

SOCIO-PHILOSOPHICAL IDEA OF PATRIOTISM IN THE SYSTEM OF EDUCATION OF THE YOUNG GENERATION

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Annotation

Anyone who has set himself the task of understanding the idea of patriotism cannot do without turning to philosophy. Patriotism is love for the Motherland. This love is a feeling of immediate unity of individuals and peoples with their homeland, attachment to their roots. This is the first meaning of patriotism.

According to the second philosophical definition of the form of the idea of patriotism, it is divided into love for the Motherland and love for the Fatherland. Patriotism as love for the Fatherland is therefore active, creative love.

The article discusses the main difficulties of patriotic education of a growing child

Keywords

patriotism idea, patriotic upbringing, content, being, patriot, values, methodological approaches, upbringing process.

СОЦИАЛЬНО-ФИЛОСОФСКАЯ ИДЕЯ ПАТРИОТИЗМА В СИСТЕМЕ ВОСПИТАНИЯ ПОДРАСТАЮЩЕГО ПОКОЛЕНИЯ

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Аннотация

Тот, кто поставил перед собой задачу разобраться в идее патриотизма, не может обойтись без обращения к философии. Патриотизм - это любовь к Родине. Эта любовь есть чувство непосредственного единства индивидов и народов со своей Родиной, привязанности к своим корням. В этом и состоит первое значение патриотизма. По второму философскому определению формы идеи патриотизма делится на любовь к Родине и любовь к Отечеству. Патриотизм как любовь к Отечеству есть поэтому деятельная, творческая любовь. В статье рассмотрены основные трудности патриотического воспитания подрастающего поколения.

Ключевые слова

идея патриотизма, содержание, бытие, патриотическое воспитание, патриот, ценности, методологические подходы, воспитательный процесс

YOSH AVLOD TARBIYASI TIZIMIDA VATANPARVARLIK IJTIMOYIY-FALSAFIY G'OYA.

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Annotatsiya

Vatanparvarlik g'oyasini tushunish vazifasini o'z oldiga qo'ygan har bir kishi albatta falsafaga murojaat qiladi. Vatanparvarlik - bu Vatanga muhabbat. Bu muhabbat shaxslar va xalqlarning o'z Vatani bilan bevosita birligi hissi, o'z ildizlariga bog'liqlik tuyg'usidir. Bu vatanparvarlikning birinchi ma'nosidir. Vatanparvarlik g'oyasi shaklining ikkinchi falsafiy ta'rifi ko'ra, u Vatanga muhabbat va Ona Zaminga muhabbatga bo'linadi. Vatanga muhabbat sifatida vatanparvarlik faol, ijodiy sevgidir. Maqolada yosh avlodni vatanparvarlik ruhida tarbiyalashning asosiy qiyinchiliklari ko'rib chiqiladi.

Kalit so'zlar

vatanparvarlik g'oyasi, mazmun, borliq, vatanparvarlik tarbiyasi, vatanparvarlik, qadriyatlar, uslubiy yondashuvlar, ta'lim jarayoni

Introduction. The concept of the idea of patriotism arose and developed in the course of the history of philosophy and is a purely philosophical product. It should, of course, be recognized that in the historical development of the idea of patriotism, in addition to philosophers, historians, as well as figures of art and religion, took an active part. However, the decisive contribution to it was made by philosophy, which the great ancient Greek philosopher Aristotle defined as the highest wisdom in itself and for man. Therefore, the basic definitions of the idea of patriotism in its form and content belong to the philosophical mind, which is why the system of patriotic education of the younger generation can only be formed on a classical philosophical basis. What are these definitions?

