

THE CULTURAL HERITAGE OF DEVELOPING A SENSE OF PATRIOTISM

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ABSTARCT

The article reflects the role of cultural heritage in the development of patriotism, unique cultural archetypes, images and systems of values, as well as feelings, ideas, intentions, preferences and active actions, polished during centuries of historical development, characterizing their identity, mentality and spiritual-moral relations.

KEYWORDS: patriotism, cultural heritage, spiritual-moral, historical sources, socio-cultural sources, psychological sources, education, upbringing, tolerance, spiritual maturity, conscious, conscientious, loyal and courageous.

INTRODUCTION

At a time when the recent socio-political processes are gaining importance for the education and implementation of patriotism, the problems affecting our country are growing. In such problems, I would like to emphasize the following:

- aggravating balance, information and ideological conflict in the system of international relations due to pandemic conditions; - The entry of Uzbekistan into the era of innovative technologies requires not only the staff of its high-tech park, but also all its citizens to strive for high patriotism in their daily official activities. Patriotism is a moral and political principle, a social feeling and worldview, the essence of which is love for the Motherland, its people, pride in its past and present, readiness to submit to its own interests and active efforts to make the interests of the homeland and its people a reality.

So patriotism is:

- a sense of love for a multi-ethnic country and people;
- proud of the past and present of their people and the prospects for their worthy development in the near and distant future;
- readiness to subordinate their interests to the interests of the homeland and the people;
- active work to realize the interests of the homeland and its people in their profession, politics, culture, interpersonal relations and international affairs.

There are several socio-political sources from which patriotism draws its strength and creative power:

1. Historical sources - for centuries and millennia the existence of relatively distant states, where one of the main directions of domestic policy, as well as education and upbringing is the formation of a patriotic worldview and the formation of appropriate socio-political aspirations of its citizens, especially youth.
2. Socio-cultural resources, a clear expression of their effectiveness is the cultural and civilizational heritage of the people. The heroism and legacy left by our great ancestors has been such a motivating factor for the patriotic feelings and purposefulness of the people.

The great enlightener Mahmudhoja Behbudi made a great contribution to the formation of a sense of belonging to his state, he promoted the formation of a sense of patriotism in the implementation of educational work in the country and in the human dimension.

The cultural heritage of a people is a unique system of cultural archetypes, images and values that characterizes the identity, mentality and spiritual-moral relations of the people, polished over the centuries of historical development. It is precisely the cultural heritage formed by people's core values that defines the uniqueness of national psychology that is embodied in people's actions and activities, their life positions and behavioral strategies.

It manifests itself as a historically formed and evolving system of socio-cultural communications that combines spiritual-moral, family and domestic, natural-geographical, economic, geopolitical, vital meanings into a dynamically evolving whole, regardless of ethnicity are accepted as generally accepted norms of

identification, and education and upbringing have been passed down from generation to generation through the preservation and reproduction of the historical memory of the people. Cultural heritage is characterized by a set of quality universal features that shape and strengthen man in shaping the behavioral stereotypes, life positions, social expectations, ideological and vital preferences and hopes of individuals and their social groups within the boundaries of culture and civilization specific to a particular nation.

An integral part of the national cultural heritage is the worldview and ideological attitude that operates in the life of the Uzbek people and is embodied in the ideological doctrine of the state of Uzbekistan. Ideology plays an important role in society, as it helps individuals and social groups to determine the purpose and meaning of human and social development, strategies in various areas of activity, and to find the most optimal ways to achieve goals. The multifaceted and multifaceted spiritual, moral and value synthesis of the cultural identity, national idea and high civic consciousness of the people of Uzbekistan is vividly reflected in the constructive cultural code of the nation, embodies ideas about the necessary future and requires active efforts to implement it.

The most important structural event of the cultural heritage of our country is the basic values of our people, which are the most important factor of interethnic harmony in the independent and sovereign Republic of Uzbekistan.

The main theoretical foundations of the typology of basic values in the Uzbek cultural heritage are the national, ie the basic values of the majority of the population: love for the motherland, freedom, justice, tolerance, tolerance, security, diligence, Islamic principles, loyalty to traditions, responsibility, purposefulness, independence, family, children, respect for parents, love, friendship, kindness, knowledge, confidence in the future.

This heritage is an unbreakable chain that connects many generations of our people with strong ties. In this sense, his feelings, ideas, intentions, preferences, and active actions are firmly embedded in it, so we can firmly say that patriotism is in the genes of our people, in our desires and actions.

Therefore, we can say with certainty that the brightest manifestation of patriotism is the struggle of the Uzbek people for centuries for national and social liberation, which is reflected in the state and political system of our country, in the activities of its Armed Forces, including in everyday life.

Психологик манбалар - шахслараро ва гуруҳлараро ижтимоий муносабатлар жараёнида вужудга келадиган, маълум бир ижтимоий ҳамжамиятга, ўз мамлакатининг сиёсий тизимига мансублик ҳисси.

These sources play a particularly important role during the years of the Great Patriotic War, when the people of this country, especially the Uzbek people, suffered the most. Moral resources, which play the most important role as one of the main foundations of their success in achieving the great goal facing their people.

A vivid example is the courage and love of the 101 Uzbek boys who were among the first to fight and be taken prisoner in World War II, and who bravely endured all the atrocities committed by the Nazi army.

In the process of military-patriotic education, especially in young people, it is a feeling, aspiration, readiness and skill aimed at making a person conscious, conscientious, loyal and courageous. In this regard, Vissarion Grigorievich Belinsky made a wonderful remark that a man is, first of all, a son of his country, a citizen of his homeland, who warmly embraces his interests.

In conclusion, there is every young boy and girl in our republic, who, first of all, must always be committed to the service of the motherland in order to protect our homeland. All the so-called and described sources of patriotism are not in isolation from each other, but in the unity which is formed not by the addition of the moving forces, but by their mutual multiplication.

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