

THE ROLE OF THE NATIONAL IDEA IN EDUCATING YOUTH IN THE SPIRIT OF MILITARY PATRIOTISM

Azimov Qobil Ergashevich

Teacher of the Military Training Center, National

University of Uzbekistan named after Mirzo Ulugbek, Lieutenant Colonel in Reserve

Abstract

The article discusses the important role of the national idea in educating young people in the spirit of military patriotism.

Keywords: Patriotic education, virtue, goodness, creativity, selflessness, courage, loyalty, love and kindness, national idea, spirituality, enlightenment, ideology, customs and traditions.

Introduction

In the new stage of development of Uzbekistan, new approaches and attitudes are forming in the spiritual sphere, as in all other spheres. This is because the work to be done in this area and the problems requiring research have been accumulating for many years.

One of these urgent tasks is patriotic education. The efforts made to protect young people from various harmful religious movements, destructive and alien ideas entering under the guise of "mass culture," and to return misguided citizens to a healthy lifestyle are not yielding the results we expect.

Therefore, we must emphasize and teach that patriotic education is important in shaping the spirituality of young people, and that its formation and improvement is a continuous process that lasts from birth until the end of one's life.

This includes teaching young people to feel their duty and responsibility to the Homeland and the nation, and to instill in them the qualities of abiding by laws.

The head of our state, Sh.M. Mirziyoyev, in his congratulatory address on the establishment of the Armed Forces of the Republic of Uzbekistan and Defenders of the Homeland Day, particularly emphasized the sharp changes in the military-political situation in the world and our region, the increasing threats and dangers in the field of national and global security, and the necessity of continuing well-thought-out and consistent actions to further develop and improve our national army in such a highly responsible situation.

In particular, special attention was paid to the urgent importance of continuous work on educating and training young people in a patriotic spirit, as well as improving the system of training professional military personnel at all levels, further developing and modernizing our national army, increasing the general culture of trained military personnel, creating all favorable conditions for their rest and sports, and in this process, increasing the requirements

for selecting young people for military educational institutions who are truly worthy of education, possess high intellect and leadership abilities.

Indeed, "if we do not protect our children ourselves, if we do not cherish them ourselves, if we do not educate them ourselves, no one from outside will come and do this for us." Therefore, every officer should consider it his important duty, like military service, to guide misguided youth back to the right path by using effective forms and methods.

Thus, every educator and responsible tutor working in the field of education and upbringing should consider it an important task to first educate young students in a patriotic spirit, and to deeply instill in their minds and hearts ideas of love for the Motherland and loyalty to the country.

In fact, genuine patriotic qualities are managed and formed in the family, neighborhood, educational institutions, by parents and educators. It should be understood from the information given to students by educators that the more they love the Homeland, the more they can instill this feeling in their students.

Human qualities such as goodness, kindness, creativity, selflessness, courage, loyalty, compassion, and kindness are factors that form the universal human value of patriotism in a person, and they become established in our education and upbringing. When viewed as an issue related to the supremacy of moral culture in educating student youth in a military patriotic spirit, their qualities as individuals can be divided into the following components:

- a) spiritual and moral knowledge;
- b) feelings, emotions;
- c) behavior, actions.

In the dialectical relationship and interaction of these components, human moral culture expresses its essence. A person is obliged to feel personal responsibility for their professional activity while having real social freedom and activity. Because decision-making, planning one's behavior, and the actions themselves are the main links of moral activity.

Another important direction of a person's moral culture is in fostering skills and acquiring moral behavior. The entire life of a person reflects the continuous process of accumulating social experience, at the core of which lies the culture of moral behavior.

An important component of the system for educating students in a military-patriotic spirit in the pedagogical process is mass patriotic work, which is organized and implemented based on educational work units, with the active participation of faculties, social military units, and scientific and creative associations.

The normative and legal provision of patriotic and spiritual-moral education consists of improving the normative base, defining the socio-legal status of patriotic education, and the main task of each structural component of a higher educational institution as a component of a unified system of education, taking into account the changes and specific characteristics that have occurred in all aspects of the country's life, is to systematically organize patriotic education for students.



For this, "we need to think more about educating teachers for a new era, developing pedagogical science, innovative educational technologies, and creative approaches" and take their development to a new level.

