youth organizations have changed significantly.

Keywords: Student, in higher educational institutions, youth education, political reform, children's and youth organizations.

INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

A characteristic feature of the current stage of development of society is a significant increase in interest in the problems of education not only among teachers, but also the general public. It became obvious that the solution of many problems in the life of the country largely depends on the level of formation of the civic position of the younger generation, the needs for spiritual and moral improvement, and respect for the historical and cultural heritage of their people and all peoples. In connection with this priority direction and an integral part of the educational process should be the patriotic education of the younger generation.

The analysis of various kinds of reference and scientific literature on the research problem made it possible to single out the following definitions of the concept of "patriotism": "love of the motherland, attachment to the native land, language, culture, traditions"; "Devotion and love for one's homeland, one's people"; "A moral and political principle, a social feeling, the content of which is love for the fatherland, devotion to him, pride in his past and present, the desire to protect the interests of the homeland"; "Love of the fatherland, loyalty to him, the desire to serve his interests with his actions"; "Love for the fatherland, for one's native land, for one's cultural environment. With these natural foundations of patriotism as a natural feeling, its moral significance as duties and virtues is combined. A clear awareness of their duties towards their homeland and their correct fulfillment form the virtue of patriotism, which from ancient times had religious significance as well "; "A feeling of love for one's homeland, for one's homeland, readiness to defend one from enemies"; "A socio-political and moral principle that expresses a feeling of love for the motherland, concern for its interests and a willingness to protect it from enemies. Patriotism is manifested in a sense of pride in the achievements of the native country, in bitterness for its failures and troubles, in respect for the historical past of the people, and careful attitude to the people's memory, national and cultural traditions "; "Emotional attitude to the homeland, expressed in the willingness to serve her and protect her from enemies"; "A feeling of love for the motherland, an idea, a sense of civic responsibility for the fate of the fatherland, expressed in the desire to serve for the sake of their people, to protect their interests." Other definitions of the term under study that we have studied essentially coincide with those given above.

An analysis of these definitions leads to the fact that patriotism is considered both as a principle, and as a feeling, and as an obligation, and as a readiness (psychological), and as an idea, and as consciousness. Such a variety of approaches to the definition of the essence of a concept is determined, on the one hand, by the different positions of the authors who give the definition, on the other hand, by the complexity and versatility of the concept itself. It is enough to give the following example. In pedagogy, "patriotism" in the recent past was used primarily as a synonym for the concept of "citizenship," which was largely a result of the identification of the concepts of "state" and "society". In this connection, certain difficulties arise in understanding the essence of the phenomenon under study.

To concretize the essence of the phenomenon under consideration, it is necessary, first of all, in our opinion, to single out the object and subject of patriotism, its types and their correlation (national, ethnic and regional patriotism).

Patriotism involves the formation and long-term development of a whole range of positive qualities. Its basis is the spiritual, moral and sociocultural components. Patriotism appears in the unity of spirituality, citizenship and social activity of the individual, any other subject, aware of their inseparability, inseparability with the Fatherland, institutionalizing their social role and significance in activities consistent with his interests, which will be further developed through participation, participation in phenomena and processes occurring in society and the state.

Patriotism, which is one in essence, is at the same time diverse in its manifestation and implementation, i.e. in terms of content, it has an unlimited variety of varieties. A wide palette of expressions of love for the motherland is due to the presence of appropriate subjects and objects of patriotism. As a social phenomenon, it is one of the manifestations of subject-object relations. Until now, there has not yet been a single consensus on what is meant by the subject of patriotism. Some authors question the notion that the carriers of patriotic consciousness are both individuals, and collectives, social groups, nations, including society as a whole.

From our point of view, the subject of patriotism is not only and not so much individuals, but also large, small and other communities of people, as evidenced by the whole history of mankind. Accordingly, the following typical subjects of patriotism can be distinguished: personality; a population group considered on demographic, territorial, professional and other grounds (youth, veterans, countrymen, parties, organizations, etc.); classes and ethnic groups (nations); the people of this country.

