

## PATRIOTISM IN MODERN CONDITIONS OF THE XXI CENTURY

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### ABSTRACT

In the condition of globalization, it is necessary to reflect on the state in which it is necessary to educate its citizens and to develop an appropriate educational strategy aimed at ensuring a policy of reasonable closure of the domestic education system, self-isolation from the processes of integration and globalization. This article reveals the essence of the concept of "patriotism", its role in modern society, in conditions of globalization.

**Keywords:** Education, upbringing, globalization, patriotism, principles, tolerance, mobilization, identification, history, homeland, nation, people, values, traditions.

### INTRODUCTION

In the most difficult time of hardship, when the issue of the destiny of our Fatherland was being solved, the army and people showed a true patriotism, unprecedented in strength, which was the basis of spiritual and moral superiority over the invincible enemy before. This historical fact shows that the form of power, the social system are based on the highest spiritual values of the people in the years of severe national hardship.

In the condition of globalization, it is necessary to think about the life of the state in which they educate their citizens, and develop an appropriate educational strategy aimed at ensuring a policy of reasonable closure of the domestic education system, self-isolation from the processes of integration and globalization, leading to the loss of proven national educational traditions (corresponding to the national worldview) and dependence on Western countries.

### MATERIALS AND METHODS

The processes of globalization cannot be stopped, people who are against it should create an "iron curtain" or simply close their eyes. They must be taken into account in a certain tactical scheme of social and state development. K. Levy-Strauss wrote: "... the originality of each culture lies, first of all, in its own way of solving problems, promising placement of values that are common to all people. Only their significance is never the same in different cultures." Thus, the main functions of the patriotism of a citizen of the beginning of the third millennium, which are the basis of the process of his education are the following:

- preservation, savings and collecting their statehood;
- reproduction of patriotically expressed social relations;
- ensuring the comfort of human life in this sociocultural environment;
- protection of state and national interests of Russia, its integrity;
- identification of a person in the socio-cultural environment of his own small homeland and correlation of himself into the space of a large homeland;
- mobilization of the resources of an individual, a specific collective, society, state in ensuring social, political and economic stability;
- civic and patriotic sense formation in the life position and strategy of the individual;
- tolerance in the process of consolidation of modern society.

The state of modern society depends on the quality of the fundamental ideas, values and meanings that function in the new historical realities. For patriotic upbringing, this is of particular importance because it does not tolerate the emptiness that finds itself in the break of intergenerational continuity, and as a consequence, the fading of historical socio-cultural continuity. The difference in the semantic attitudes of the older and younger has been gaining a critical character in recent years and threatens the success of the transfer of socio-cultural experience, and produces conflicts and exclusion. Overcoming contradictions between generations is possible provided that a general strategy for the development of education is developed and a specific consolidated plan of action is defined, in the implementation of which all the structures of the state, local government and civil society participate. The development of public activity of the population on the basis of its patriotism within the framework of territorial organization and value existence actually determines the formation of the institutional organization of the local community. Usually, the structuring of the local community is understood on the basis of a formal administrative-territorial division. However, this understanding does not reveal the most important thing - the sources of that social energy, which determines the desire of the population for social organization, as well as the formation of mechanisms of public self-government, which are the basis for the formation of the local community.

Thus, patriotism can be defined as follows:

it is the most important mobilization resource of a society (social group, ethnic group, person), aimed at integrating conditions, forces and means essential for the most important strategic, geopolitical, national, cultural and other problems. Consequently, patriotism is a strategic position that should be developed and clearly indicated in the meaning of life priorities of the individual, in uniting the intentions of the collective, in programs to stabilize modern society, and in the political interests of the state.