Methodology and research methods. Among the main definitions of the form of an idea as such, classical philosophical thought from Democritus and Plato to Kant, Fichte, Schelling and Hegel, inclusive, includes definitions of its being, essence and concept. From the point of view of classical philosophy, the immediacy of being, the mediation of being by essence and, finally, the concreteness of the concept of the essence of being are caused by the process of self-development of the idea, which consistently gives itself all the above definitions. The existence of an

idea is immediately one, or identical with itself, its essence is bifurcated and exists as a difference that turns into opposition, and its concept, like the concept of God, is triune, or concrete.[1]

Therefore, the self-development of an idea through all the definitions of its being, essence and concept acts as a process of contradiction between substance, that is, the objective basis of all things, and the subject who comprehends this objective reality of the idea. This contradiction eternally posits and, at the same time, eternally resolves itself. Based on the eternal process of the idea, the beginning and end of which are contained in itself, there is always a space where all the real processes of things and natural phenomena unfold. On the same ideological basis, time always flows, but never expires, in which the development of the real human spirit occurs.

The time of only something definite, finite, arising and disappearing in the course of its development is running out, including the time of the history of world spiritual culture, in which the historical development of art, religion and philosophy takes place, as well as the historical development of the idea of patriotism included in the history of culture .

Patriotism in its existence is the love of individuals and peoples who make up the human race for their homeland, that is, for a certain place of their birth and subsequent stay on Earth.

“Two feelings are wonderfully close to us
In them the heart finds food:
Love for the native ashes (for the hearth),
Love for the tombs of our fathers,”

- this is how Alexander Sergeevich Pushkin poetically defined patriotism in this meaning. This love is a feeling of immediate unity of individuals and peoples with their Motherland, a feeling of their intimate attachment to their roots, which nourished and are nourishing, educated and are educating them.

In this first, initial meaning, patriotism is the love of individuals and peoples for the unique certainty of their spirit, that is, their desire to affirm and defend their unique spiritual identity, directly related to the characteristics of the surrounding nature, in the bosom of which their spirit is formed. In other words, it is the love of individuals and peoples living on the globe for their past and present. This love is completely natural and healthy, which is why every person and every nation experiences it, if he treats himself well and, therefore, to what gave birth to him, brought him into the world, because without this he - the way he was and is - would not exist at all.

Therefore, patriotism as love for one's Motherland is a deeply hidden sacrificial love, which is why it is not often revealed, but always in the same way - in the form of self-sacrifice of individuals and peoples for the sake of their Motherland in the event of wars and other disasters.

Further, according to the second philosophical definition of the form of the idea of patriotism - according to the definition of its essence - this direct love certainly enters the phase of mediation, or decomposition of its single existence. For the first time, thus revealing the contradiction of the developing idea of patriotism, it necessarily bifurcates into love for one's Motherland and love for one's Fatherland. Just as the essence is different from being, the essence of which it is, so the Fatherland, although inextricably linked with the Motherland, is not identical to it. What, from a classical philosophical point of view, is the difference between the Motherland and the Fatherland of individuals and peoples? It acts as the difference between, on the one hand, their past and present, that is, what individuals and peoples were and are, and, on the other hand, their future, that is, what they can and should become. Of course, for the sake of this, individuals and peoples should not sit idly by and be moved by the beauty of their Motherland, but are obliged to do something for their Fatherland, since it is the future of their Motherland, as well as themselves. Patriotism as love for the Fatherland is therefore active, creative love. It is the love of individuals and peoples for the bright future of themselves and their Motherland, since it depends on what these individuals and peoples become - on what they make themselves. [2]. They will find their Fatherland only on the condition that, as begotten by the Motherland, they become their own fathers in their spirit and, thanks to this, become creators of their Fatherland through peaceful, creative labor. Entering the second phase of its development, the moral feeling of love for the Motherland begins to contradict itself, for it bifurcates into love and hatred. At the same time, it is necessary to note that a lover experiences hatred not only for the enemies of his Motherland, as in the first, direct meaning of patriotism. On the contrary, in its second meaning (more mature than the original), the lover loves and at the same time hates himself and his Motherland, since their unique features include not only advantages, but also disadvantages that have now become obvious to him. Therefore, feminine-sacrificial love for one's Motherland at this point in the development of the patriotic idea turns into courageous hatred of individuals and peoples for their own and her shortcomings, categorically demanding that they correct these shortcomings, that is, transform shortcomings into advantages. In an unusually bright, albeit very one-sided, paradoxical way, Pyotr Yakovlevich Chaadaev expressed his love for his Fatherland in Philosophical

Letters, for which the Russian Emperor Nicholas I officially declared him, as we know, crazy.

