

## THE CONTENT AND ESSENCE OF EDUCATING STUDENTS IN THE SPIRIT OF NATIONAL SELF-AWARENESS.

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**Тургунбаев Т.А.**

*Fergana State University,  
associate professor of the Faculty of military education*

### **Калит сўзлар**

идентиклик, ижтимоий ривожланиш, социомаданий эҳтиёжлар, идентификация, мансублик ҳисси.

### **Ключевые слова**

идентичность, социальное развитие, социокультурные потребности, идентификация, чувство принадлежности.

### **Keywords**

identity, social development, sociocultural needs, identification, sense of belonging.

At a time when ideological struggles are intensifying in the world, special attention is paid to the formation of military patriotism among young people. In particular, in the early days of our independence, a state program on the patriotic education of citizens, a concept for increasing the effectiveness of military patriotic education, educational institutions engaged in the patriotic education of young people, and numerous public-based veterans' organizations were established, which received financial support from the state.

The main indicator of the country's defense in the world is the formation of a generation with a highly developed sense of patriotism, selflessness, knowledge and experience in the fight for the motherland.

This, in turn, requires the development of mechanisms for the formation of these qualities, development technology. Therefore, the genesis, evolution and transformation of national patriotism in the world today; the role of patriots in interethnic relations; the problem of patriotism and geopolitics; special attention is paid to issues such as the moral content of the phenomenon of patriotism, the dynamics of change.

During the years of independence, the attitude towards the upbringing and promotion of patriotism in our country has radically changed. A system has been

established for the development of effective mechanisms for the promotion of patriotism and the full use of technical and technological means in this regard.

Military sports competitions and contests are being held to form civic positions and responsibilities among young people. The orders of "Independence", "Amir Temur", "Jaloliddin Manguberdi", medals "Courage", "For Faithful Service", "Bravery" have been established. Particular attention is paid to the formation of a sense of patriotism among young people.

The fact that military academic lyceums are given the name "Timurbek school" is a vivid proof of our opinion. The fact that one of the seven priority areas for improving the system of state and social construction in the new Development Strategy of Uzbekistan for 2022-2026 is "Development of peace and security, international cooperation" highlights the need to study scientific issues related to turning military patriotism into a true faith.

To date, the processes of globalization in the social sciences are presented in the section "socio-cultural studies", which examines the socio-cultural processes that have arisen as a result of globalization on planet Earth. This, in turn, is about defining the concept of language and its content.

In addition, the article explores the scientific basis for a broad analysis of the concept of national identity, including the interconnection of small social groups, classes, territorial units, ethnic and national groups, peoples, social movements, as well as concepts related to the state and humanity as a whole on a global scale.

National identity arises in the process of social development and is associated with a sense of belonging to a certain national structure, which means a person's awareness of being part of that structure.

Belonging helps a person satisfy their needs and find their place in society. This, in turn, allows them to escape the most severe suffering - complete loneliness and doubt.

Based on this, we gave our own author's definition of the concept of "belonging": "Belonging is a feeling of belonging to a certain integrated structure that arises in the process of development, and also means the realization that a person belongs to this structure and is a part of a specific social group in its structure."

Through belonging, a person satisfies his sociocultural needs in the social space to which he belongs and finds his place in society. However, in some cases, belonging is recognized by factors of national spirit, character, and self-awareness.

The sociocultural identification that is considered leading and dominant in society usually reflects the overall positive self-assessment of not only the

individual, but also the generations living in society, or the correlations associated with their successful socialization into the social environment.

The place of this or that identification in the social structure can change under the influence of changes in the sociocultural context. For example, changes in the governing apparatus of each era can give rise to new interpersonal or intergenerational identifications. In particular, for people in the 30s-60s of the 20th century, bread was inevitably a reward.

But for today's generation, comparing the price of bread with the cost of technical devices (computers, phones, various household appliances) on the Android system is completely incomprehensible. Latin (identus - identity, belonging, similarity) - a person's sense of belonging to a social group and the implementation of social, economic, spiritual, household, and moral stereotypes within this social group. Belonging is formed in a person based on the questions "who am I?" and "what makes me different from others?", and in this process, a person goes through a complex path in the process of self-awareness.

Experts divide the range of approaches to understanding national identity into instrumental, primordial and constructive approaches. It is these approaches that cause many discussions and debates in determining the factor of identity.

According to the theory of P. Alter, the doctrine of "national identity" divides existing components into cultural-national identity and civil-political identity. Therefore, it covers the basis of national identity - traditions, customs, religious belief, common language. The forms of civil and political affiliation are formed by an integrating factor, namely, collective affiliation, which is associated with the development of political consciousness and legal culture of the population living in society.

American researcher K. Lewin, in his "field theory" doctrine, believes that belonging is formed through: a) "subject" (individual/state), b) "environment" (E-environment), and c) "life" (L-life). Modeling belonging (I-identity), K. Lewin puts geographical, historical, religious, linguistic, and other similar elements into the following formula, that is,  $I = E - L$  or "belonging" (I) forms nationality based on "territory", "climate" (E) and "civilizations", "ideologies" (L).

New ideological views began to define a person's place in society, the scope of rights and obligations, and as a result, the self-identification of each member with the new system became paramount. Naturally, any society wants the newly formed affiliation to acquire a positive meaning.

In the system of social sciences, belonging is also expressed through the category of "norm". In its form, ethnicity forms a sense of mutual communication between different ethnic groups based on "positivity" with the help of "tolerance"

(forbearance, tolerance) enriched with positive content. In social life, the factor of "positivity" may not always have the same content. It prefers ethnocultural values that have a "normative" ethnic identity, in contrast to the theory of "cosmopolitanism" (meaning citizen of the world). The sociological "norm" can deviate from "identity" or "belonging" and manifest characteristics of "indifference" and hypoidentity (ethnonihilism).

In our opinion, N. Jandildin correctly shows the interaction and connection of national feelings with social determinism, that is, nature, social phenomena and laws of human will and behavior.

After all, only a nation that has realized its identity naturally accepts and respects the customs, traditions, beliefs, lifestyle and outlook of other nations. National self-awareness is expressed and realized as a psychological phenomenon in the spirituality of subjects.

Spirituality is a complex and ambiguous concept. It covers many aspects of human mind, thought, beliefs, cultural heritage and system of modern scientific and literary values, traditions, rituals, religious beliefs.

In turn, each of the listed phenomena is made up of many specific values. Naturally, not all of them are equally valuable in terms of their capabilities, their ability to serve the needs of independence, and their impact on society and people.

It has been clearly established that within this complex phenomenon, psychology must distinguish such psychological phenomena that their consideration will contribute to the formation of national self-awareness.

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