**Patriotism** is a spiritual phenomenon that has great stability, persists for a long time in the people until it will be destroyed, and 3-4 generation will die. Genuine, spiritual at its core, patriotism implies selfless, disinterested service to the Fatherland. It was and remains a moral and political principle, a social feeling, the content of which is expressed in love for one's Fatherland, devotion to it, pride in its past and present, desire and readiness to defend it. **Patriotism** is one of the most profound feelings enshrined in centuries of struggle for the freedom and independence of the homeland. **Patriotism** is an element of both public and individual consciousness. At the level of public consciousness, patriotism refers to the national and state idea of the unity and originality of a given people, which is formed on the basis of the traditions, stereotypes, morals, history and culture of each particular nation. At the level of individual consciousness, patriotism is experienced as love for the motherland, pride in one's country, the desire to learn, understand and improve it.

Thus, patriotism is one of the constituent elements of the structure of public consciousness, which reflects:

The relationship of the individual to the Fatherland, to the Motherland, to the people. For many centuries, these relations have been manifested only at the level of psychology, becoming in the transitional and tragic moments of the development of the motherland a powerful stimulus for its protection.

**Patriotism** is not a movement against anything, but a movement for those values that society and man have. Patriotism is, first of all, a state of mind, soul. This is our cart - spirit. A cart is

as something elevated and elevating, as a condition for obtaining the possibility of breathing, this indispensable condition of life. Spirit is a non-self-organizing of this life in its beauty and greatness. This is a complex way (form) of a person's spiritual and psychological existence. And then, moving into the third millennium, we can raise the question of the significance of the phenomenon of patriotism for the modern state, society and its various institutions, each person individually. In the conditions of the beginning of the third millennium, it has a special become. It is expressed in the basic principles of modern patriotism at the beginning of the third millennium.

**The principles of patriotism** are one of the forms of expression of spiritual, moral and ideological requirements, in the most general way revealing the content of service to the Fatherland existing in modern society. They express the fundamental requirements regarding the essence of service to the Fatherland, ensuring the unity of human interests, the collective, the nature of the relationship between people in society, the state, determine the general direction of human activity and underlie private, specific norms of behavior. In this regard, they serve as the criteria of morality, culture, patriotism and citizenship. The principles of patriotism are of universal importance, encompass all people, consolidate the foundations of the culture of their relationships, created in the long process of historical development of each particular society. The main principles include:

**National ideological principles:**

- -priority value and high social significance of patriotism in the consciousness, feelings, actions and relationships of the individual;
- universality and uniqueness of Russian patriotism;
- sovereignty, a single and indivisible homeland;
- service to the Fatherland;
- historical and ethnocultural continuity;
- pride and generosity to the past of the Fatherland;
- belonging to the Motherland, its culture and history.

**Social and state principles:**

- unity of personal, collective, public and state interests;
- national, social and ethnocultural identity;
- cultural rootedness and self-sufficiency;
- preservation and reproduction of domestic traditions;
- civil and patriotic duty of a person;
- activities for the benefit of the Fatherland.

**Socio-pedagogical principles:**

- raising the social status of patriotic education;
- the unity of the patriotic context, the meaning-making and the problematic constructiveness of patriotic education (requires considering the process of patriotic education depending on the context in which it is used. This principle follows from the law of co-transformation of the teacher and the pupil, according to which the teacher inevitably broadcasts his understanding of the pupil and warns against mechanical transfer of funds from other areas of education);
- the adequacy of symbolism to the goals of education;
- sacredness in the development of the spiritual world and the education of generosity;
- nature and culture conformity.

The significance of patriotism at the beginning of the third millennium lies in the fact that it acts as a powerful mobilization resource for the development of the individual, collective,

society and state, activating the energy of citizens in solving problems of social and state development for high self-giving in order to achieve a common goal - preservation and development of the homeland, aspiration to preserve and promote the development of statehood, socio-economic and spiritual spheres, social ideals and values.

The conditions for the presence of patriotism are the possibility of reproducing the family, ethnos, people, nationality, the presence of a societal perspective, energy, spiritual, moral, socio-economic balance and harmony between the individual, family, society, state.