Thus, the carriers of patriotic public consciousness are the subjects of various levels - social groups, classes, the state and public organizations. But, first of all, the patriotic consciousness of society in all its diversity is embodied in the consciousness of real concrete personalities. All the subjects we have indicated are not only carriers of patriotic consciousness, but at the same time they create it both on the ordinary and theoretical, as well as on the level of social patriotic psychology and ideology. In this sense, patriotic consciousness is created, realized by all the multilateral activities of the subjects of this society of people. A patriotic public consciousness cannot be represented as a sum, a totality of individual consciousnesses of specific individuals and social groups, which does not possess any quality other than this quantitative characteristic. It would be wrong to believe that patriotism is reduced to the totality of the spiritual consciousness of individuals. We point out that patriotism is a spiritual and practical phenomenon and cannot be reduced only to the patriotic consciousness of society, which, although it is developed, ultimately, by individuals, but at the same time maintains sufficient independence and independence. Each of these forms of patriotic consciousness - social and individual -

suggests another and is inconceivable without it, their interconnection and interpenetration means their inseparable unity. All this is fully inherent in the national consciousness.

An analysis of modern Russian literature on this topic shows that there is no consensus on the object (s) of patriotism. There is, for example, the point of view according to which the object of patriotism is the united Fatherland [1, 172 p.]. So, V. Nakhushev claims that the object of patriotism is the Fatherland, the same for all peoples. Thus, the appeal of patriotism to the structural and other elements of the Fatherland is not allowed. This point of view actually denies that the subject of patriotism is at the same time its object, i.e. subject to the impact of relevant feelings and ideas. In addition, the actions and deeds of the subjects of patriotism are the best means of patriotic education, the object of which is a person, social groups, society.

Another researcher V. Makarov, in contrasting patriotism and collectivism, recognizes only the latter as being drawn to a large number of social communities: family, work or study group, and territorial community. Moreover, even the nation as the largest social community in a multinational state refuses the right to be an object of patriotism. Attempts are being made to establish a hierarchy of objects of patriotism by their significance [2, C.3-8.]. As a rule, it is impossible to change any one element of the Fatherland without betraying it as a whole. It is also inappropriate to identify the Fatherland with one or more of its elements, even as important as the political, economic and social environment.

Given the fundamental changes in our country that have occurred in the course of the reforms and the different attitudes of people towards them, today the following substantive and structural elements of the Fatherland should be recognized as independent and equitable objects of patriotism: spatial and territorial characteristics (the territory of the state consists from the territories of villages, villages, towns, districts, cities, regions, republics, etc.); the main factors (political, economic, social, cultural, natural and other environment yes); temporal characteristics (his past is historical and cultural traditions, the contribution of compatriots to world progress) [3, 94 p.].

This approach is due to the realization that the Fatherland has a past, present and future. Therefore, subject-object patriotic ties arise and function in different ways: whether it is the preservation of cultural monuments, pride in the heroism of the defenders of the Motherland, or the activities to educate and educate the younger generation - the future of the country.

An analysis of the most important subjects and objects of patriotism provides its scientific classification. In numerous studies on this topic, the distinction was mainly made between types of patriotism.

The presence of an object of patriotism, in our opinion, determines the following manifestations (varieties): defined by spatial and territorial characteristics, including patriotism towards the country — state and regional (local) patriotism (schools, factories, cities, district, region, republic); aimed at improving a specific sphere (environment) of the Fatherland - political, economic, social, cultural, natural (environmental patriotism), etc. defined by temporal characteristics, for example, cultural-historical.

This classification of patriotism, based on the allocation of its subject and object, allows you to see this multifaceted social phenomenon in its entirety and organic unity, and thereby confirm that every common exists only in the special and the individual. Therefore, patriotism in real life is presented as a combination of many varieties. In this regard, their sound classification is of great scientific and practical importance. The need to highlight the national

content of patriotism should be recognized; love for the native land, concern for the preservation and purity of the native language, pride in the country's achievements in science, culture and technology, etc. - everything that makes up the national-ethnic aspect of this sociocultural phenomenon. In addition to the national-ethnic, there is also a general democratic content (human rights and freedoms, the rule of law, etc.), and all this together defines patriotism as the most important integrating factor that can consolidate society. We especially note the focus of patriotism on people representing its subject and object. This is the fundamental difference between genuine patriotism and abstract patriotism, which implies a desire for good for the country, but in essence is addressless. Patriotism is meaningless without serving the state and the people who make up its life base. The patriotic formula "land for the sake of the earth" does not make sense without the people who inhabit these open spaces. This means that patriotism, not oriented to the needs of man, is a dead, scholastic concept. Consequently, all varieties of patriotism (in the political, economic, social spheres, etc.) are aimed at improving the living conditions of the population, i.e. its mass subjects (carriers) and objects of patriotic attitude. Unreasonable changes in a particular sphere of the Fatherland, leading to a deterioration in the standard of living of people, are unpatriotic. And therefore it is necessary to pay attention to the fact that, characterizing the varieties of patriotism, it should be done through the prism of the interests and needs of people. Note that there are many examples of "strange" love for the motherland, which was combined with complete indifference, contempt and even hatred of the people.