The process of development of the idea of patriotism includes not only the affirmation of its immediate certainty and the negation of this certainty through its mediation, but, moreover, the negation of this negation. The essence of patriotism manifests itself, as we have seen, in the rupture of the spirit of individuals and peoples with the immediacy of their special existence. However, this break is by no means an end in itself, since it occurs for the sake of a specific union of the special spirit of individuals and peoples with the universal spirit, that is, with the spirit of the human race as such.

The concept of the patriotic idea expresses the highest goal of developing the special spirit of all individuals and peoples - that single goal, in the painful process of achieving which they all gradually become truly united and, developing their unique spiritual identity, step by step form a comprehensively developed humanity.

This universal goal is realized because only the painful overcoming of its shortcomings allows the special individual and national spirit, so to speak, to recover, that is, to free itself from them - to be fully formed, thereby becoming a necessary moment and stage in the development of the world spirit, or the historically developing human race.[1]

Therefore, patriotism in its true and most concrete meaning appears as the indomitable desire of individuals and peoples to overcome the abstract opposition of war and peace, one's own and someone else's, native and universal, political and cosmopolitan, national and world culture in order to achieve a concrete identity of the conditioned and the unconditional, temporary and eternal.

CONCLUSION. The first difficulty standing in the way of creating a system of patriotic education of the younger generation is the philosophical training of its educators. It is overcome through their reasonable comprehension of the idea of patriotism. Educators will develop such comprehension with the help of philosophically educated teachers who have mastered the historical development of classical philosophical thought from Thales and Parmenides to Schelling and Hegel inclusive, since it was during this development that a reasonable way of it. The second difficulty lies in developing among educators of the younger generation the skills of reasonable pedagogical art of their upbringing. This art cannot be only playful, since games from a certain time, of course, reinforce the childish in children, thereby making it difficult for them to grow up, nor edifying, since edifications are useful only for the spirit of adults who are able to consciously delve

into them. It is predominantly negative. The teacher should in no way stuff his pupils with ready-made answers - he is only obliged to help them answer the questions that arise in the course of their spiritual development. [3] His task as a teacher of youth is to help students independently overcome the obstacles that necessarily arise along this path, and to eliminate obstacles that arise on it by chance.

Patriotic education should be especially unobtrusive and delicate, since imposing ready-made ideas about patriotism on young people (before the birth of their own children, as a rule, critical not only of the opinions of adults, but also of the existing state of affairs in general) will obviously cause their hidden rejection among the youth or open rejection, which will ultimately make it difficult to achieve the goal of this education.

The third and most ambitious difficulty lies in the creation of the very system of education of childhood and youth, the necessary element of which alone can be a system of patriotic education. It is indisputable that the education of the younger generation begins in the family and school, which are, of course, influenced by social and state life, whose educational influence continues even when the students leave school. However, one cannot fail to take into account that it ends only in the highest spheres of development of the human spirit - in art, religion and philosophy. Therefore, without effectively introducing these most powerful sources of rationality and, therefore, conscious morality of every individual and people into the family, school and social and political life, the system of educating the younger generation cannot organically develop. It is for this reason that classical philosophy, which as a result of its history has become a scientific system of rational thinking of ideas, should form the basis, first of all, of higher professional pedagogical education and, through it, the national education system.

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In short, true patriotism is a reasonable resolution of the contradiction of the love of individuals and peoples for their Motherland and for their Fatherland. Due to this contradiction between the past, present and future of individuals and peoples, the idea of patriotism is continuously developing, giving at every stage of the progressive march of the human spirit, conditioned by nature, into the kingdom of its unconditional freedom, the fruits necessary for humanity. For the sake of

feeding and educating their children, their parents themselves must be educated and, through the process of professional, artistic and religious education, achieve the infinity of their spirit, because without this they will not be able to successfully work in their chosen field for the benefit of their people, their society and the state, which, in turn, are necessary conditions for the well-being of their family.

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