### **The relevance of patriotism for each subject of the community.**

Patriotism can also be formed as a protective reaction to crowding out, infringing on the natural life of an ethnic group, nation, people.

**Sources of patriotism** are territorial-everyday and natural-geographical environment; a sense of Motherland, a sense of duty to it and responsibility for its fate; spiritual and material ties with the Fatherland, attachment to the native land;

**Homeland** - as a complex natural-spiritual, social-natural formation; the nature of domestic civilization, based on Orthodoxy, the values of the greatest humanistic culture, the noble traditions of statehood; history; national traditions, devotion to the Fatherland; specific people with an active attitude towards their Motherland and Fatherland and the people as a whole with their mentality.

## **RESULT AND DISCUSSION**

Socio-economic conditions of society, social conditions of life, science, regional specifics, etc. At the same time, we proceed from the fact that sociality, like humanity, is deeply rooted in a person and in the primary collective (group). It is, in particular, about the archetypal world of man (collective unconscious). We draw attention to the fact that the collective unconscious, having an innate character and becoming the foundation on which the human psyche is built, at the same time forms the basis of traditions, certain social institutions, norms of behavior, values, ideas, customs, rituals inherent in this society. They have the roots of patriotism of any nation based on responsibility to those living nearby.

Let us consider in more detail the sources of patriotism as a spiritual and sociocultural phenomenon. The collective unconscious is the "living memory" of the ancestors inherited by the individual, a branch of their historical tree, having lost which, the individual loses himself. And if this happens, nature violently avenges the lost, turning them into beasts. Only by developing the "living memory" of ancestors can man find himself real, genuine, what is hidden under the layer of times and morals. And in this sense, patriotism acts as a kind of immunity of human sociality in various formats: from a specific person, the community surrounding him, to society and the state, in connection with which the degree of opposition to internal and external dangers depends, and the level of consolidation corresponds to the level of security and stability.

The native language was and remains the embodiment of the national spirit, bearing a moral and honest look, truth, a deep philosophy of life. Verily, it speaks of the main thing. Genus is the root word meaning both "giving life" and "continuing life". The words of this root carry a bright, good beginning. With the prefix on, which means striving upward, inward, to the heart, the word people is formed. A roundelay of bright words is born from this root. We say "darling" (darling - having) and we know - "dear, close to the heart." We say "spring", and imagination

draws us a clean, life-giving, from the bowels of mother earth current stream. We say “Homeland”, we think: dear, the country closest to the heart.

The Fatherland in the worldview of our distant ancestors was presented as a fence of the origins of social life, and this worldview is embodied in the symbolism of a warrior as a hero and guardian of life itself (the word hero is derived from the ancient Aryan root “life”).

The etymology of the word “victory” does not mean the joy of defeating an opponent, but overcoming a disaster, the realized potential to withstand any disaster. The idea of serving the Fatherland has always been based on this paradigm at all times.

## **CONCLUSION**

Modern documents on education do not contain keywords without which the idea of service, the idea of patriotism, which directs the entire educational process in any healthy school in spirit, can neither be realized nor perceived. These words are God, people, and Homeland. Without them, the concept of service is impossible. It is possible to serve only the higher, definite, historically affirmed and sanctified in the consciousness of generations, that is, the people, and not society.

Konstantin Paustovsky, walking through the autumn forest, reflected on the word "spring". Associating it with the words "homeland", "people", he wrote down his thoughts like this: “With extraordinary power, I realized that all this is homeland, native land, beloved until the last streak on a lemon leaf of aspen, to the subtle cranking of cranes in a high and cool sky”. One of the system-forming factors of specific forms of sociality is the phenomenon of a small homeland — a sensual-emotional attitude to a specific territory, to the people living on it. That is why social relations arising in the process of comprehension are characterized by close personal connections, emotional depth, length of time, the desire to participate in joint affairs of that space of sociality, which is called a small homeland.

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