Today, objectively, the need arose to take into account and achieve the organic unity of national, ethnic and regional patriotism. Given the complexity of the historical period undergoing, our society should approach recognition as a priority of sovereign (state) patriotism, which is understood as patriotism aimed at the country, its people, history, land, etc. The importance of this type of patriotism was pointed out by G. Hegel: "The basis of patriotism lies ... a consciousness of the absoluteness of the state." Moreover, in patriotism, the philosopher especially emphasizes the desire for the common goals and interests of the state: "It forms the substance ... love of the Fatherland - this desire for the common goals and interests of the state" [4, 144 p.].

One of the reasons for this is that patriotism is the most ancient phenomenon, and during the period of mortal danger for the country - more lasting in comparison with other phenomena of public life. The national character is characterized by the desire for a strong state that meets the feeling of patriotism: a state of advanced science, culture and technology; a state that guarantees protection to the multimillion people, etc.

It would seem that all historical experience testifies to the importance of sovereign (state) patriotism. However, some of our contemporaries hold a different point of view. Attempts to belittle the importance of national patriotism are quite common today. The main argument of the proponents of this position is that patriotism is a feeling of love for the motherland, which is inherent in any normal person, but not displayed. However, love for the motherland, even if not on display, should include a willingness to stand up for the interests of the state, otherwise it will be a distortion of patriotism (based on its definition). Contrasting their love for the homeland, inherent in any normal person, and state patriotism, some authors thereby try to doubt the normality of a person who professes love for the country. Pointing to the inadmissibility of identifying the Motherland with the state, they are nihilistically related to the state component of the Fatherland, which, of course, is unacceptable for the patriot, who is such not only in words but also in practice.

It is widely known that the attitude towards fostering love for our country is essentially confirming that patriotism is a universal value. Much needs to be done to form a respectful attitude towards the national flag and anthem among the Uzbeks, pride in their country, which are inherent in the Uzbeks. It is no coincidence that in one of his appeals to the nation, President Sh. Mirziyayev called the Most High, Homeland, family as the highest values. Not only Uzbekistan, but also many other countries have long cultivated patriotism, loyalty to state interests. I. Ilyin, a philosopher of the beginning of the 20th century, defined the formula for true patriotic citizenship: "My work is the work of my homeland and my state; so, on the one hand, everything harmful to my homeland and my state cannot become my business; and on the other hand, the cause of my people and my state is so close and important to me, as if they concerned me and my fate." To exit our country, as many scientists say, it is necessary to put forward and implement the slogan of preserving and strengthening the statehood that expresses the interests of the people from a comprehensive crisis. Noting the importance of sovereign (state) patriotism, it is necessary to point out the need for further theoretical study of this concept. This is due to the fact that various contents can be embedded in it, or, conversely, an abstract meaning. That is, this problem needs special research. We will only express that sovereign (state) patriotism is defined by us as patriotism in relation to the Motherland, to the state. Emphasizing the important role of state patriotism, it cannot be absolutized. Genuine patriotism, which has nothing to do with declarative, stems from a deep feeling of love for our Fatherland, its historical past, traditions, culture, and the historical roots and deeds of our ancestors. Pride in deeds and things of lasting importance, rather than ostentatious adherence to elements of everyday life, customs, folklore, etc. - this is how cultural-historical patriotism, closely connected with state one, should be considered. He is turned to all the best in the past of the Fatherland. Due to its temporal characteristics, cultural-historical patriotism has its objects in more than a thousand-year development path. It remains only to pay attention to the following points.

The history of our Fatherland is also distorted from the point of view of the doubts that have been expressed regarding the "usefulness" of the Uzbek nation, its contribution to the achievement of world civilization. The most convincing refutation of these fabrications is the contribution of our compatriots to world culture. There is a huge field of activity for people professing cultural-historical patriotism. It is impossible to name a single area of culture that would not be represented by a big name. It is very important today to show our spiritual roots laid in epics, annals, and traditions. It is also necessary to welcome the return of the names of cultural figures who were hushed up for ideological reasons. You need to know the history of our people, the details of the ethnographic order. It is only important that this work does not come down to an excessive passion for national identity and does not lead to the preservation of any traditions in the history of the culture of the people. Otherwise, such a specific kind of patriotism may turn into its deformation.

