



SOCIO-PHILOSOPHICAL AND RETROSPECTIVE APPROACH TO THE FORMATION OF THE MILITARY PERSONNEL SYSTEM

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ABSTRACT

This paper discusses socio-philosophical and retrospective approach to the formation of the military personnel system. Military personnel are also people who are subject to psychological and emotional influence, and they sometimes experience fear, panic, and hesitation. Therefore, the formation of patriotism and national pride in military personnel, as well as all qualities that need training, requires pedagogical psychological mechanisms, pedtechnology.

KEY WORDS: *socio-philosophical approach, military service, patriotism.*

All events and systems that take place in social existence have their own history. Studying this history makes the subject not only interesting, but also helps to find its unknown aspects to science, especially social philosophy. A look at the history of training military personnel also gives us such materials.

First of all, we should say that two fundamental aspects are embodied in military service and activity: firstly, it is a type of activity and practice of social importance according to its fundamental nature. It is known that social activity, activism and practice are the main categories of social philosophy. Social (state, social system, society, people, population, corporations) interests are reflected in them. On the basis of military activity, this fundamental aspect cannot be forgotten. That is why we analyze and study the military service and the profession of military personnel through the above categories of social philosophy. Second, military service is a form of activity with its own differential characteristics, i.e., social-military, spiritual, moral, organizational and mandatory features. In its first form, it comes in a voluntary form, asks citizens to become patriots voluntarily, forms didactically. In the second, being a patriot is a type of activity aimed at fulfilling any task and order in this regard. If the first one is aimed at the general public, all young people, then the second one is aimed at a narrow circle, civil servants with special training and knowledge. The socio-philosophical aspect of the problem is to study the nature of the sense of patriotism and national pride formed in the field of military service, revealing the immanent characteristics and signs of these two tendencies. This, in turn, leads to the identification of the processes of patriotism and national pride becoming a broad social reality, and the search for necessary and effective mechanisms in this regard.

Experts suggest studying military affairs in connection with the emergence of the state, its formation as a force [2, 10, 11, 12]. Yes, the emergence of the state as a power goes back to the training of special personnel who protect it, use force when necessary, and spread their views and interests. In the primitive stage, this task was performed by every member of the tribe and clan. During this period, a person rarely realized that he belonged to a certain ethnic group, but considered other people, each of its representatives, as his "potential enemy". For example, in Mesopotamia, different peoples and clans were always at war with each other [3]. Of course, it was the duty of every tribe and clan member to participate in this march. At that time, there were no special personnel and people engaged in defense work. As a result of the differentiation of labor and the emergence of the management institution, the state, there was a need for specialists engaged in defense work, military personnel and military institutions. As a result, these institutions are responsible for developing laws and regulations, organizing economic affairs, conducting wars, and monitoring the performance of religious ceremonies [3]. If we read the works of Herodotus, Thucydides, and Plutarch, the father of history, we see that military campaigns have always been a companion of states. There is no significant period or ethnos, state, which was not in a state of war with it or states, peoples. Human history seems to be a history of military campaigns and invasions. According to the well-known philosopher E.Fromm, there were 9 wars between European states in 1480-1499, 87 in the 15th century, 239 in the 16th century, 781 in the 17th century, 651 in the 18th century, and 892 in the 19th century. All wars, the philosopher writes, "arise not because of the accumulated power of biological aggressiveness, but because of the instrumental aggressiveness of the political and military elite group" [4]. Therefore, the existence of state and political institutions always required military forces, military force was formed as their inevitable attribute. In this regard, many examples can be cited from history, but we are interested in the socio-philosophical aspects of the problem. Historical facts are necessary to illuminate our approach. Some liberal democrats and Marxists seek to reduce the role of the state and eventually dissolve it. If liberal democrats advocate reducing



the role of the state through institutions of civil society, Marxists advance the anti-statological concept that “the state will die” in time.

For example, doctor of philosophy, professor F.Musaev, reacting to lawyer H.Odilgoriev, writes: “H. Odilgoriev in his book “Constitution and Civil Society” gives the following definition: “Civil society is free from state influence and interference in social life, administrative pressures and it is a set of relationships that make up the private sphere of people's life”. Can social life be free from state influence and intervention? In fact, the state does not exist as a political institution, a component of society due to its influence and intervention in social life? Where are the Eastern communitarianism, the traditions of living as a community characteristic of the Uzbek people, or are they no longer needed? The scientist rightly points out that private property allows a person to live freely”. It is in the society where the environment and relations of private ownership are settled, he writes, that the individual's property independence and freedom of economic activity are ensured. In our opinion, it is not correct to associate personal freedom only with private property” [5]. It can be seen that liberal democratic views emphasize private property, as if private property teaches a person to live freely, free from state pressure. In this way, institutions of civil society take the place of the state. Such narrow, one-sided opinions can be cited as much as you like. But the history of statehood shows that it was built on certain dogmatic views. The globalization welcomed by the liberal democrats cannot deny the role of the state, political institutions and military forces, but, according to F.Fukuyama, it requires the strength of national states [6]. Therefore, reducing the intervention of the state in social, economic and private life does not deny its role, as long as the state exists, it feels the need to be strong and defend itself militarily. The entire history of statehood and social development confirms this.