As a result of the wide-ranging reforms and constructive work being carried out in our country, the consciousness, thinking, and worldview of our people are changing. The importance of the life-giving idea "From National Revival - Towards National Ascent" is steadily increasing in building a legal state and civil society in our country.

Special attention has been paid to the issue of thoroughly analyzing and evaluating urgent problems related to the national idea and ideology, current complex ideological processes from a scientific and practical point of view, identifying priority directions, studying their impact on various segments of the population, and exposing the essence of harmful ideas and ideological attacks that contradict our national interests and way of life; preparing relevant recommendations and proposals for state and public organizations. This factor indicates the need to pay attention to the ideological education of students in educational and upbringing processes carried out in general secondary schools, especially in out-of-school educational institutions.

Therefore, educating and training the growing young generation, in particular, using every academic subject taught in general secondary schools and every event as a means of educating a well-rounded personality, specifically instilling concepts related to the national idea in young people, is an extremely important and urgent issue awaiting its solution.

National traditions, art, and culture play a significant role in young people's understanding of their national identity. The issue of instilling the spirit of the national idea in the minds of student youth has been deeply analyzed in scientific sources created by many scholars in our Republic.

The national idea gives each of us confidence in the future, support, and energy. It mobilizes us for constructive work, for great deeds in the name of the Homeland, the nation, and independence. It is a vital program that leads the people of Uzbekistan to a free and prosperous Homeland, a free and prosperous life.

Making this very idea our belief and instilling it in the minds of every citizen, especially the youth who are the owners of our future, is our most sacred and honorable duty.

"Spirituality is a complex and multi-component concept; it encompasses human consciousness, thought, belief, as well as the achievements of modern scientific and artistic creativity, past cultural heritage, people's customs, traditions and rituals, and religion and religious practice. It is worth noting that each of these spiritual phenomena consists of a complex system of certain values. Naturally, each phenomenon belonging to spirituality, phenomena, and cultural heritage has its own weight, potential to serve independence, and varying importance in terms of social development."

The ideology of independence reflects the centuries-old aspirations and life ideals of the multi-ethnic Uzbek people in building a noble idea – a free and prosperous Homeland, a free and prosperous life.



"Ideology, on the other hand, is defined as a system of ideas that embodies the needs, goals, interests, aspirations of a certain social group, social stratum, nation, state, people, and society, as well as the principles for their implementation."

Various religious fundamentalist ideas, philosophies of immorality, destructive ideas and threats that cause evils such as "universal democracy," egocentrism, and drug addiction, which undermine the development of our independent state, create certain problems in the ideological sphere.

"By spiritual threat, we should first understand ideological, conceptual, and informational attacks aimed at undermining a person's spiritual world, which are directed against a person living as a truly free individual."

"Egocentrism is a manifestation of selfishness, meaning living only for oneself, considering only one's own interests, and not recognizing anything else." This evil is in no way inferior to ignorance and fundamentalism in terms of the harm it causes to humanity.

Indifference, prioritizing one's own interests above everything else, selfishness, and ambition are the main characteristics of a person suffering from egocentrism. "Ideological void is the state where, after the previously dominant ideology becomes a thing of the past during the transition from the old system to a new one, a progressive ideological system that meets the requirements of development has not yet formed." In such circumstances, various ideologies try to exert their influence on this territory.

As a solution to these problems, meaningfully and beneficially spending the free time of student youth and raising the educational process to the level of today's requirements play an important role.

The concepts of national idea are an inseparable part of a person's spiritual culture, helping to manage and form a person's behavior, and representing a person's multifaceted quality, expressing their general level of maturity and determining their level of upbringing. This, in turn, is related not only to the presence of various qualities but also to the degree to which ideas embodying universal human virtues are present or absent.

Another condition for the social formation and development of young people is their need to interact with society. Through this very need, students can engage in various forms of cooperative activity, satisfy their various needs, and form new needs that are necessary for themselves and for humanity in general.

Furthermore, it is based on the social orientation of young people, their interest in activities, their ability to deeply analyze the essence of events and phenomena, and based on this, their deep penetration into the essence of cultural life.

Various factors cannot have the same impact on education; they differ in their impact force and direction. The external environment, family, neighborhood, and mass media are highly influential and can be positive or negative.

