

**SOCIO-PHILOSOPHICAL FEATURES OF SHAPING MILITARY KNOWLEDGE AND
ACTIVITIES IN YOUNG PEOPLE**

<https://doi.org/10.5281/zenodo.10573274>

Azimov Farxod Abdixalimovich

*teacher of the Faculty of military education,
Fergana State University*

Annotation: *This article highlights the socio-philosophical features of shaping military knowledge and activities in young people.*

Keywords: *education, positive-cultural phenome, knowledge, activity, military patriotism.*

One of the very important and at the same time poorly developed problems of education is its culture. The internal relationship and interdependence of closely related phenomena of education and culture is determined by a number of circumstances. First of all, education is not only part of culture, but also the most important component. Secondly, education has always been the basis for the development of culture, in the process of which, first of all, its development is based on the level of education of the subjects. Thirdly, education and culture are intertwined as individual and group (collective) types of activities, and so close that sometimes it is difficult to find a tightly defined line in this process. As for the problematic connections of education and culture, it is distinguished by the unity and commonality of scientific approaches to their study. This means that education and culture can be considered as a social institution, social system, social process, socio-cultural phenomenon, type of activity and value. Culture can be considered as "living" in education, which is its joint filler and the main vector of direction. Strictly speaking, this is due to the fact that culture "exists" not only in education, but also in other social phenomena beyond it. The question arises of determining the cultural component of any social object, phenomenon or process. In fact, we are talking about identifying socially cultural, its multifaceted manifestations. Their inseparable unity is the socio - cultural world. One of the founders of modern sociology is P. Sorokin simultaneously focused on this aspect of the issue in "social and cultural dynamics", calling for the interpretation of social and cultural phenomena" as different parts of the same indivisible sociocultural world". We know that education is accompanied by upbringing for young people. And through upbringing we form a civilized personality. The word culture is derived from Arabic, meaning "madinese" i.e. urban. So, by a civilized person we understand a person who has his own ideas about the universe, who has gone through the process of socialization, that is, socialized, capable of circulation.

In this sense, V. L. Benin rightfully emphasizes: " pedagogical culture as a phenomenon inextricably links pedagogy and culture and requires the determination of its position both in pedagogy and in the system of culture." In the same way, it can be argued that the concept of educational culture connects culture and image and allows us to raise the issue of determining its place in culture and educational systems . From the above judgments, the pedagogical culture of the above professional communities can be considered a manifestation of the educational culture of these educational subjects.

Each stage of Continuing Education introduced in Uzbekistan will be able to help a person develop comprehensively. At these stages, an educational culture is formed and elevated in the student. For example, when giving a small child to kindergarten or school, even on the basis of parental choice, then the child chooses according to their interests and desires. Secondary education should educate a person who is able to think freely and form the ability to make rational choices. It is the student that young people in the future should be able to choose a profession in which they can see themselves in this profession and choose their education in a similar direction.

We can also see the process of the exchange of educational white cultures. Social ties never stop. Such connections are further accelerated and strengthened through education. In the process of education, the teacher must be a carrier of universal culture. The pedagogical activity that he carries out serves not only as a transfer of knowledge, skills and competencies, but also as a dialogue between different cultures and the exchange of cultural values. Education plays the role of support, translator, transmission communication of culture, it covers all human activities for its development [3].

The educational culture of the educational institution and those who study and work in it are of particular interest to us. The first is when we talk about the existence of an educational culture of an educational institution, we note that it makes sense to talk about the possibility of its existence only when pleasant conditions are created for educational activities of students and teachers. It can be a variety of conditions – both material and social and spiritual, from the equipment of classes, study rooms, laboratories to a special atmosphere of education in an educational institution, its inherent attractiveness, a spirit literally absorbed in the air of a school, college, university. This atmosphere is a natural social process, in which the real advantage of everyone's daily activities is only educational practice. It is such a moral environment that, based on universal values prevailing in society, does not leave room for evil and evils in education . In this case, an axiological approach to the study of the demand-motivational and value-normative environment of the educational process is a necessary part of the research search. From the point of view of the sociological approach to the question, we distinguish, first of all, the nature and type of interaction between teachers and student communities that determine the cultural space of an educational institution and influence the cultural self-determination of an individual within this space. It is important to know and remember that education, in essence, is a chain, a system of situations in which teachers and students are

interconnected within the framework of a specially organized process of acquaintance with culture. Real democracy and cooperation relations, assistance and empowerment, if they exist between mutual communities in an educational institution, are able to determine the high level of educational culture in it. On the contrary, the absence of such a relationship significantly reduces its potential.

So, in order for us to get the result we expect from education, it is necessary to improve the spiritual atmosphere in each institution, to form friendly relations in them. The environment of the previous education system and previous higher education institutions cannot be compared to the current environment. The current student youth onggi is adapted to the modern world, they live in an information society. Their legal culture, desire, is fundamentally different. In order to understand them, to further raise their intelligence, it is necessary to penetrate and correctly direct their environment.