The history of military affairs and socio-historical studies show that in times of war, when people are dying in front of their eyes, when blood is being shed, and in extreme cases, the personal courage, selflessness and bravery of the leader are extremely important. The commander does not stand in the shelter and watch the battle, there are such situations that the result of the battle is decided by his direct participation in the battle, his bravery, he leads the soldiers to victory with his personal exemplary behavior [7, 13, 14]. The first and second world wars sharply increased the interest in the military field, the arms race between the countries became a tradition. The place and position of states on the world map is determined by the power of their armed forces and the global features of their military tactics. In 1945, the atomic bomb dropped on the cities of Hiroshima and Nagasaki by the USA determined not only the new power of the military force, but also the direction of the military doctrine, what professional aspects and practical skills should be formed in the army. Discovering weapons of mass destruction based on scientific and technical discoveries, constantly testing them, and bringing the scientific and technical training of military units to a new level have become the main tasks of states, especially states claiming hegemony. Today, countries spend the bulk of their budgets on exercises to purchase new weapons, make military technical discoveries, and improve the practical skills of military personnel. These expenses are higher than the expenses spent on education, culture and art, and social needs in some countries. There are countless examples of this from the internet and mass media. Our task is not to analyze these expenses, but to understand and reveal the socio-philosophical nature of the expenses going to the military sector, and actions aimed at the development of the military sector in general. This essence, we must say frankly, has a contradictory character. On the one hand, it has the goal of protecting public, national interests and peace, and on the other hand, it embodies the interests of superpowers that seek to organize and manage global relations in accordance with their interests. The desire to build an empire has existed since ancient times, and the globalizing world makes these aspirations even more possible today. In the social consciousness, the concepts of “homeland and patriotism” are considered as axioms, as if they are known events without special interpretation. In fact, we are talking about complex and wide-ranging realities, which are conflictingly interpreted even in scientific literature.

The opinion and rule that “they do not choose their homeland” is widespread. This opinion, rule, which has a social-educational, didactic nature, means that every person, human being is born and grows up in a certain place, country. So these ethno-social factors affect the perceptions of the individual. It forms certain ethnostereotypes. Ethnostereotypism is the account of the absence of a nation or the concept of “homeland”. Depending on the ethnostereotype, we understand which nation, culture and country a person belongs to [8]. True, the ethnostereotype is not the “homeland” and the sense of patriotism itself, it is an expression of an ethnic sign. But the first expression of the feeling of patriotism is manifested in the ethnostereotype. Because there is no sense of patriotism without ethnic identity.

It is not up to the child at birth to choose a country or not, but he has the right to change this rule when he reaches a certain age. Article 28 of the Constitution of the Republic of Uzbekistan states that citizens have the right to “come to the Republic of Uzbekistan” and leave it [1]. At the same time, the basic law states that “a citizen of the Republic of Karakalpakstan is also a citizen of the Republic of Uzbekistan”. Therefore, our Basic Law does not prohibit dual citizenship. It reinforces the concept of homeland with the status of citizenship, thus citizenship becomes the main symbol of homeland and “patriotism”.

Motherland and patriotism are realities that arouse emotional and spiritual excitement, altruistic intentions and thoughts in a person. The noble goals of working selflessly for the motherland, protecting it from the sages and making it a prosperous country along with other peoples and nations come as a practical expression of these intentions and thoughts. Sacrifice, altruism, heroic work are not just wishes and slogans, they always become real events due to their objectification. As the poet said, “My love for the country is a strange love, my perception and mind cannot overcome this love” [9]. Yes, it is difficult to explain love and affection for the country with understanding and intelligence. However, these noble feelings can be rationally understood. Social philosophy studies homeland and patriotism through human-society, human-being, human-state, individual-nation, individual-heritage,



individual-ethnoculture systems. The complexity and diversity of these systems, in turn, encourages the study of homeland and patriotism through such complex and diverse relationships. Motherland and patriotism can be reflected in every word, facial expression, religious ideas, lifestyle, morals and cultural activities of a person. For example, greeting with a hand on the chest or smiling and asking how you are is a sign of a person's ethno-culture. This ethnoculture applies not only to the Uzbek people, but also to the country called Uzbekistan. In any case, the representative of the people, the nation, far from our ethnoculture, will accept our above ethnomimics. Sometimes these things may not be fully understood by the person himself, but at the basis of them, there are symbols related to the people, the country, and the homeland. Therefore, a person receives motherland and patriotism with mother's milk, mother's love seems to him to be love of country. This is how the expression "My Motherland" was formed.

Military personnel are also people who are subject to psychological and emotional influence, and they sometimes experience fear, panic, and hesitation. Therefore, the formation of patriotism and national pride in military personnel, as well as all qualities that need training, requires pedagogical psychological mechanisms, pedtechnology. Changes in society, especially transformation processes in people's lifestyle and mentality, cannot but affect their minds and imaginations. This is not about espionage or treason, forgetting the oath, these are separate topics, but now it is necessary to mention the negative qualities of military personnel, such as hesitation, giving in to egoistic tendencies, not fully obeying the order or ignoring it. It cannot be denied that the formation of functions in the profession of military personnel, especially the feeling of patriotism and national pride, remains a task of scientific, social and state importance. We must not forget that the behavior and professional qualities of military personnel are an example for ordinary people, especially young people.

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