Alien ideas and threats that negatively affect the minds of young people strive to conquer the hearts and minds of adolescents, depriving them of their national values and the achievements of universal civilization. To create ideological immunity against them, it is necessary to use all

means of influence and arm them with a healthy, humane ideology that deeply reflects the laws of development.

In educating young people in the spirit of the national idea:

- deeply grasp and understand the essence of folk traditions and be able to explain them comprehensively;
- teach them from the perspective of the origins of the Uzbek people, their formation and development as a nation;
- find methods and forms that can influence the feelings of young people and stimulate their desire to assimilate concepts related to a certain idea;
- creating opportunities to strengthen theoretical knowledge acquired through direct observation of relevant traditions in practice are considered the most important factors for achieving efficiency.

Educating the younger generation and bringing them to the level of comprehensively mature individuals is, first and foremost, the main task of parents and society. ⁶⁶ Directing the educational process towards a single goal in teaching and educating young people is a clear manifestation of the principle of consistency in education and upbringing.

Educational work is not limited to the lesson process but also continues in students' leisure activities. In a properly organized educational process, there is no time that is not filled with certain content.

Students' free time is the time at their disposal outside of all compulsory work activities, and they use this time to satisfy all their personal interests, desires, and demands. Rational use of free time is of great importance for the education of students, as at this age, it can lead to negative consequences such as behavioral problems in children and falling into bad ways under "street influence."

Therefore, the following pedagogical factors that ideologically influence student youth can be highlighted: the time factor in ideological influence; directions of ideological influence; forms of ideological influence; methods of ideological influence.

In our country, human beings and their lives are considered the highest value. As long as humanity has existed, its dignity has been glorified. Therefore, honoring human dignity, improving their living conditions, developing their knowledge and cultural level, protecting their health, and safeguarding their lives constitute the main direction of state policy. This is also the essence of the changes, reforms, laws, and regulations being adopted in society.

The place of values in human and societal life, based on their social character, can be divided into national and universal, class or religious, as well as values specific to people's age and professional characteristics.

In the current conditions of a continuously developing market economy, a person must rely on their individual characteristics and build their own future. After our independence, the best traditions of our people were revived. As we studied national values, we expressed national traditions in the following forms:

- traditions that form patriotism in young people (such as holding various patriotic educational events, organizing reviews and competitions, celebrating Defenders of the Homeland Day);



- labor traditions (organizing public *hashars*, valuing the labor of cotton growers and grain growers, holding cleanliness days);
- national games and sports (kokpar, national wrestling, races);
- family and household traditions (hospitality, mutual respect, honoring parents, etc.);
- traditions held out of respect for Islam (Eid al-Adha, Eid al-Fitr);
- traditions held out of respect for representatives of other nationalities (organizing days for Russians, Tatars, Tajiks, and even foreign countries).

Customs are behaviors and rules of conduct that have become ingrained in people's lifestyles, are repeated at certain intervals, and are approved and accepted by the majority. For example, younger people greeting elders, waking up early and tidying the house and yard, showing special respect to guests, visiting the sick, weak, and distressed before holidays, and participating in *hashars* for those who need help are considered good customs of the Uzbek people.

In conclusion from the above, it should be emphasized that cultural, spiritual wealth, folk ceremonies, and examples of folk oral creativity serve as important means in instilling the spirit of the national idea in young people during the educational process. One of the tasks facing today's education and upbringing is to widely and effectively organize the use of these means in lessons and extracurricular activities, in family settings, in public places, and also in preschool educational institutions.

References:

1. Resolution of the President of the Republic of Uzbekistan No. PQ-5040 dated March 26, 2021, "On measures to fundamentally improve the system of spiritual and educational affairs."
2. I.A. Karimov. High Spirituality is an Invincible Force. Tashkent. "Ma'naviyat." 2016.
3. Law of the Republic of Uzbekistan "On Education." – Tashkent, Uzbekistan, 23.09.2020. (National Database of Legislative Acts, 05.05.2018, No. 06/18/5430/1164).
4. National Program for Personnel Training of the Republic of Uzbekistan. – Tashkent: Uzbekistan, No. 463-I, 29.08.1997.
5. Decree of the President of the Republic of Uzbekistan No. PF-5106 "On increasing the effectiveness of state youth policy and supporting the activities of the Youth Union of Uzbekistan." Collection of Legislation of the Republic of Uzbekistan, 2017, No. 27, Article 607.