In addition to education, the preservation of our national spirituality, its formation at every student age, education in the national spirit is one of the greatest tasks facing today's higher education. The first president of the Republic of Uzbekistan Islam Karimov, in his work "high spirituality – invincible power", can be found such a statement about the preservation of spirituality and its strength:

"If I were asked what needs to be done to preserve our spirituality today and what should be put against the attacks that threaten it, I would answer that, first of all, any person living in this country should realize his identity, deeply assimilate the heritage of our ancient history and rich culture, great ancestors, consciously look at today's rapidly changing life reality, think independently and live

It can be seen that culture from education cannot be imagined without a fork. Through education, our spirituality becomes richer, more strengthened. Self-awareness also goes back primarily to education. The existing social environment in the educational process, interest in acquiring new knowledge and skills, the spirituality of the teacher's personality, the sociopsychological state of students –all these are also issues that need to be studied sociologically, psychologically and philosophically.

The decree of the president of the Republic of Uzbekistan dated August 4, 2018 "on the fundamental improvement of the system of improving the spiritual and educational level of military personnel of the Republic of Uzbekistan" PQ-3898 " further improving the effectiveness of spiritual and educational work in the system of the Armed Forces of the Republic of Uzbekistan, introducing modern methods of improving the, for the purpose of training loyal, highly professional military personnel in duty:

1. The concept of improving the effectiveness of spiritual and educational work in the system of the Armed Forces of the Republic of Uzbekistan;
2. "Road map" on the implementation of the concept of improving the effectiveness of spiritual and educational work in the system of the Armed Forces of the Republic of Uzbekistan;

3. Scheme of conducting activities aimed at improving the effectiveness of spiritual and educational work in the system of the Armed Forces of the Republic of Uzbekistan;

4. Scheme of holding events aimed at educating young people in the spirit of high patriotism by military personnel of the Armed Forces of the Republic of Uzbekistan;

5. The composition of the interagency Commission of the Republic on the implementation of the concept of improving the effectiveness of spiritual and educational work in the system of the Armed Forces of the Republic of Uzbekistan was approved.

The higher education system is based on educational programs, spiritual and educational plans based on the age-appropriate spiritual and moral qualities of students

On the basis of educational programs, spiritual and educational plans of the higher education system, spiritual and moral qualities corresponding to the age of the student-students are developed-loyalty to the motherland, entrepreneurship, willpower, ideological immunity, kindness, responsiveness, tolerance, legal culture, innovative thinking, hard work.

LITERATURE USED:

1. Sorokin, P. A. social and cultural dynamics / P. A. Sorokin. M.: Astrel, 2006. P. 45
2. I.A.Karimov high spirituality-invincible strength. Tashkent; Spirituality, 2008. P. 17
3. Cogan, L. N. sociology of culture: textbook / L. N. Kogan. - Kathrinburg: urdu publishing house, 1992. P. 72
4. Benin, V. L. pedagogical Cultural Studies : course of lectures / V. L. Benin. Ufa: BGPU, 2004yil. P. 84
5. Азимов, Ф. А. (2023). СОЦИАЛЬНО-ФИЛОСОФСКИЕ ОСОБЕННОСТИ ФОРМИРОВАНИЯ ВОЕННЫХ ЗНАНИЙ И ДЕЯТЕЛЬНОСТИ У МОЛОДЕЖИ. Новости образования: исследование в XXI веке, 2(13), 361-364.
6. Азимов, Ф. А. (2022). ПАТРИОТИЗМ ОЧЕНЬ ЦЕНИТСЯ. O'ZBEKISTONDA FANLARARO INNOVATSIYALAR VA ILMIY TADQIQOTLAR JURNALI, 1(12), 975-977.
7. Азимов, Ф. А. (2023). ПСИХОЛОГИЧЕСКИЕ ФАКТОРЫ, ВЛИЯЮЩИЕ НА ПРОЦЕСС ПРОФЕССИОНАЛЬНОЙ ДЕЯТЕЛЬНОСТИ ВОЕННОСЛУЖАЩИХ-РУКОВОДИТЕЛЕЙ. Новости образования: исследование в XXI веке, 2(13), 365-368.
8. Abdixalimovich, A. F. (2023). MINALI MAYDONLARDAN YO 'L OCHIB O 'TISH USULLARINI O 'RGANISH METODLARI. Новости образования: исследование в XXI веке, 1(9), 65-72.
9. Abdixalimovich, A. F. (2023). YOSHLARDA HARBIY BILIM VA FAOLIYATINI SHAKILLANTIRISHNING IJTIMOY FALSAFIY XUSUSIYATLARI. O'ZBEKISTONDA FANLARARO INNOVATSIYALAR VA ILMIY TADQIQOTLAR JURNALI, 2(22), 148-153.
10. Abdixalimovich, A. F., & To'lqinovich, M. T. L. (2023). YOSH KADRLARNI O 'QITISH DIDAKTIKASINING ZAMONAVIY TALABLARI. PEDAGOG, 6(4), 110-114
11. Abdixalimovich, A. F., & To'lqinovich, M. T. L. (2023). YOSH KADRLARNI O 'QITISH DIDAKTIKASINING ZAMONAVIY TALABLARI. PEDAGOG, 6(4), 110-114.