It should be emphasized that with the help of this type of patriotism its consolidating and educational functions are most fully revealed. We have a single story that should unite, and not separate people for any reason. True patriotism has deep historical roots and is nourished by the traditions and culture of the past. Coming to the characterization of the territorial aspect of patriotism, it is necessary to fix the concept of territory in two senses: native land (physical properties of the area, geographical and climatic features, etc.); territory as a sign of the state, in this sense, the concept of territory is broader than its understanding as a native land, since here it acts as a means of social communication of people.

Patriotism, due to spatial characteristics, in accordance with which we define sovereign (state), patriotism, has a different level. The territory of states consists of regions that are independent objects of patriotism, and accordingly they are addressed to regional (local) patriotism. The

national-territorial structure of Uzbekistan indicates the presence of numerous subjects of the federation, which are interconnected with each other and subordinated in a certain order. Distinguish territories governed by state authorities - republics, territories, regions, autonomous okrugs and regions, on the other hand - local authorities - districts, cities, towns, etc. That is, there are various levels of a specific patriotic attitude of a person to his homeland. In this regard, we consider (in this sense, we share the point of view of a number of researchers) the inclusion of the term "local patriotism" in the scientific apparatus. Patriotism for the country can grow out of love for their native places, and vice versa, love for the Fatherland is embodied in local patriotism.

The essence of patriotism, and therefore the difference from various kinds of pseudo-patriotism at the local level, lies in the fact that, by showing patriotism in relation to our native school, village or region, we thereby manifest patriotism in relation to the whole country. philosopher V. Soloviev noted: "Attachment to the local Motherland does not hinder patriotism as much, that is, devotion to the common Fatherland, as in a right family, love for the mother does not interfere and does not compete with love for the father ..." [5, p. 17- 20]. There can be no other, unaddressed patriotism, for it is aimed at specific objects. Awareness of this by every person is of great importance. That is, patriotic activity, even modest in scale, is practically more significant and significant than other statements about its patriotism, not supported by deeds. At the same time, the dialectical process of the mutual transition of the terms: "patriot of the big homeland", "patriot of the small homeland", "patriot of the big and small homeland" occurs.

Thus, it should be emphasized that the love of the homeland is not only emotional, but primarily practical, which is essential for the revival of the whole country, on which the well-being of Uzbekistan depends. Targeting people to the need for manifestation of local (regional) patriotism, it is important to prevent the possibility of its transition into its opposite. The antipodes of local patriotism are localism, regional egoism, corporate patriotism, etc. The source of their manifestation is the opposition of local, national and state interests and needs. Such processes proceeded especially sharply in our country in the last decade of the 20th century. Without revealing the economic, political, social and other causes of this phenomenon, we note that these negative trends are far from over. Of course, local (regional) patriotism has nothing to do with localism as a kind of deformed nationalism. It is more difficult to distinguish genuine patriotism, which organically includes love for a small Motherland, from imaginary patriotism, which is limited to such love.

The philosophical basis for the preaching of separatism is a perversion of the dialectics of the part and the whole. But historical experience suggests that prosperous regions can only be in a prosperous country. It is inadmissible to speak of a small homeland in isolation from its large homeland. This approach is especially unacceptable in the understanding of patriotism for military personnel called to defend a united Fatherland.

In conclusion, we note that the formation of youth's readiness to protect the Fatherland implies the implementation of a lot of work carried out with the younger generation, especially in modern conditions. This is confirmed by the presence of a number of objectively acting factors - socio-political, spiritual, military-technical. Undoubtedly, the activity to strengthen military-patriotic work among young people today should take into account local, regional features, as well as the forces and means used, much more than before.

REFERENCES

1. Azarov V.M. Patriotic education of military personnel: problems and solutions // Military Thought. - 2003. - No. 1. - S. 56-65. Aronov A.A. Educate patriots. - M.: Education,

1989. -254 p. Vasyutin Yu.S. Military-patriotic education: Theory, Experience. -. M .: Thought, 1984.-172 p.

2. Ivanova SJ. Problems of formation and development of modern Russian patriotism // Social Sciences. - 2003. - No. 4. - C.3-8.

3. Farforovsky V.F. Military-patriotic education of schoolchildren. -M .: Education, 1981. - 129 p. Wonderful B.C. Military-patriotic education of students. - M .: DOSAAF, 1985 .- - 94 p.

4. Kalinkin E.V. Higher school in the system of lifelong education: Scientific and theoretical manual. - Minsk: higher school, 1990. - 144 p.

5. Soloviev V. Military reforms in Russia // Fundamentals of life safety. - 2003. - No. 9. - S. 17-20.